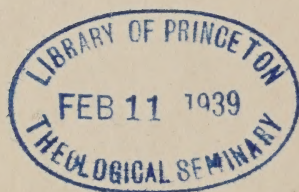


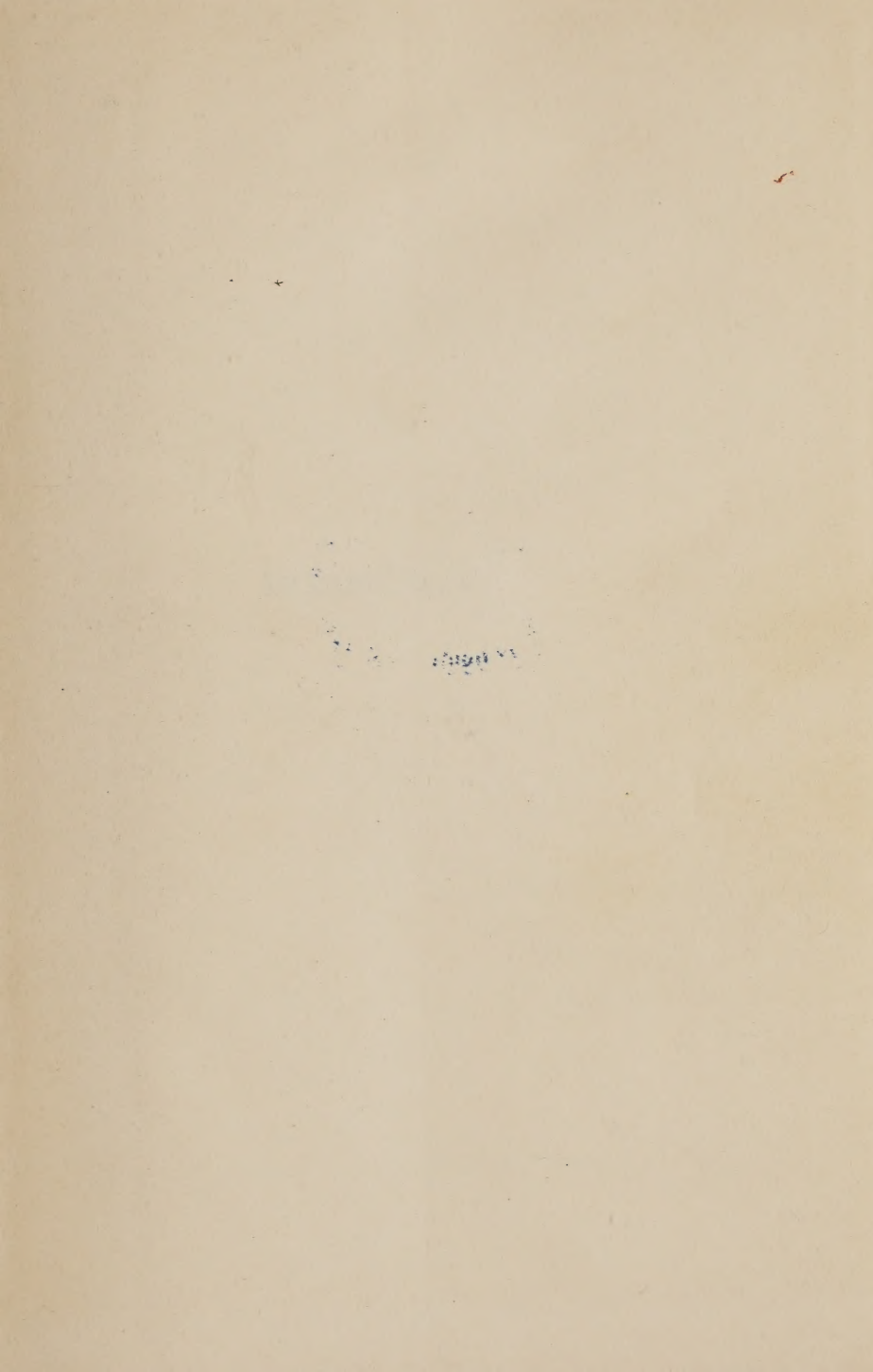
IMMORTALITY



W. G. LANGWORTHY TAYLOR



BF1261
T247



IMMORTALITY

By W. G. Langworthy Taylor

EXERCISES IN ECONOMICS. *Out of print.*

THE CREDIT SYSTEM.

THE SADDLE HORSE. *Out of print.*

THE FOX-TAYLOR UNABRIDGED RECORD.
(*Preface by W. G. L. T.*)

KATIE FOX: *Epochmaking Medium.*

THE TRUTH ABOUT SARAH TAYLOR.
In preparation.

LIBRARY OF PRINCETON
FEB 11 1939
THEOLOGICAL SEMINARY

IMMORTALITY

*An Essay on Some of Its Vital,
Moral, and Physical Aspects*

By

W. G. LANGWORTHY TAYLOR

*"Metapsychics is still at the stage
of the preliminary sketch, but I am
sure it is the science of the future."*

—Charles Richet



BOSTON
BRUCE HUMPHRIES, INC.
PUBLISHERS

Copyright, 1937, by
W. G. Langworthy Taylor

Printed in the United States of America

PREFACE

THE expression, "immortality" or "survival" (as you choose) conveys, after long study of it, a vastly different thought from that which ushered it in as a native abstractness applied in crude and ingenuous conversation and voiced by the young or untrained. The reader of this volume, therefore, should, from the outset, not only shed his prejudices (that advice applies to any book worth the reading) but should systematically look forward to a rearrangement of his ideas on the subject amounting to the conception of something really new. The newness may consist in the attitude of mind more than in anything else. In any case, it is worth the acquiring.

The raw idea of immortality starts from the belief that there is something deep down in us that is really our life which either does or does not survive the change called "death." It is therefore quite as necessary to obtain some notion of that something for the case of the quick as for the dead. If the condition of the latter is vastly different from that of the former, it may be difficult to define the common element on the two sides of the portal. If we are once convinced that there really is a yon side as well as a hither, we must want to know about it all that we can learn. The inquiry is an obscure, a difficult one, partly because the same evidence is often used both to prove that there is another side and also to determine "what it is like"; partly because of the extensive change, transformation, subtractions, and additions which we are called upon to assert about the soul; and partly because we are perhaps persuaded that we need new words not yet invented or adapted to new meanings. This last difficulty should not discourage us, however. The sciences, within a short two hundred years, have fabricated for their use tens of thousands of new words, mostly adopted from Latin and Greek, and the ordinary words, especially those of moral

and abstract import, have so changed their contents that the English classics would be incomprehensible to modern readers if offered in the disused verbiage of a Chaucer, a Shakespeare, or a Bacon.

This book has been intentionally written with some due allowance for these difficulties, and the reader will be on the lookout for the necessary modifications of speech alluded to and will, it is hoped, greet them in a friendly spirit. The writer wishes to limber the stark stiffness in which verbal forms mould our ideas and he confesses that he starts out with the assumption that there is something of positive truth to be extracted from the phenomena of spiritualism. But the naive spiritualist will be summoned to discard many homespun commonplaces, such as: there is no death; or everything there is just the same as here; or "immortality" means what it would verbally imply as to continuing the same sort of life or even the same sort of distinctions and ranks between individuals; or time and space have a very close resemblance to what is connoted by those terms here; or such as to the nature and availability of memory, or of such terms as "cause" or "friendship" or "relationship" or "business" or "progress" or "enterprise," and the like.

The general topic offers a most fertile field for free scientific and logical speculation, of which but a small part could be touched upon in what has proved to be quite an elementary book. Our *caveat* against ingenuousness, however, may have the effect of impelling, here and there, a timid soul to an extreme of a sort of reactionary mechanism of transcendental physics. I hope that he will pause to consider the advantages afforded by the golden mean before committing himself to a soulless universe and to a heartless, unsympathetic reception of the burning, vital words now widely sown in many messages, including the Fox-Taylor record.

It is usual and unobjectionable to interpret life as a middle, or better, a mediating term between mind and matter. Through it personality flourishes. In earliest historic times it was sentiment that held sway, with all its naturalism and anthropomorphism. Concentration on the related ideas exhausted attention which might otherwise have been devoted to objective experience and materials. Thereupon ensued the contrasted, reactionary epoch of science,

which has been so fertile in supplying to mind further criteria. Are we on the verge of a return dominance of imagination? Somehow personality is the necessary pivot of this play hither and thither, which can manifestly be as efficient at one state of the objectifying process as at another. At least, one should be nowadays a daring pundit who should confine personality, large or small, to the present stage, the one where our own personalities are haply busy at the game of give and take.

One road twist thought and dream,
Will and desire, free effort and fixed power;
Fire frozen to a force beyond fire's gleam:
Through man transcending yet men's mortal hour.¹

So large are the scope and program of personality, that our chief concern is not to stretch it but rather to confine it within manageable boundaries. Personality is closely intertwined with intelligence; but the latter term is often assigned a still larger sense. Mentality and spirituality seem to start with consciousness, to continue with self-consciousness, and to cap the human with intelligence. Intelligence is therefore something which passes over beyond the mortal into nothing or into something more than exactly human, as we understand the term. For our earthly intelligence is characteristically fallible; it is a striving for the realization of seeds of thought into their fuller significance and appreciation; and it is not held down to merely human personality.

As intelligence transcends personality, it is peculiarly flexible. It adapts itself especially to pantheistic requirements, for we readily imagine smaller intelligences swimming, as it were, in an ocean of cognate, more generalized intelligence. Science, as at present understood, would have it that matter starts rolling the ball of life, and that intelligence is the result. On the other hand, poetry and religion, as we now possess them, can see nothing but the ideas that have discovered matter and moulded it to its uses. Both schools, therefore, presuppose severally a prematter and a pre-intelligence. Moreover, when we come to think of it, having thus

¹ John Gould Fletcher, *The Building of the Hudson River Bridge*, Scribner's, June, 1931.

lifted ourselves above experience, it becomes an open question whether the modalities "before" (pre) and "after" (post) can be discretely applied to intelligence in its wider application.

Just as terrestrial human (without prejudice to an extension of our reasoning to non-human species) life is a middle term and territory between matter and mind, so is death but another and similar middle term designating the play of life between now and the hereafter. The most famous of the Socratic aphorisms, "Philosophy is death in life," is but a pregnant way of saying that death is but one view of life playing, like it, between matter and mind. The fields are different; the contrast is quite comparable. Another illustration which delves beneath the accidental and commonplace into the uniform and purposeful is borrowed from animal and human genetics. With reason it is remarked that an act of generation is a sort of death. When one thinks of the primal antiquity of the germ cell, always the same, one is not surprised that an active life bursts forth when it is brought into contact with our empiric world.

One thing is certain: the reader will perhaps fall into the way of regarding this book as a system of philosophy, and will apply the apt criticisms that naturally occur to him. It invites questions and calls for more and more preciseness up to the despair of language. Every philosophy is imperfect for the very reason that it is an attempt, (quite excusable, by the way,) to create perfection out of imperfection. If one could reduce the imperfections to rule, one would, of course, by that *détour*, ultimately achieve the desired perfection. But the patchwork would be at best a crazy quilt.

Nevertheless, philosophy must carry on. Having noted and discounted our limping eschatology, the reader will less insistently propound his objections. There will, however, be some of them. One will be to the suggestion that the hypothesis of changed dimension achieved by death renders all points in the new dimension intangible and hence incommensurable to those personalities still implicated in the old. For, says he, the dimension is essentially a measure, a yard stick, which, of course, cannot alter the location of the thing measured. Change from yards to meters would not frus-

trate our sight or touch. One answer to this is that the new measure is only applied in pursuance of a *preceding* exchange of dimensions by the given personality; and we conceive of this as following upon a change of speed in the subtending, etheric vibrations. A confusion also arises from the use of the same words, "dimension," for (a) the environment, and for (b) the measure of it. It is to avoid this ambiguity that mathematicians have introduced the word "frame" for (b); but the sense will inevitably slide over into (a). While my language may sound as though a mere change of the yard stick changed the dimension, I believe a careful reading will show that that is not what is meant. Of course, the phenomena of interpenetration may find some better explanation. One may be as good as another, if we only cling to the veridicity of the psychical phenomena.

I assign an immense *logical* scope to the dimension theory, but that supremely on the field of morals, of ethics, of conduct. Let us suppose our interlocutor to be a rationalist putting forward the usual objection to immortality that the idea is but a useful one in the keeping of wayward men in the straight and narrow path through a benign exploitation of their own frailties. They are not satisfied with a mere chance at a short earthly reward, uncertain at the best, but have invented a cosmogony equal to almost any four-square creed of salvation. "Furthermore," they continue, "there is no proof of anything of the sort. The normal citizen enjoys all the prolongation of reward to which he is entitled. The good he does is incorporated into the race and into the going capital, and that is all that a reasonable man could demand or is entitled to. To ask for more is unmanly weakness and selfishness and shows ignorance of the nice provisions and balanced ordinances of well settled terrestrial life."

In fact, much of the argument of the social sciences, such as political economy, is actually constructed along these lines. The theory of competition (the only one along which it is possible to erect any social science) easily runs into a perfectly free and fair contest resulting in an ideal distribution and provision for old age. Such is a common extravagance of party politics. And again, if we

conclude to concede to man only a very imperfect nature, the creation of earthly islands of refuge for civilization and for the practice of enlightened polity fills all the decent requirements of ultimate justice. Especial stress is laid by them upon the unreasonableness of requiring more rewards or greater personality and upon the shining example of our materialists, who are sweetly happy to sink back into dust fully repaid by the flickering consciousness that their life work has not been in vain but will, insured through saga and written tradition, flow on undimmed down the ages, although neither city directories nor national histories be embellished with their names.

If this is true, then we should, with becoming modesty, train ourselves to live accordingly, and many have done so. But our consciousness and our life consist of many layers, and it is always doubtful whether the hope to live on has abandoned the lowest or highest of them. Apart, however, from such personal analysis, do the facts warrant the acceptance of the islands of achievement and bliss as sufficiently typical of human fate to ground a smug satisfaction with thanatism? In the first place, the supposed bliss will too often be uncovered as a fraud or a shallow hallucination of the half-witted but lucky. In the second place, the vast majority of mankind never reach those shores but go down in unenlightenment and in what, in the absence of the hope of athanatism, would be bitter disappointment, or, at best, unacknowledged failure. Nor can we, with either Plato or the politicians, expect the millennium.

The present trend of thinking prevalent in scientific circles lays stress on the fortuitous and unpredictable in our lives. How then shall we build upon science alone those enduring realities whose subtraction would shipwreck our prospects? And with these shaky *à priori* prospects is closely bound the injustice of a theory which ruthlessly exterminates and blots out untold millions of imperfect lives on the probably vain promise that their annulment ensures a problematical earthly paradise to some stranger in the remote and undated future. In comparison, the glib promises of quacks, communists, soap-box orators, and socialists are conservatism itself.

Another objection spontaneously arises against the whole theory

of dimensions. "It is of no help to practical living. It is mere mathematics or geometry. It is not interesting. It has no outlook. What can a man do with it?" Believing as I do that the future of philosophy and of free discussion turns upon the acceptance of the dimensional test as a viewpoint, and an indispensable frame for analysis, I may be pardoned for dwelling a bit on its virtues. The word is not inapt, as the principal advantage of the argument for it is that upon this way of thinking turns the whole advance in our decisions of an ethical and moral nature. In a sense, this is no great novelty, for science has fattened on environment, as a conception, and it was the pertinent work of Darwin about it which earned for that brilliant investigator his deserved fame. A dimension is simply an environment reduced to a mathematical skeleton, both geometric and algebraic. The thus won precision is a gain for morals.

The main difficulty in moral theory is precisely the conflict of jurisdictions. A law, a rule of conduct is accepted as admirable for the persons involved at one time and place; but change of circumstances results in manifest injustice and misunderstanding and in calls for readjustments. Inconsistencies are disclosed by reflection using our common sense; and that, in turn, is traced back to racial experience (embalmed in our somatic cells) and to tradition, helped by the apparatus of civilization in printed form.

"Give an illustration of what you mean by the clearing up of moral situations through recognition of distinct environments." The coveted clarification must be a logical one. Every problem-play presents such a confusion of moral jurisdictions. The secret of writing stories and plays lies precisely in a knack of covertly posing practically impossible situations. In a long series of plays offered by the department of dramatics of the University of Nebraska and attended by me during many years, I do not recall half a dozen which staged a fairly probable plot. Evidently the thrill of a play or short story consists in this dramatic trick: the improbability, falling little short of patent impossibility, stimulates interest enormously. But this art of the impossible is justified by a sort of analogy the plays bear to actual life. They typify what

occurs to us daily. In practical life, the call for decisions is continual. Woe to the mortal who cannot make up his mind! It is his duty and pleasure to keep ever ready logical forms providing satisfactory conclusions for all eventualities. Impossible plays teach indispensable principles.

A story I read recently will help us to appreciate how many dimensions come into play in the humblest life. In Florida, a cracker boy and girl become acquainted at a picnic. Life is so unconventional that it seems quite a matter of course for them to steal away (the girl from a brutal father) and mate without marriage (which would be expensive). They are truly and spiritually wedded and completely trust and mutually support each other. The husband is a fisherman. He finds soon that he is a poacher because new game laws are enforced by wardens, who arrest him and send him to prison. A free man again, he works for a northerner who does not understand the scruples of the crackers against doing certain kinds of work. After years of ignorant, precarious existence, during which they are exploited by petty officials and lose their first born, but always maintain a constant love for each other, they at last gravitate back to the cabin of the wife's father, whom the son-in-law proceeds roundly to thrash; and then the trio settle down to quiet family life. There is also an episode. The distilling of illicit whiskey is not thought of as a crime; but as a dangerous calling. A pet pig and telling descriptions of trees, waters, scenery, and society belong in the picture.

The contrast between the reader's standards and those of the *dramatis personæ* is the first thing that strikes one. And yet it is not a contrast of essential principle nor of last appeal but one of pragmatic or day-by-day conduct that stands out. A living gained by fishing in fresh waters is precarious and reduces one to the simple life, to say the least. The prevailing warm climate, by another road, conspires to the same status. Remote situation, inherited prejudices, primordial motives, racial memory of better times and hopes only suggest the multitude of specifications in a consistent, environmental program.

Into this picture of the hunting age step the wholly alien and

incomprehensible laws against moonshining, hunting and fishing, and owning of traps. The northern employer demands continuous labor only possible in a colder climate; and his wife strives in vain to instil a strange infant hygiene. Peace is finally reached in the nirvana of the original surroundings through the return out of Egypt to the first home, and made secure by the beating up of the old man.

Could the impossibilities of the Greek tragedy be better illustrated? The gods have compelled men to perform sinful acts for which they are punished without chance for repentance. However, modern views call for the quite un-Greek finale and reconciliation *vi et armis*—a concession to materialism which would force the whole cycle into the unique environment. It is unnecessary to call attention to the distinctness of the environments portrayed or to the fact that, with all their contrast and separation, they cut each other and cause a clash, which is here as elsewhere insufficient to destroy the higher, which tends to assimilate the lower.

We have thus an illustration both of the nature of what we call "imperfection" and of the process of human progress. It is possible that there is, after all, an historical, closed cycle involved, but not precisely such as the Greeks believed in. If so, it is on a vastly larger scale and complexity, so that our human stupidity can hardly, as yet, devote to it serious attention. The tone thus by devious channels injected into cracker civilization from exterior accretions of legislation, organized business, and education, not to speak of religion and art, itself did not originate in that next higher frame of things to which I allude, but entered that from a still higher one which it, in turn, cuts.

My object here is to show that in the absence of the assumption of successive separate environments, all our logic and whatever depends on it (and what does not?) are reduced to complete chaos. In order to clear up any moral situation whatever, we must, consciously or unconsciously (in practice, the latter), assume an environmental attitude. This truth dawns into a social agreement, first through the labors of the keen descriptive writers, who, secretly swayed by the music of the spheres, tell us (so a Herodotus) of

Egyptian priests and of contemporary customs. The philosophers follow, like a Plato and an Aristotle, who strive to put into general terms, that is to say, into language which better transcends the accidental and hence is better adapted to withstand the wear and tear of the ages, the deeper, more enduring way of putting these same decisive characteristics. It is true that, in modern times, literature affects a sort of realism which we call "novels" and "fiction," whereas in ancient times observation was less discriminating between subject and object, and burgeoned into the epic and lyric modes.

It is taught that dialogue which would come to some conclusion must begin with agreement as to terms. It is naively supposed by rhetoricians that this is a possible thing. Perhaps it is in a horse trade. But even here who could agree as to the definition of the term "blemish" of a horse? When, again, we speak of "crime," "industry," "liberty," "pursuit of happiness," we are launched into very difficult, very latitudinarian subjects. If, however, we realize that we may be or are discussing a subject necessarily involving two or more environments, it is not hard to assign to each its influence and thus to go home to bed after the closing of a profitable discussion.

Incidentally, it will appear that each of those terms is a sliding scale admitting values adapted to a corresponding series of environments. "What!" you say, "is Nature so complex?" I reply that She is as complex as Intelligence chooses to make Her. The distinct environments enjoying mathematical exactness, at first of relations sounding only in integers (Euclid), and latterly of those involving fractions and irrationals (Einstein), are imagined because the mind demands them. They are none the less objective. They are what they are because we seek to advance in our handling of objectivity, of matter, if you will.

The recent philosophy *à la mode* of pragmatism and its derivatives is essentially a frontier philosophy. Everything is good that "works" (not an excuse for knavery). "The true is only the expedient in the way of our thinking." This school evidently owes much to the economists who, at first measuring values by ante-

cedent outlay, ("cost of production"), came finally to the conclusion that the logical centre of their system was to be found in the utility—a subjective measure—of the objects or services on which a price is to be put. The *use theory* of economic value is essentially pragmatic. The philosophy of opportunity or utility—pragmatism—derives, of course, from the *habit of mind* engendered by Darwinism. Evolution is the guiding and training of different streams of life to work or flow together. It is essentially the philosophy of the borderland between two worlds, two dimensions, two moral jurisdictions and life complexes. Matter merely corrects mind, it fixes or determines a choice already made by mind. Such a philosophy could hardly have been invented until men were sated with material and had acquired a set purpose of exploring first, the sensations, and then the mind and its powers.

It will be further objected that "personality" as herein depicted is far from the definite, concrete conception we have of men, including ourselves. This deviation of content of the word easily leads to rejection of all conclusions in which the word figures. Very true: such is the way of argument. The thing we start with is not the thing we finish with. It loses materiality, it expands into and pervades society, it contracts back into a mere faculty of memory, it fills the universe with primeval purposes, it enters into human interests and concentrates to whisper advice in dream and revery. And yet was there not a touch of all this in the wide gamut of humanity? The patriot, the priest, the statesman, the inventor, the financier, the pioneer, the industrialist, the educator, the actor, the store-keeper, the athlete, the farmer, the Shawnee, the show-horse, the bird-dog—what a range, and what possibilities for social living! Not the least useful of the applications of the psychic research study is its repercussion upon our cut-and-dried ideas about our daily lives and about our precious selves. Such studies are only possible in an age when men can think appreciatively and quite abstractedly.

A final but, I hope, not conclusive objection will run to the effect that this book "gets you nowhere." This objection, however, on close inspection, will be found to run not so much to the book as to

the subject. "Turn the book, figuratively, upside down and read it, as it were, backwards, and you have an excellent argument for mortality." I believe that this is not such a bad condemnation, after all, for argument cannot be carried and persuasion cannot be urged beyond a certain point. The best we can do is to rearrange our psyche into that phase where it is ready to take the final step; but we cannot actually, within the limits of science and logic, take that step. For the final translation we leave the reader to his own transcendental promptings and openings. On urgent demand they come to every man.

As our studies plunge us deeper, torch in hand, down in the well of the life principle (it required the voice of a Benjamin Franklin to coin this simile) two abiding words ring constantly in our ears, "personality" and "survival." We have need of them in all the vagueness which surrounds us when we have cut loose from the standards and limitations of ordinary, daily experience. It was precisely the buffeting of the street in this confining sense which had instigated us to revolt and had cut us loose. But we hold fast to these two words and prick up our ears for whatever they suggest. If we may vary the metaphor, they constitute the obverse and reverse of the coin of metapsychic thought which passes unabased, current from first to last in our book.

This coin is chiefly spent in the business of acquiring some general capital which is to produce the wealth of exchange of thoughts and of personal and material or quasi-material upbuilding throughout the overflowing homes of personality; I allude, of course, to the environments which we imagine are necessary to lend definiteness and thus to recoup some of the materialistic and standardized precision which we abandoned when we enlisted among the well-jumpers of Delhi.

The splash at the bottom was first named "telepathy" by the Society for Psychical Research, but was forthwith appropriated by those who believed that thought was thus communicated among living persons alone. By a curious perversion of language, the word became a sort of disproof of the future life. Charles Richet soon recognized the false lead and, in pursuance of the unterrified agnos-

ticism which has ever marked this branch of his multiplied researches, instead of correcting the aberrancy, offered the new term, *cryptesthesia*, which should be allowed to penetrate as far as proof would go. But "telepathy" is already familiar or easier to pronounce, and chiefly for this reason it is likely to stay. By harnessing it with *cryptesthesia* the curse pronounced on it by materialism will have been lifted.

But *cryptesthesia* has more content than the old telepathy: it includes the idea of a special faculty and, if I mistake not, of a special medium for signals. If personality and survival are the minted designs on our allegorical coin of life, then *cryptesthesia* is the very metal of the same coin. The theory of *cryptesthesia* imposes, at the outset, an initial difficulty in widening its application to cover two or more distinct environments, such as those of earth and heaven. *Cryptesthesia* is perhaps assumed to be only an earthly tool; but we propose to ream it out a bit. Like the case of air, the Creator gives an assurance that it is suited to and designed for extra-territoriality. As just suggested, spiritualists do not believe that spirits need air for converse in heaven. How does the case stand with *cryptesthesia*? If we consider the ordinary case of materialized or partly materialized spirits, we can well infer that it would be the first tool of communication to be grasped by them upon "entering our atmosphere."

It is assumed to be the most delicate of rays or cushions, exceeding probably, in this respect, the list of rays and wavicles certified by the guild of physicists. It is true that "wireless" demands much power; but the amount of h.p. necessary seems to be diminishing—just to talk in terms of wireless. *Cryptesthesia* may have something to do with Lodge's aether or with cosmic rays. Or the principle called into action by *cryptesthesia* may be still more novel. However that may be, do we have to introduce it into heaven in order to make the phenomena of *cryptesthesia* available for a psychic theory? The answer would, in principle, turn about the inquiry whether we must assume that spirits do communicate directly from their home to ours. In answer it must be accepted that the weight of authority is, on the whole, against the idea.

In order to communicate between the separate environments, common sense would expect something out of the usual, an effort aimed toward the point of osculation of the independent spheres and equipped to penetrate from the one to the other. While the higher environment is endowed with superior powers of direction and supervision, it also respects personal reserve and contemplative dignity, if not even periodical or occasional aloofness. Spirits do not wear their hearts on their sleeves. And yet they may as a matter of exigency receive messages directly from our dimension. They keep aware of the critical moments of our lives, especially if we have opened the way by expectant fasting and prayer. However, it is quite possible that we are to think of messages from home to home as letters or, better, dispatches, brought by special messenger, rather than as telegrams by private wire.

If and when the spirit has fathomed the way of materialization, it would be entirely in keeping with the established terrestrial telepathy for him to sense the messages from the moment that he has mingled in the galaxy of that universe which is man. As he approaches he enlarges (or so it *seems* to the alert man) to human stature and all his appurtenances are similarly adapted to dimensional proportions. He brings his Platonic ideas along with him. They also are enlarged to dimensional size and import. The closer he comes the clearer become the messages. He spontaneously begins to exercise the faculty of sending pictures and visions. At last, with the help of magnetized, amiable mortals, he becomes fully, if momentarily, qualified under favorable conditions to carry on direct, face-to-face conversation.

Abandoning the incommensurable domain of ideas, the spirit or ideal object enters our dimension as a *point*, which enlarges to a visible dot, which instantly displays a perfect but microscopic miniature of the graphic portrayal of it, which proceeds, at a reduced rate, to grow to such size as befits it as proper to that dimension, frame, or home to which the observer belongs. The invading person or object is now said to be "materialized." One remarks, after a moment's reflection, that he has witnessed a most spontaneous and organic proceeding, which, while less complicated than the

usual organic phenomena, such as the growth of a leaf, surpasses them only in the speed with which the transformation is accomplished. It tends to take rank with the cinema rather than with the hot house.

Last summer, at Chesterfield Spiritualist camp meeting, at a séance, I spoke with a brilliant and apparently solid, but really ectoplasmic Benjamin Franklin. Finally the conversation turned about old age, and he remarked: "At the Constitutional Convention, James Madison used to follow me about for fear I might fall." I had been expressing complaints of my own along that line. One of the best tests of the genuineness of a séance consists precisely in apparently casual remarks by the materialized spirit really shrewdly calculated to lend confidence by some utterance which it would be morally impossible for the medium to know. In this case, the medium was asleep in a trance. Certainly, I know nothing about any such personal item.

The personal-survival point of view of this book is discussed from every angle which suggested itself for a dialectic treatment, such, for instance (to cite a few) as:

The material or immaterial contrast; the moral or physical; the mechanical or spontaneous; the mathematical or lyric; the historical or philosophic; the democratic or autocratic; the human or astronomical; the casual or transcendental; the anthropomorphic or archaeologic; the religious or superstitious; the educational and progressive; the organic or planned; the biographic or demographic; the animal or spiritual; the evolutionary or creational; crises and environments; dimensions and death. I have probably called many other categories in to aid in the round of discussion. On the other hand, the scope of the book, as the title page implies, avoids history except so far as it serves as illustration and also avoids any pretense to description of the phenomena except as a fulcrum for analysis. Such topics, however, furnish a combined argument for all three: *survival*, *personality*, and *cryptesthesia*.

"Thanatism" is a term very closely allied with "materialism," while "athanatism" lies equally close to "religion." However, some savages or peculiar religious sects have little or no conception of

immortality, while some illogical or political religions fail totally in the idea of spirituality, with their "worship" of a goddess of Reason, of Demos, and even of the Emperor or Dictator.

The writer is neither naturalist, physiologist, nor psychologist and desires from the outset to disclaim any pretension to a completely technical treatment according to accepted and standardized views. On the other hand, such topics as mind, soul, brain, and body are so well defined in a popular acceptance that he believes he is committing no offense against either custom, taste, or the duties incumbent on both authorship and scholarship, in applying them as he has done. Of course, he is as exposed as another to error and also to misunderstanding.

There are, besides the general reading public, also many classes of spiritualists whom he desires to read this book, but who are broken to variant uses of the key words of spiritualism, and especially of the word "death." At one of the recent séances alluded to, the company was honored by the positive voice of W.H.V. who, in answer to my inoffensive remark about "changes since his death," came back at me rather stertorously with: "Death, there is no death!" This is most interesting as a test, for W.H.V. then employed the word "death" in exactly the opposite sense to mine and also to that which I interiorly ascribe to it; but added one more precious test of a sustained personality in the hereafter.

While it would be a refinement of agnosticism to pretend that the writer had not written this book with the purpose of explaining and even of enforcing the "laws of spiritualism," it has increasingly dawned upon him, as the work progressed, that he was largely engaged in disabusing spiritualists of much which they had been accustomed to hold most dear and to regard as statements of principle. Many of their slogans are outright not worth paying any attention to. Therefore, at the very outset, the reader is notified that our object is by varying the point of view, now physical, now psychologic, now social, now religious, now moral, now evolutionary and historical, to determine the limits of the material, on the one hand, and of the psychic planes of life, on the other.

In this connection the writer has sought to explain the linguistic

or rhetorical obstructions which strew the path of the paraphysical and metapsychic idea. To set down, in black and white, conceptions of which the writer confesses that he himself has little familiarity or well worked out sense is perhaps rather trying (to say the least) to the good sense of the reader. The latter, however, must good-naturedly allow himself to believe that the possibilities of exposition have already been pretty well exhausted by the latest dictionaries and by the phrases to be coined from them; the reader must therefore be charitable to him who would write a book about an unfamiliar but nevertheless demonstrable or plausibly debatable stage of life.

The course of reasoning amounts to a systematic inquiry into the theoretical units of life within a given environment and incidentally to a drawing of the frontiers between environments or dimensions. In this way, the reader is gradually weaned from a material or terrestrial point of view. He comes to entertain and to adopt really psychic values. He finds that here was his chief obstruction, and that all along the clergy and the artists had been at work preparing him for life eternal; and that now a new science of life is eager to complete the psychic picture. He finds, further, that many of his difficulties dissolve in the sun of one more environment. Advance in knowledge compels advance in surrounding conditions. The expected, hoped-for, believed-in, and relied-on, cut-and-dried, solutions of problems and answers to the riddles of our careers never reach formal statement. Text books with their examples, and treatises with their "principles," offer merely a casual and parochial style of thing. It is some comfort to realize at last, that the great questions that preach for mutation in religion and politics never are answered. They never have been answered, and they never will be answered. What happens to politics and philosophy as well as to religion is that souls who have finished and done their service in one environment move on to another. They no longer stand in need of the answers. The new environment *per se* is the answer. Their desires and wants are satisfied. When one comes to think about it, no other formula or seal of progress could have been supplied.

Thus it happens that it is perfectly possible that the landscape which we of this world view with so much pleasure may be, in and of itself, precisely the same one which constitutes the Garden of Eden! For hundreds of years philosophers have taught that much, and the most effective and, I may say, dramatic part of what we look at is really toned, colored, vivified, qualified, and characterized by our own green goggles, wherever those come from. If that conclusion be correct, we have here ready-made a glimpse of the process which not only gives the whole flavor and significance to our own habitat but also to those of many if not all others. Whatever principles and rules we may hereafter adopt in further explanation of the change which religion has generally (especially since the Christian era) believed passes in and over the human personality as a consequence of its "intervals" of progress, they will certainly not detract from but will rather affirm the Kantian subjectivity of our sensations. If we further come to believe that this same principle holds for life at all its stages, we have gone far toward applying our human understanding to the problem of immortality.

It is quite possible, nay, probable, that the qualified critic will exclaim that this is but a new way of convincing men of the essential subjectivity of their knowledge. Well and good! The writer believes, however, that not only is the principle of sensationalism correct for everyday experience but that it, for that very reason, lies on the high road to all knowledge in all environments. It can, further, offer no offense to materialism. What a simplification! Perhaps we have not solved the moot question whether the inherited environment or the heritage of nerves be decisive in lending to life on earth everything that we hold most dear; but, really, does not our conception of the life unfolding through eternity soar above all petty, earthly circumstances and events?

Directly, we see only what we are allowed to; but some environment always stands there ready as foil to our psyche. If we choose to continue the old controversy about the power of inheritance *vs.* control by environment, well and good; but we shall probably do so under new titles. Science and logic do not furnish us with abso-

lute essences or with the totalistic feeling, even self-gratulation, but only such feeling as words can help us to (more so if we are well-trained in words); but the seed principle in nature may help us to a higher appreciation. Things and persons change environment not by walking through a door but by shrinking or better going to seed and later expanding into the new environment.

Wealth is truly a harvest. The wonder of the seed in grain and of the ovum in animals cannot be exceeded by that of the disappearance of man from earth and of his reappearance in heaven. Genetically he is represented by his son; but spiritually he continues his own personality. The same holds for all earthly life. Either way, the seed principle persists—on the one hand in biology, on the other, in eschatology. The latter process has been visualized: One can imagine and dream of an object starting as at a physical point and gradually, silently, quickly expanding to easily visible size in all its details, perfect at each degree of expansion. A panorama of such visible “ideas” makes one wonder if Plato be not on hand pulling the wires behind the scenes!

Our imaginations once launched through the help of evolution into cryptesthesia and dimensionalism, with all their implications biological and physical, is only arrested by our narrow store of information. To exploit it as far as possible has been the writer's endeavor. He proposes a science of psychogeny to balance off the old, biological sarcogeny.

Perhaps he has been writing a text or hand-book of spiritualism. Where many or even most associations and classifications are so unsettled, the attempt to write a connected treatise seems evanescent and almost perilous. At least, it exacts of the writer the valor of ignorance. The desire to contribute something towards marking the frontiers of the assumed two worlds, the now and the hereafter, which occupies so much of his space, is met by the suspicion, occasionally aroused, that perhaps, after all, there are no two worlds; but this suspicion, again, is finally allayed by a justifying of the treatment of the hereafter hypothetically as if there were a distinct world.

This treatment enjoys the advantage of enabling one to avail

himself of the store of arguments and suggestions which he has gathered from the evolutionary discussions up to the present date. It is true that it also lays bare topics on which it may cleverly be insinuated that evolutionary theory is unnecessarily lugged in. We may make our evolutionary periods so short that they only give time for play of all the ordinary motives of personal activity on a common sense business basis, without possibility of testing those changes of different factors which involve changes in other factors. In this case, all these other conditions and surroundings are taken for granted. Evidently no question of evolution toward a distinct environmental or dimensional life arises. If, on the other hand, we make the periods too long, we lose the opportunity of ascertaining and fixing new associations and combinations which evidently belong together, although many of the old motives are still active. In such cases, we must evidently choose a middle path, not hesitating to admit that our classification is made for the purpose of analysis. Our analysis made, we can throw overboard the whole evolutionary idea, if we will. It is only a way of thinking—a process for intensifying our consciousness, our sense of reality. But life eternal is quite another matter.

We assume that those aptitudes most characteristic and peculiar to our notions of our personality are the ones which survive. Otherwise we should not be interested in the very question of survival. But certain urgent considerations lead us to believe that the intellectual attributes are more valued in the future life than are the sentimental. It were a tedious refinement, although quite essential to thorough discussion and to a permanent solution, to demonstrate that the two very seemingly opposed phases of our thought thus offset, are, like matter and mind, really not fundamentally distinct. They are reciprocally sustaining. We accept them as distinct and then choose the one for the present and the other for the future.

The whole of our analysis might thus be resolved into a series of logistic artifices (which, luckily, we do not claim to have originated) and the doctrine of survival thus be put in jeopardy under the "subjectivity" objection, did not the psychic phenomena them-

selves decisively throw the balance in favor of an essential and substantial survival. On the field of dialectics, the hosts of materialism come away, banners flying and even claiming the victory. Men are mightily complacent about their own opinions. Even the ghostly ranks, while not cast down nor confuted, are willing to admit that it was a drawn battle. But on the field of the psychic phenomena, from little echoes through psychometry, clairvoyance, all sorts of warnings and telepathy and long sustained circles, up to and including automatic writing (of which there are many degrees), materialism, rationalism, utilitarianism, and agnosticism are fighting a losing battle.

TABLE OF CONTENTS

	PAGE
PREFACE	5

BOOK I

INTRODUCTION: FOR AND AGAINST SURVIVAL

CHAPTER

I. THANATISM, THE RATIONALISTIC THEORY OF MOR- TALITY	31
II. ATHANATISM: A BRIEF FOR IMMORTALITY	
SEC. I. THE SCOPE OF THE ANALYSIS	64
II. EVOLUTION OF THE SOUL	79
III. BODIES AND MINDS	93
IV. THE FAIR ATTITUDE ON SURVIVAL	117
V. PSYCHIC CRISES IN A MORAL UNIVERSE	132
VI. MODERN MIRACLES	140
III. THE RATIONALISTIC REACTION; ITS STATUS	166

BOOK II

ORGANISM AND ATHANATISM

I. THE GOLDEN MEAN OF BELIEF	199
II. NEGLECTED VALUES IN PRIMITIVE CULTURE	211
III. CONJECTURES ABOUT MATTER AND MIND	223
IV. GROWTH OF SPHERES	232
V. THE CRISIS IN SCIENCE; ITS EFFECT ON OUR VIEWS	248
VI. REALITY AND PROGRESS	265
VII. SATAN'S FALL	276
VIII. LOGIC AND PROGRESS	288
IX. DOCTRINES AND AIMS OF SPIRITUALISM	300
X. OUR EDUCATION ABOUT LIFE	309

CHAPTER	PAGE
XI. PSYCHIC CAPITALISM	328
XII. VERBAL PRECONCEPTIONS AND ESSENTIAL EXPERI- ENCES	337

BOOK III

MECHANISM AND ATHANATISM

I. SYMBOLIC SANCTIONS FOR SURVIVAL	359
II. MAN AND THE UNIVERSE	389
III. FAULTFINDING RULED OUT	408
IV. COMPARISON OF ENVIRONMENTS	425
V. RANGE OF SÉANCE MANIFESTATIONS	447
VI. THE CONSCIOUS SOUL AND ITS HOME	464
VII. DISCRETE PERSONALITIES	494
VIII. PERSONALITY THROUGH THE DIMENSIONS	520
IX. RESEARCH AND MEDIUMSHIP	537
X. REALITY OF HEAVEN	549
XI. THE TRANSITIONAL VISTA	571
XII. TRUTH AND INFLUENCE OF SPIRITUALISM	591
INDEX	607

BOOK I

INTRODUCTION: FOR AND AGAINST SURVIVAL

CHAPTER I

THANATISM, THE RATIONALISTIC THEORY OF MORTALITY

To state the case for thanatism is, in a way, to make a case for biology, geology, physics, and chemistry—to claim the utmost for their influence in shaping human destiny.

On the other hand, to state the case for athanatism is to push to their extreme consequences the reasonings of mental philosophy and of metaphysics. The department of knowledge called “psychology” lends its aid to supporters and protagonists, now of the former, now of the latter camp, where also the pious do congregate.

To one looking backwards over say five thousand years into the history of these two contentions or lines of thought, or better, temperamental points of view, few documentary evidences appear of a disposition to compromise. The materialists have stood for thanatism, the spiritualists, for athanatism. The era of modern science, however, while it appears to substantiate and consolidate the claims of thanatism, has run into the *cul de sac* of the unseen and has thus set us to wondering whether the experimental researches with which we are now favored at the hands of the physicists—a sort of hyper-materialism—are not in effect identical with the affirmations of spiritualism—a sort of infra-psyche. It is true that the ancients revelled in the unseen; but our modern unseen, it would seem, must, so far as possible, be made definite by reduction to weight and measure. The point in the evolution of thought has arrived where all hands should be able to discard old formulæ, to adopt a new general attitude with respect to personality and to its permanence and its share of or in consciousness, so that the eternal career of dialectic on this topic of major human interest may be implemented to start up again *de plus belle*.

A method of thought is a way of thinking which brings satisfac-

tion, or what Aristotle called "liberation." After the effort of thought should follow the liberation. If not, then anger, fisticuffs, war. Liberation, however, is never permanent. But of this anon. Of immediate import is it that since the rise of science the utilitarian liberation has afforded the intensest gratification.

As the matter shapes itself for me, utilitarianism is the process of discovering that everything, every arrangement, structure, habit, or way which appears to us as natural and presents itself to us for explanation and thus as an object of study, is conducive to some recognized or inferential good, which we may call a utility. For example, the invention of nouns and verbs was chiefly significant as instituting utilities of speech, and the repetition and practice of them at once marked off man from other animals and gradually established and domesticated in him a new psyche, the human soul. It will be observed, by the way, how definite all this appears to be, whence the delightful liberation of the utilitarian process; but, on second thought, how inconclusive the reasoning really is! It may magnify our appreciation but does not conduct us to the goal. It assumes that what we accept as "goods" are really and truly such, although further analysis may show that they are far from being such, or are but fleeting and dissolving goods.

Again, utilitarianism is indefinite in not informing us about the necessary condition of goodness: good to whom or for what? In biology, a thing might be good for an individual but not for the species, and so on. In astronomy, a certain disposition of stars might favor a certain climate, atmosphere or what not, which would be injurious to a given species of animal or plant; and the life and death of worlds leaves one cold on the life and death of men. It is matter of common observation that an astronomer or chemist or physicist is habitually and temperamentally happy in tracing the life and personality, as it were, of planets and suns and stars to the degree that he looks upon mere biologic existence as wholly casual; that the geologist and still more his cousin, the paleontologist, regard the human race as possibly the culmination of influences wholly terrestrial, that is, they search for biological explanations wholly within ordinary experience, to the exclusion of

what might be called a free speculative hypothesis. They are, as undoubtedly they should be, extremely cautious in admitting human or moral causes for good things, although they are forced to speculate on the future of the race in almost theological, puritanic fashion.

The human race coming to self-consciousness by use of the tools of speech and above all of written speech (of which more elsewhere), naïvely accepted the good of athanatism as the highest good, say the materialists, and proceeded to imagine unseen utilities helpful to that end. They imagined gods, spirits, souls, a place for the dead to inhabit, and most trivial things for them to do—all according to what they thought good and useful. The Christians introduced what apparently are improvements on the pagan goods. Partly by reaction from pagan, sacrificial cruelty, partly rendered desperate by persecution, partly stimulated by the philosophers of their day, they abolished a vast mass of superstitions about death and about the life hereafter, although many superstitious goods could not be prevented from creeping back as the new cult spread and sunk to less enlightened masses; and, above all, they refined the theology of their predecessors, that is to say, the theory of rewards and punishments. Theology is essentially democratic, personal, and human. It normally keeps pace with advancing civilization.

It must be admitted that the Christians did not do much towards inventing and starting a vogue for new goods of real value. Their logic drove them to the imagining of some ecclesiastical and theological goods of perhaps passing worth. I am thinking of the goods of ascetism and Puritanism, which have been written large in many other religions. But, in the main, they made a new valuation of the utilities conducive to the old goods, especially to the old morals. Emphatically they clove to the good of immortality.

With the rise of modern science came materialism. This formerly most forthputting habit of mind can indeed be traced back at least to Herodotus and Plutarch, if not to Akhnaton, but they hardly count, in our study of democratic mentality. It is patent that our horizon is limited by our line of activity. The breeder

thinks in terms of the type of animal; the automotive engineer thinks in terms of the speed, comfort, maintenance, such as lubrication, and of safety, such as brakes, of an automobile; the domestic architect strives to reconcile and combine all the numerous goods that experience has suggested for a human habitation, a house. In a word, man's world is apt to be limited by the material he handles. This cramped working of the mind is inevitable in a concrete and industrious world. Industry has its vices as well as its virtues; and of its chief weaknesses (or vices) is this limitation of human view by the matter in hand. The salvation of society as a whole largely depends on the complementary action and reaction of the individual men so specialized that they cannot stand alone but so organized that they may grow better than ever through organization, if they are conformable to the principles of organization, which do also demand a faint marginal consciousness of what is being done everywhere.

By the side of the physical jig-saw puzzle has grown up the mental jig-saw puzzle. It is the latter that concerns us now; for the community of all men, or of the bulk of the population—at least of those engaged in special occupations—has helped to unite them on one principle in which they coincide instead of offsetting one another: they agree that they are materialists. This materialism is not solely to be accounted for by the hegemony of science but more directly by a corollary of science, *specialization*, which has taken the command out of the hands of superstition only to hand it over to materialism. However, I would not for a moment deny to the leaders of thought in each age their credit and also their responsibility for the prevailing mental attitude. But it would appear that materialism is today also chargeable to the broad, basic, industrial, and social constitution.

By this is not to be understood that it is necessary to the existing division of labor or to any similar division of labor that men be materialists. When the circumstances have properly been explained to them, they will not be. Ready-made religions have been cleverly invented by Mrs. Eddy, by Madame Blavatsky, and by many others, even popes, male as well as female, for the purpose of rein-

jecting spirituality into souls jaded by the marts of the world and confused by hair-splitting church dogmas. As matters stand today, in this world of ours, it is not clear whether the forces of materialism or of spirituality are ultimately to prevail, but there is a good chance that science will purify spirituality from superstition so that the way may be cleared for improvement. The desideratum is not to abolish the discussion about materialism but rather to keep it on its feet.

It would thus appear that utilitarianism directly proves nothing as to what we want or should want, or as to what is right or wrong, so long, at least, as it is dominated by materialism. It is materialism, not utilitarianism, which dictates what is or is not good. If the insistence of materialism can be moderated so that men recognize and admit to themselves that it is a restrictive habit of mind and that what they want is not merely the familiar, which responds to their actual though temporary faculties of sight, taste, hearing, and smell, and especially to that last argument of science, weight and measure, but that they may concede that other tests by differently constituted senses would in turn answer equally well to every standard of a super-materiality and hence of a super-actuality—in that reformed frame of mind they would, to borrow a word from metaphysics, *transcend* the confines of materialism understood in the old way, and (according to the use of language you may prefer) either look down on the old goods from a higher plane or create a newer, broader, more kinetic (and hence relative) materialism.

Utilitarianism, then, is simply the appreciation of that which conduces to the definite goods preconceived within a given stage of materialism, which is not much different from saying “environment.”

The thanatist, product that he is of materialism, accepts gleefully the welcome proffered by the utilitarian. What utility, he confidently asks, is subtended by survival of the individual personality? Let us envisage, in comprehensive sweep, all the myriad forms and syntheses of touch, taste, sight, smell, weight, and measure and their reactions in and from the mind or brain of man, reactions which include the most sublimated, elevated, and delicate

shades of scientific reasoning and of artistic appreciation—is immortality of any good to and about them?

It is true that confronting the thanatist on his own ground and accepting his half acknowledged, half unconscious assumptions—employing in fact his own familiar system of logic—one should hardly succeed in refuting him. The difficulty of doing so will appear if we but pause for a closer view of a few of the utilities which bear or are supposed to bear upon the problem of immortality.

As already stated, thanatism is, among persons who count in thought, and who are casting the formulæ which the rest of mankind repeat until they more or less grind them into their souls and believe them, the prevailing, the fashionable doctrine. The Protestant churches of Christendom are honeycombed with thanatism. Churches are institutions and lend strength to law, order, and the state. They cement society. For that reason, among countless others, they deserve our hearty support. It is consoling to be engaged in good works alongside of congenial spirits. But, really, for all that, does one have to *believe* in immortality when everyone knows that it has been disproven a thousand times by the doctrine of evolution? It is credible that a large percentage of church-goers, possibly one-half, do not, on week days, anyhow, believe in immortality. They support the Church on other grounds. Most of the others believe in immortality by tradition, accepting unquestioned the shibboleth (as mysterious and awe-inspiring as the Trinity) that "*Spirit is Immaterial.*"

On the whole, the honest disbelievers in immortality among church-goers are the more promising half of Christendom. They are wedded to no such invincible prejudices as are those who believe that spirit and matter are irreconcilable, mutually exclusive objectivities. From them are gained recruits to the new style popes, aforesaid, who are more or less successfully supplying renovated bases for faith.

The specific form of utilitarianism which has so undermined the Church and has chased into the open the conservatives, the self-styled "Fundamentalists," the enemies of relativity, is known as

"rationalism." The destructive work of rationalism can best be appreciated by example: Man emerging from the animal state would first of all need some conception of the future. While animals in some degree undoubtedly make provision for the future, their acts are chiefly guided by the "thinking" of the lower ganglia and fail to reach a central consciousness. The squirrel lays by nuts through the suggestion of colder weather, which also sends the goose whirring to his winter resort and his radium baths in the south. But when man started to build up his central system of conceptual thought and thus tried to obtain a general apprehension of, say, the capitalistic process, the more spiritual effort came hard. Through untold centuries and agonies he strove to create a concept of the future. His own industrial processes were not much removed from those of the animals—mostly hand-to-mouth. He waited for the harvest because he had to. The King of Assyria records in bas-relief with pride how he has introduced out of Egypt so cumbrous a device as the ass-driven water-wheel for irrigation.

Not only, however, were agriculture and manufacture slowly forcing men's minds into habits of prevision, but those same minds were creating imaginary beings, immaterial but quite real,¹ immaterial but capable of assuming tangibility, or of imposing on witnesses a conviction of tangibility—spirits and gods. These beings had control over the future; they lived, as it were, in past, present, and future. They constituted Fate. They could always be entreated to keep men within the traces of a morality useful to his future, to his wealth and prosperity, to his future-regarding conduct, his self-denial, his care for posterity, his avoidance of crime and of all acts which would jeopardize present well-being.

The conviction gained ground that definite pictures of gods and spirits free from ordinary hand-to-mouth detractions formed the crystallizing points for a firm, future-regarding, capitalizing conduct on the part of man. The conditions of the problem were: (1) the anchor of the thought in question must needs be anthropo-

¹ *I See the King of Hell*, by Harrison Forman, Harper's Magazine, December, 1934.

morphic. The incomparable *cinque-cento* culminated with pictures of the Virgin and even of God. This is obvious in view of the simplicity of primitive man. He thinks only in particularistic, personal terms. (2) It must be immaterial, for the conditions of the problem demanded a transcendence over material obstacles to conservation. (3) It must be permanent, for that was the quality for which the others stood sponsor. Least of all were the gods men who had lived and died. That was a less-important, almost degenerate thought—the demi-gods and heroes. The gods it was who made possible the firm ideas of human history and development, of the immortal destiny of the human race as such, of human immortality taken in the collective but not at first, at any rate, in the individual. Immortal personality belongs to humanity but not to men. This thought of an all-pervasive personality stopping short of the individual was at the back of the head of primitive man, and he nailed it by inventing the myth, the fiction of the gods. It is possible that still earlier man, earlier than primitive man, whom we may call primeval man, invented invisible spirits, not yet gods, and along other lines than those of permanence, or, at least, lines of permanence combined with large, naturalistic powers, elemental powers, such as ruled in Greek, Egyptian, and Assyrian mythology.

Anyhow, our rationalists are able to develop along these lines a very satisfactory evolution of these early conceptions still to be found in full vigor among men, not only among those called savages and barbarians but also among those civilized and still active among us, in our businesses and professions and also in our pulpits.

According to the rationalists, the outcome of the long history of theistic instinct, passion, devotion, and thought has been an adequate appreciation of the lofty mission of the human race, with its clearly defined conceptions of eternal principles and motives, which make for character in men and for social stability—a sort of compromise immortality confined to the race taken in block. Good and bad are but expressions for those utilities which conduce to the persistence of the race. Nor do we need to confine the nascent idea of spirituality to a mere racial survival. It includes properly that of improvement, of progress in a truly spiritual sense. It is not

merely that good things tend to keep alive as many human beings as possible, but also happy and intelligent persons. The idea is a little weak, perhaps, in not affording us any exact standard of the degree of happiness to be expected, nor of the density of population most conducive to it, nor of the competition essential to progress, but these thoughts are passed over as incidental, to be made precise at the right time. Indeed, the evolutionary theory of selection correctly states that the proper Elysian or Utopian temperament is a matter of selection and survival and hence cannot be accurately defined beforehand.

The race, then, is approximately immortal. And so, by the same token, are moral principles. While we do not know just the ideal man, we know him and his principles approximately. The truth of this statement can be tested at each and every moment, say the rationalists. I heard yesterday an eminent divine declare that the complexity of modern life makes it extremely difficult to choose our larger courses but that we can ensure for ourselves personally correct conduct by counseling about each conjuncture as it arises. His theory is essentially rationalistic. Evolution has so repeated the same conjunctures in human relations that we more or less instinctively and by attrition know the best thing to do in each of them. Conduct in detail is thus an inheritance. It is lodged, in the main, in the lower ganglia. We are truly human termites. We do not need to know any general plan. All we need to do is to execute with neatness and despatch the work laid immediately before us. The future takes care of itself, by a sort of evolved social automatism. No wonder Fundamentalists are alarmed at preachers who know so much!

This view of morals has much to recommend it and really runs to the length of the rationalistic tether. And these principles are fairly perpetual. The developments of the arts and sciences, of finance and government, do indeed differentiate, ever more finely, all our acts, altering them externally, distinguishing the multiplying ranks of workers, of officials, of debtors and creditors, but do not change greatly the sense of obligation which inheres in each case, nor alter the cases fundamentally nor beyond recognition.

The inventions of writing and of printing have done wonders for immortality. The important thing from any large point of view is not that men live forever but that thoughts do so. It is true that the same words convey modified meanings to succeeding generations. A part of the training of a cultured mind is to be able, partly through comparative philology and grammar, to restore the old thoughts, to resurrect the sentiments of our forbears in their integrity, and to compare them with our own. Thus a continuity of development is ascertained and assured, which is expressed in a latter-day terminology, to which the next generation is heir; and so the thought of all time stands in moving, uninterrupted equilibrium with succeeding generations, whose particular personalities are, it is claimed, comparatively fleeting.

And yet not too short lived. For the Western civilization, at least, the average man of average opportunities today enjoys a span of fifty years or more. Three score and ten is a common age to attain, and higher numbers are frequent. Should not Man be contented with such substantial conquest of temporality? Why should his vaulting ambition to live o'erleap itself? Compare his age with that of little creatures that, at best, live only long enough for further procreation and to flutter about a light, only to drop dead within an hour of their unfolding.

How unimportant is the individual! Imperious Caesar dead and turned to clay might stop a hole to keep the wind away.

The greatest men play their turns on the mortal stage and pass off without any ripple bigger than an obituary in the "Wahoo Yahoo." The death of Theodore Roosevelt did not change the course of events. Dawes worked out his plan with other help. The death of Henry Ford could cause nothing more than a flurry in the stock market. The Wizard of Santa Rosa left a priceless horticultural heritage and a shrug that he had so frankly betrayed the secret of agnosticism at the moment of passing away.

Animals die for sport, for meat, in fights, or of old age. Their races keep on awhile, gradually change, are extinguished in one form, revived in another, if we believe the testimony of the rocks; and the most interesting thing about them is the fact that they

individually do die and even their collective races are ultimately either transformed or obliterated.

Nothing is offered by science which makes man out to be more than an animal. His boasted conceptual thought is manufactured on precisely the same plan as the sensational or, at most, perceptual thought of other animals—only the process of action, reaction, and visualization is extended further. If we do not concede immortality to him, there is certainly no new principle in the human problem that warrants the putting up of a claim for a survival denied to crabs. Immortality may well be conceded to be a moral and metaphysical problem; but it cannot pass muster without the consent of biology. Biology punches the tickets at the *guichet* of the Walhalla of Facts that Live. No biologist, in his biological capacity, at least, has seen a disembodied soul, and uninitiated men would do well to defer revivalist enthusiasm until word is passed from the men higher up. The latter have a tantalizing way of withholding announcements of biologic confirmation of moral and metaphysical doctrines. The biologist's glazed looks dash all hopes of discovering anything of the sort. Even his reputed refutations of spiritualizing doctrines are more the bruited alarm of Fundamentalists than anything necessarily iconoclastic proceeding from laboratories. The microscope is the biologist's idol: he understands no language but what he reads in it. It would be well for exoteric circles to inform themselves as to the recorded experiments, for, while the truth to be revealed and edited will not be precisely what anyone expects, it will not be comprehensible to those who flout the labors of science and obstinately cling to facts proven not to be facts and to reasoning upon a contracted basis.

The soul has really no place in rationalism except as an alternative expression for the nervous system. The brain is a part of the nervous system which does service as mind. The wide range of utilities subserved by man's intelligence but not yet identified functionally in the brain by the scalpel causes the physiological psychologists grudgingly to employ the term, "mind," apparently to cover also the functions they *expect* to locate in the brain, or possibly in other nerves. But they cannot escape the need of a term

which will cover permanent principles and attributes not easily isolated in laboratories.

Having reduced the mind to common-sense, the rationalists proceed to rationalize the ideal collection of minds known as "heaven." The capitalizing capacity of man could only be adequately evolved, as we have seen, by his fooling of himself into the belief in the gods and in the spiritual world. And so it followed easily that a place must exist or have existed where the gods exercised perfect virtues or could do so, although they had to assume vices and crimes in order to be apprehensible to carnal man.

This spiritual world was patently also the only place where anyone could have the slightest chance to pursue an ideal life and to do really honest-to-goodness, good acts. Anyone at all familiar with Homer or with Egyptian records or with the Old Testament must concede the proposition at once. We all know how hard the Kansas preacher, Sheldon, found it to run a newspaper as Christ would. Christ would perhaps have steered not so close to the wind. In New Mexico, Carl Magee had rough sledding and that without any pretensions of sanctity. It is evident that the conception of ideal conduct was necessarily coupled with that of an ideal environment. Christianity did not make the Christians, but, on the contrary, the Christians made Christianity. In other words, Christianity came in answer to human needs. Anguish in men's hearts called for the new doctrine. But what put the anguish into men's hearts? Evidently, the rationalist encounters difficulties.

Pure imagination! The Christian Heaven differs in no wise from the Pagan Erebus as to its absence of objectivity. It does not, indeed, so offend the canons of art. If the Christian and mediaeval Mohammedan heavens were objective, up-to-date facts, then must the ancient gods on Olympus and elsewhere still flourish, for the religious revolutions and reformations were *ex hypothesi* confined to mortal realms. The calm assumption of Christians that the gods of the nations never did exist, that the abodes of the chariot of the Sun, or on the Styx, were pure fancy, but that the Christian heaven came into objective existence with the Cross, must be sub-

stantiated on other grounds than either established fact or comprehensible logic and analogy.

A modern clergy enjoying Protestant liberty does not fail at times to betray inconsistency about a heaven. Preachers do this almost unconsciously. Since the liberal movement got under way in the modern world, it has been very common for the sermons to dwell on "the Heaven all about us." We are told that "God is always with us;" the "falling of the sparrow" is cited. God is in men's hearts. Heaven is where men act morally. He is already in heaven who has accepted Christian faith and taken it to heart. In all the range of rationalistic tendency, mentality, and criticism, nothing could be more rationalizing than the Pulpit's treatment of the idea of heaven.

As I have suggested above, in connection with the idea of the Gods, the origin of heaven as a place may be sought in the historic trend of thought towards the discovery or constitution of something permanent. It contains undoubtedly the germs of the modern idea of capital. Capital is wealth which once saved continues to yield income *ad infinitum*. And so every deed of good adds to the soul a perpetual satisfaction which can only be enjoyed under ideal or heavenly circumstances. There must be a heaven in order to complete the premises of Christian ethics.

A separate, objective, permanent Elysian Field is quite superfluous, say the rationalists. It is an accepted principle of scientific logic that our explanations must exhaust known causes before they invent or even search for those which are as yet unknown or merely surmised. Let us begin with the physical environment:

Awakening in my mountain cottage I gaze up at the beams of unpeeled logs; my horizon on one side is limited by the gray stones of the chimney. The pure, cold air of high altitudes fills the room. Raising myself a little from the ample covers, I pass my glance next through the open casement, under the protecting porch which suggests many a promenade wrapt in thoughts that go the length of my tether and a little more, and it falls upon some of my best friends, a group of young evergreens which the builder of the shel-

ter kindly left at the corner of the porch. Their green is heightened by the reflection of the morning sun creeping around the corner and brilliantly illuminating a column, itself a young tree felled to further this cloistered effect.

Rising farther from the covers, I behold first the blue sky buoying a fleecy cloud, and look past Prospect and Deer Mountains to the distant peaks of the Mummy, Fairchild, and Ypsilon, still carrying streaks of snow protected by long ravines from the August sun and destined to hold through till the wedding with the snows of the next boreal season, which, in those altitudes, will shortly open. Such is the grand *fond de scène*.

Voices pleasantly clack and chatter across the spaces. I know that friends and relatives bestir themselves and that the early golfer is defying Father Time on the links below. The whir of a car lasts for a couple of minutes as it follows the winding, descending valley and is lost in the distance. Renewed confidence is instilled. These sounds speak of the world that gives me much that I enjoy; that guarantees my creature comforts; that challenges me to activity; that furnishes me with materials for a spiritual life, with its arts and sciences, its sports, politics, and inspirations. Without them I should be a mere possibility.

Dressed, I emerge upon the east porch where breakfast is laid. The sun fills me with genial warmth. The olive-green slope rises to the edge of the green-black forest of numberless varieties of evergreens, perhaps a third of a mile above on a quite negotiable gradient. The forest then rises steeply to the ridge, which, at the right, culminates in Sanborn Point—a good two hours' climb. On the Point, young Excelsior has planted a pole, barely visible. If it is blown down by winter's blasts, he will erect another next summer. The nearer slope forms an amphitheatre creased by a couple of timbered gullies. As there is no house in sight behind us, on that hillside, and also no fence, Mary appropriately calls it "our back yard." Having acquired a legal title to my homesite, I am enjoying this back yard for nothing—a bargain.

Mary tells me that the morning has been favorable for a snapshot of Long's Peak. She wonders whether she could see alpinists

on the sides or ridge. I enter the cottage and look out of the south windows. There stands the Peak against the blue sky, except that a white cloud is behind the very top. The big "V" bitten out from the left slope like a section of pie, which identifies the Peak even where perspective lowers it below an outlying foothill, is blue down to the point. Ample sunlight plays over the rugged, adamant slopes. Man sinks to nothingness. He is precisely what science claims, an unimportant, though surprising and inexplicable, incident in the cosmic scheme.

I pause numbed. Collecting myself, however, I am brought back from the art of the sublime to that of the familiar by a sleek herd of cows in the foreground enjoying the rich herbage stimulated by abundant summer rains in the descending valley. I recall that the Peak is the crest of a vast condenser which daily collects moisture in the form of clouds, charges them with electricity, often covers the Alpine valley with them, and holds them mesmerized till they discharge lightning, thunder, wind, and rain. I am fairly at the center of Nature's irrigating system, which was in no way originally intended for the benefit of man, much less for plants and animals. Such is the assurance of some men of science. By a curious accident, without parallel upon other planets, Man has happened and has wrested a living from what he has found.

Upstairs, through the north double window of my study, I look over the olive-green links and the log club-house, and beyond across the Big Thompson and against the low skirting northern range upon the Needles (which one can fancy to be an upturned face—Gem Lake the forehead) and towards the Twin Owls, hardly visible, however. This range slopes to the West up to the giant Mummy. Another beautiful object across the river is the broad valley to the right of the range we have been speaking of. This valley ascends gently to the low pass which, by hairpin turns, descends into Devil's Gulch with its wild scenery and tortuous highway which leads one for twelve miles winding through leafy bowers until the Gulch joins the vaster Big Thompson River Cañon. Of course, this cañon is hidden behind the lesser range, but the knowledge that it is there adds mightily to the interest of the broad val-

ley in plain sight. On a warm evening, sitting on the porch, I can trace the lights of a distant car for ten minutes as it descends towards the village, which is concealed by Prospect Mountain, of which I spoke in connection with my awakening, morning consciousness.

Were I to extend my description of mere surface impressions of nature I should far overstep its proper relation to the main topic of a heavenly home. If I can convince the reader that our easily attainable nooks of Earth beggar description, I shall have also convinced him that to look further for heaven is to challenge the unattainable. However, I may go so far as critically to point out that animals are carrying on their various businesses about me. Sheltered by grass and glade, animal wars, feuds, forays, grabs, and swindles take place. To me, however, the animals are kind. Far be it from me to regulate their animal ethics! Were I to exterminate the bears and wolves, the deer would overrun the alpine cultures of curly lettuce; and were I to exterminate the deer, the catamounts would attack the cattle in our mountain *saeters*. In the summer of 1934 I found several carcasses of thirsty deer which had ventured down from Prospect Mountain only to be pulled down by wolves.

Putting out salt at the pond, I bribe the mountain sheep to show themselves. The noble patriarch with horns bigger than a carabao's, however, suspiciously stands guard on a high rock, abstaining from creature comforts, while his nation-family quaff at the pool. The gray badger lies philosophically in the sun, looking down from his hang-rock on the coltish tourists who trundle by, some driving with one hand. The pestiferous little gophers and spermyles run across the roads just ahead of the automobiles—often too late. The ground-squirrels are easily tamed with food. They climb all over you, if you let them. Delightful little comrades! One ran around a lady's waist under the blouse, departing as he entered. The chipmunks act out, for all the world, the comic, hesitation strips in the movies. The coyotes furnish Nature's original jazz. One alone does it. He asks for no help. But he often draws a reply from across the valley.

Partly protected by the game laws, the elk and deer descend in

winter to these pastures, as their ancestors have ever done, and as Lord Dunraven, the friend of Holm, the medium, knew them. The tourists are away and the village is small. In the tourist season, even, they occasionally take a chance, coming perhaps as vedettes. Riding one day, I noticed a full grown buck and doe looking at us from behind a barbed wire fence. The unabashed stallion was also curious and stood in his tracks to inspect the strange quadrupeds. Unanimously the two deer cleared the fence at a bound. The ease of the movement may be worded as a levitation rather than a leap. They trotted leisurely across the road, turned on the upper bank and, motionless, inspected us for at least a minute, then turned and vanished in the small timber.

Touring on the west side of the main range we came upon a big golden eagle sitting on a fence post. Without disturbing him we stopped to watch him. It was Labor Day and along came a party from the city in a small car laden with camp equipage. They halted and pulled out a rifle. Mr. Eagle understood perfectly. He did not tarry, nor did he hurry, but soared grandly out of range, exactly in time! One flap of the broad wings was sufficient. He soon settled in the adjacent field, freshly plowed for lettuce, consciously secure in the protective coloring of the background. He even strutted in derision.

Through knotholes, bluebirds (Owaissa) invade the porch and claim the cabin for their own. Sparrows and wrens hop among the wild currants just back of it. Occasionally the eagle's cousin, the hawk, lazily soars in circles looking for game, be it packrat or rabbit. An owl often hoots from a big pine, a hundred yards away. The woodpeckers awake one, in the morning, with hard, flinty blows on the shingles overhead; jaybirds and camp robbers flaunt their crests like winged dragons; a mink runs under the cottage—look out, O kitten! In a small tree not far off, a numerously attended convention of magpies is held, but is never called to order. Perhaps it is a political convention, for the delegates swear most abominably. Did someone mention the Honorable Robert J. Ingersoll? He suggested to God numerous improvements in the scheme of things,—but it is easy to find fault. I am sceptical about any

mere man's ability to imagine, for God's benefit, a more perfect heaven than the one I have discovered ready to hand for mere men.

"Well," says the theologian, "you have made a pretty good case, discovered what might be called a 'heaven' for the outdoor man, the sportsman and summer boarder,—so far at least as outer nature and inferior creatures come into the reckoning; but the worst pests of the human race are the human race itself. How are you to get away from them? What do they not do in trade? They misrepresent the goods they sell, the business opportunities they promote. At the very best, they let the purchaser amuse himself with false prospects, without disabusing him. They confuse the man who has saved by flaunting at him a complicated system of mortgages or of priority stocks or of holding companies, in which the joker is well concealed which is to leave them rich and him holding the sack,—in a word, which is to transfer his savings to their pockets. In their purely social events, they run after the rich and the assertive but snub the poor, modest, and reticent. They are, moreover, pretty well casehardened against the very attractions of nature which, you have taken for granted, would captivate them."

You are quite right, Mr. Preacher! I have not maintained that the desert of Sahara is a paradise (although it has many attractions) nor that the stock, grain, kerosene, and other markets are charity organizations (although they come nearer to ideals of insurance of the members and of the public than you are aware of). I have simply challenged you to improve on the place I have talked about and I offer to conduct you thither in order to give it a fair trial, if you do not believe me.

And so of humanity: I do not pretend that all men are fit to live in this place I have described or to live with the others there. All I claim is that the course of social history, through competition, has, in spite of the declarations of the Magna Charta, of the *Droits des Hommes*, of the United States Declaration of Independence, and of other visionary and essentially static and sentimental political effusions, separated off men into numerous groups which cohere within themselves through what Professor Giddings calls the "consciousness of kind," and which restrict their business with

one another to the smallest scope—to the obtaining of the necessities or, anyhow, of the tangible comforts of life. Outside of unavoidable foreign commerce, so to speak, they prefer home folks. These groups may be determined by location, language, religion, historical tradition, by higher education, and by many other influences, or by several acting together in varying degree. Anyhow, the pressure of the others serves to keep each group compact.

Perhaps an examination of the groups will disclose one which is prepared to people our Canaan, and which we should not be ashamed to lead thither. We should not be surprised if they did not answer exactly to general expectations. I believe we should do well to disregard popular prejudices in the peopling of our ideal commonwealth. In the first place, I should look for some respectable bankers and financiers. They are the best acquainted with human nature, take the broadest view of the general state of society and industry, and are, on the whole, the least greedy, for they are especially accustomed and trained to look out for the interests of others. In no business is trustworthiness more highly developed. I should also want doctors, not your most recent specialists but men of broad minds, understanding all possible phases and states of the human frame, able to detect the most subtle symptoms of the rarest ailments, and never making a mistake about the common ones.

It were superfluous to go through all classes of men. You notice my criteria. Education of some is necessary; and common sense of all. As our heaven is really a sort of summer resort, it is all the easier to obtain a congenial population; for we exclude money making and such business altogether. Persons gathered with some money in their pockets and without the bee of investment in their bonnets are apt to be fairly sociable. If, in addition, fortified by sad experience, one can avoid the hardened fault-finders, the worst cases of liars about their fishing and hunting prowess, the sheiks, and the cooks that are too skilled in delicacies, one will have elected a very congenial set and persons who are livable and quite heavenly. What could one ask more?

Think of the little heavens in earthly society, the groups which

defend the individual from assault! Think first of the family. Why do you weep at the loss of a parent? Precisely because you know that a vulnerable side is now bared to attack. You had, perhaps, been receiving support, all calculations for your material welfare and many for your spiritual had been made for you, you had not been required to meet adverse interests of many sorts, to battle with their selfishness and unscrupulousness, misrepresentation, cajoling, and worse than all, browbeating. You had been sustained on his shoulders in the stratosphere of transcendental thought. You had not had to nerve yourself to meet with this or that secretary or president, to inquire as to the honesty of a trustee, or even, perhaps, to decide about which is a preferable process or a more durable and efficient machine. You had not had to award a contract, to check up the industriousness of an employee, to swap labor while crossing the stream, or in any way to meet employees and competitors face to face and eye to eye. You had not had the hotel chef quit before dinner was on the table. You had had little idea of the responsibility which produces social results but sends individuals broken and tottering to the grave.

Now you who had spent your youth in absorbing from authority general principles, in appreciating logical truths, and in inhaling the music of the spheres, thanks to the heaven created for you by your parents and by the family institution to which they were devoted, find yourself in turn obliged to do for others, associated with you by nature or society, what they did for you. The lightly accepted ecclesiastical concept of heaven has been mainly harps and song, garlands and robes. To make men, hells are as necessary as heavens. It is natural that through history, as wealth increased and as callings were specialized, men's minds should have dwelt more and more on the heavenly side of life. Gentle men have little idea of the grim characters required to manage the larger affairs. It is hard to convince them that the latter are the keystone of the arch of society. "Out of sight, out of mind." The leaders are far off. Competition coerces them to aid the individual. Does monopoly or even communism establish gentler devils in hell? Ask Trotsky.

Not only every family but every firm, every trade, every city, state, and nation, and, above all, every church, as denomination and as parish, contributes to realize the ideal of heaven which is become instinctive in the human race. Looking upon that ideal idea as a sort of quintessence of hope crystallized into shadowless forms of time and place by the anguish of the aeons, who can say that they have not been adequately fulfilled? The rationalist comes into his own here if anywhere. The ideas of Plato exist in no celestial storehouse; they are vast psychologic facts essential to human progress. I am enough of a Fundamentalist on Plato to incline to the doctrine that he really believed in an objective home of ideas, an irrational heaven. Anyhow, the Church conceded complete objectivity to it, whence veritable Fundamentalism.

A kindred arena in which rationalism challenges all comers is that of morals. Either morals are revealed from on high, and subject to ghostly sanction, to the fulfilment of which a prolongation of life beyond death is requisite (in a word, earthly life is not long enough for the castigations and retributions which so many entirely escape) or morals are an evolutionary product. Whichever way theologians and metaphysicians turn, evolution is always lurking in the dark ambuscades ready to surprise and rout their hosts. Let us pause to consider how things stand with the ghostly sanctions of morals: the fact is that the revelations vouchsafed by the social sciences have rendered a deity dispensing poetic justice altogether superfluous. The fundamental virtues cannot be claimed for religion, although religion can easily be claimed for them. Utilitarianism simply asserts that the cart has always been put before the horse. Morals go by rule, and the rules have been adopted for the good of all as a result of hard knocks and of looking backwards and reflection on how best to avoid them. We have already proposed a principle that foresight is the effect of fructuous myths about gods; and so, further, morals are a result of foresight founded on experience.

Recent social speculation has shown that society is now as ever industriously at work on the conforming (or coercing) of its members to the plain dictates of experience. At the basis of the moral

structure, a large number of acts have been designated as crimes, felonies, misdemeanors, and the like. These are directly taken in hand by the state (in prehistoric times, by revenge, private war, duello, and the like). They are acts of an extremely retrogressive character, such that, if generally submitted to and practised, later institutions founded on credit, contracts, promises, money guaranties, and business honor could not survive. Therefore, such acts as murder, robbery, forgery, burglary, and assault and battery are suppressed by the state which thus works as the defender of the newer society against the assaults of the surviving and further degenerated representatives of a wilder, more primitive, and nearer-animal stage and way of human living.

These primitive crimes persist through later history. In spite of mechanical improvements in living, it is still possible to murder, rob, assault, and cheat. It is curious that robbery is still possible, in view of the new fact that wealth is represented more and more in titles of value running in names of owners alone, such as bank checks and stocks and bonds. But it seems that these documents are not available, do not circulate and perform their duties in binding the structure of exchanges and industry, unless they be underwritten or guaranteed, in turn, by the more primitive sorts of wealth which formerly constituted the sole things exchanged and which are still stored or transported. This principle of the continuing need for surviving guaranties in exchange and finance has been ignored by the present government. I mean the gold standard.

It cannot be too strongly insisted that society has not confided the defense of the ideal solely to the state. In fact, only certain, simple, well-defined transgressions are so confided. Citizens are still the judges where there is no state sanction. Thus, in the case of the family, it is not an undertaking of the state to punish all acts in every way derogatory to that basic institution, but only certain definite acts which the state can practically handle.

Along this line of competence, and overlordship, sumptuary laws have ever been subject of border line debate. Perhaps the most burning topic, in this country today, are the questions: (1) whether the state *should* prohibit the commerce in alcoholic beverages (ap-

parently Society is not sure of its own mind about the utilities or disutilities involved); and (2) whether the state *can* efficiently undertake to defend society in this way. Doubtless these questions run into each other, but, on the other hand, they are open to further subdivision. Anyhow, as morals depend on utility, so their enforcement is a question largely of what works. Let no one imagine that the temperance question or the money question, the monopoly question, or the labor question has been or will be decided for good.

Further classes of transgressions are deemed not important enough for notice by the state. Thus, breaches of good manners may cause much pain, but the state is not called in to correct them. The citizen is assumed to be competent to absorb the shocks of bad attire without further ado, although the offense may be quite retrogressive. The state, however, has been accustomed to set a minimum upon clothing required for decency; but has of late years been compelled silently to reduce the minimum! Anyhow, democratizing political theorists agree that one principle of the theory of the state is the reducing to a minimum of laws hampering the freedom of the individual. This tendency is quite heavenly. Men should be good of their free volition. A man doing good under threat is not a good man. Democracy should offer the widest opportunities to be and do good.

While the rationalist theory perhaps does not adequately cover the origin of utility, it at least is able to offer a very comprehensive system and one which is satisfying to a large class of thoughtful men, trained in the observation of utilities and thus pretty thoroughly absorbed in that point of view. For the answering of the ordinary questions about nature and natural phenomena, the rationalist is the proper person to apply to; and if his answers do not go deep, it must be remembered that his interests also do not go deep. Thus many rationalists believe in God who do not believe in immortality. The thanatist may be rather exceptionally, a deist. Such an one believes that utilities are established on an intelligent plan and he has no objection to using the word "God" in connection with their institution. But there is no need to imagine a future

life; there is no proof that it exists or that it could do any good.

A fixed habit of the rationalist is to minimize the invisible. He does not, in set terms, declare that he is satisfied with existing knowledge, but he believes that new developments will not be revolutionary and that the vast achievements of science will not be, to say the least, abandoned or contradicted, but will be sustained in principle. It is plain to him that said achievements have all been reduced to measure of weight or other force and that this method and manner of *reductio* and liberation will forever obtain. He has a fondness for the maxim of the lawyers; *stare decisis*. He stoutly defends the principle, so useful in guaranteeing thoroughness, that all known varieties of causes and explanations must be exhausted before new ones are introduced. He insists on applying these principles personally or by his trusted representatives. It is here, perhaps, that the disputants are most likely to disagree: for even if they agree upon the principles governing scientific research, they will never believe that the other party applies them correctly, not to say fairly.

The dialectic I have in mind, I repeat, is that concerning the Unseen, the Invisible. The rationalist, in fact, masses the weight of his thought towards the creation of a physical and spiritual vacuum outside of what he already has, in at least faint degree, tangibly experienced; and it must be admitted that he succeeds in silencing his more rash and less meticulous opponent whose fertile imagination, though ever resourceful, does not tarry long at the countless flowers of hypothesis nor too intelligently defend the objectivity of miracles old or new.

While both parties court science, the rationalist receives a far larger volume of sympathy from men of science, who recognize rationalism alone as its legitimate offspring. The latter rescues the Ideas from Platonic realms and restores them to where they obviously (if not uniquely) belong, to the act of thinking, which has been reduced in final terms to a process of reactions from sensations. These reactions, affirms rationalism, constitute the alpha and omega of spiritual life. It were useless, almost impious, to seek further for mind, soul, or spirit—terms more or less intercon-

vertible. These reactions, familiar to our sophomores, be they simple touches, sights, tastes, or, again, abstract principles (the rationalist does not shrink at the leap between the last two items), are but material modes integral with everything else terrestrial and especially identified with the nervous system of an animal. There they play rather than exist, not as essences but as relations of sensations and of memories of sensations (elaborated perhaps into ideas) or as dormant dints or impressions (not unlike those of a record-disk for the phonograph) recallable into visualization by the properly associated suggestion.

But the thought is not the stored-up dint in the disk:—to maintain that would be too great a strain upon the popular associations of the term. It is rather what occurs of a kinetic nature at the instant of illumination when contrasting dint-inscriptions are, as it were, rubbed together producing that spark which we call “thought” and which is the nearest that we have imagined to the much longed for *essential* so feebly visualized in the supernatural of Plato.

The leading principle of rationalism, therefore, is to stick as closely as possible to the common-sense, which is not far removed from the sensible, which, in turn, lies close to the tangible. It is perfectly plain that this point of view opens a vast field for genial ingenuity of explanation of commonplace facts, so vast that any attempt at refutation were useless. On the other hand, it is perfectly possible to alter the point of view without surrender of our devotion and acknowledgments to science. There is such a thing as a group of broad thinkers who stand toward science very much as the Unitarians and Universalists stand toward orthodoxy. They *rationalize* science by inspecting carefully its limitations, or rather the limitations of its accepted formulæ, and the possibilities for expansion and for still wider views. Their field is epistemological.

Their world is complete in itself. The monist view of the world is eagerly seized by the thanatists as one more line of defense. That the world be a perpetual motion machine certainly does not prove that new forms of force and new effects may not be brought

to the front and demonstrated, which have hitherto remained out of sight. But the monist doctrine gives a new stimulus to the endeavor to reconstruct our cut-up puzzle of data with the abundant, ingeniously shaped sections which exist in plain sight. That task is so entertaining, so absorbing that it were foreign to common sense to attempt to open other boxes of other puzzles in the desperate hope there to find sections which fit the old ones. In fact, so foolish is this procedure that he who adopts it is hardly entitled to count as coöperating in the university of psychologic inquiry.

The gods, Baal, Amon, Osiris, Zeus; the heroes, like Hercules; the angels of the Hebrew heaven; and last of all, the immortal souls of men, have been or are mere concepts, mere memorized names, but as such have made themselves extremely useful in the establishment within our nervous systems of new currents of thought, and especially in the systematizing and differentiating of our thoughts and ideas. They have done yeoman duty in the setting up apart of a rational world, a separate, intangible universe which is the vast complex of thought available to us today, whereby, in many ways, the man of ordinary attainments throughout our populations is the superior of the most learned of antiquity. Not only is he acquainted with many scientific formulæ, but he is adjusted to the care and management of the endless machines which have issued from those formulæ; and, further, he is (or should and could well be) fortified against the possibly malign operation of these machines and the overabundance of their products.

They keep him busy; he is used to their noises or can drown the latter with canned music; he voluntarily excludes activities that are excessive or run counter to his main interests. He is thus more truly master of his destiny than were the men of anterior times. These effects of the cumulative refinement of the brain are astounding. The brain reactions are the real world in which we live and have our being. It is the stored and inherited details of the brain and nervous system that ground men's claim to superiority over other animals. The microscope never tires of resolving the cell into more and more primitive bodies. When the perfecting of that instrument shall have reached objects smaller than the length of

a wave of light, difficulty in seeing them is apprehended.¹ We cannot conceive of a limit to smallness or largeness; but the minute point alluded to might be one where the organic or merely material object entered into another system, if that expression contains any meaning. The rationalist would call the expression irrational. It leads one outside of the established and standardized regions of materiality.²

Anyhow, as we become more refined and differentiated in our minds and nervous systems, they near a sort of replica of the universe,—little universes, microcosms. Our thoughts sound more responsive to the outer world. Our calculations are more sure, like those of the bridge-builder or other engineer or architect; the world has less to teach us; our minds are more autonomous and might still function rationally, even if separated and floating away from the world. But there is no need for such a butterfly birth. Each man is a duplicate of the New Man; he dies, but lives forever in his brothers and sons. In our Monist world a hereafter is the one useless, superfluous thing. It was the chance desires or wills of the two parents that created a person. It is absurd that anything immortal should be so fortuitously created. Indeterminism (or free-will) itself defeats immortality. One dogma of the Church thus annuls another.

Our world is not deficient in spirituality. I repeat that the machinery of thought is physical, plasmic, gray matter; but our thoughts themselves are infinitesimal relations and intangible sparks, impulses, currents, or what you will, working like lightning, in infinite variety and illimitable quantity from the reactions set up within the mechanism we have mentioned. Materialists little suspect that their own processes, in the final summing of them, call loudly for a spiritual point of view. The spiritual world is thus *materially* vast enough to satisfy the wildest dreams of the defenders of the hereafter-heaven, while conforming as closely as pos-

¹ The daily press announces that this hindrance to our sight has been overcome.

² The part played by the point or the egg in change of environment is also alluded to elsewhere, *infra* Book III, Chs. VIII, XI.

sible to the knowledge as yet vouchsafed by science. A scientific heaven supplants the idealistic heaven; the rationalist heaven supersedes the Platonic heaven. These thoughts of ours nearly transcend the world of measure; they therefore fill any universe you may choose. What more could one ask save the petty conceit of another calculated to prolong personalities already world-weary and in decay?

However, Plato located his Ideas in another world. Common ideas were derivative from these Ideas. The artifice was a thin one for assuring the immortality of thought. While he seems also to have accepted a personal immortality, the invention of his Ideas renders that superfluous to the terrestrial order. Ideas without personal survival fill out quite satisfactorily the Platonic scheme of necessary arrangements. But modern knowledge demonstrated that while Ideas of a very Platonic sort, i.e., type ideas, are quite of the woof and warp of the mental make-up of men, they are further propagated and acquire such immortality as the race may itself boast, in the two following ways: (1) By selection and survival men slowly acquire the aptitude for wider absorption of ideas and even perhaps of specific Ideas. (2) Tradition, both oral and written, education, and still more the discussions of various sorts which accompany every activity pass knowledge into the brains of men from childhood on, only modified to suit changing conditions. Thus the real teacher is social activity keeping alive and increasing mankind's fund of knowledge.

It is undeniable that such is the process of perpetuation of knowledge. What need is there for a second, different, invisible, hypothetical process? Evidently the necessity were only imagined for the purpose of dolling men out with a fictitious and theoretical personal survival, such as no impartial thinker could entertain for a moment. The defense of immortality is weighed down by the burden of exploded superstition.

Whatever may be the organic structure of the *immortal* soul, it is incomprehensible, on principles of mental science now a little out of date, without a thinking machine in addition to the brain. There would be a detachable, duplicate brain, which is disunited

at death and performs its duties independently under other-world conditions. Either the soul is material or it is not. In the latter case, the hypothesis of the detachable brain is contradicted without further argument. In the former case, there must needs exist a vast, transcendental physics, including anatomy, physiology, and physiological psychology which would welcome the souls of all who have been born and are to be born. This metapsychic, suggested by Richet, is a staggering requirement. Its improbability was not apparently perceived either by St. Paul, St. Augustine, John Knox, or John Calvin. The Hindoos sensed it and the occidental sect called Theosophists have imagined an economy of souls necessary in order to keep down the ghostly population by the adoption from the Hindoos of the doctrine of transmigration of souls. They have furnished a concrete estimate of a constant supply of souls proper for the earth at a definite figure—say one hundred billions of souls.

However, the doctrine of transmigration is implicit in most religions, for they accept the soul as an indivisible, eternal, indestructible unit. That is the universal, theological hypothesis. The philosopher Leibnitz also defended the monad theory of souls. But such units proceeding through time in parallel lines, as it were, is a most cumbrous conception. On the other hand, if the souls could be given an orbit they would be far more tractable; and this is what the Hindooizing Theosophists have done, and the Einsteinist Fuchsians must do.

But the records discovered in the earth by the paleontologists disclose that it has been exploited by numberless myriads of animals for millions of years. They had to die in order to make place for each other in succession. They created a portion of the biologic compost which Professor N. S. Shaler estimated, if reduced to a homogeneous mulch, would plaster our earth ball, were it all dry, only two or three feet deep. This thin, organic smear it is that contains all the possibilities of the life, animal and vegetable, which has been so demonstrative upon it, time out of mind. It contains the potentialities of mastodons, monkeys, and men. It has hitherto sufficed for all this. It cannot accurately be looked

upon as a constant, since it is built up by sun, oxygen, and rock; and they in turn are built up of other things. All that is germane to the present study in connection with the organic film, is the fact that it has been the graveyard of everybody and everything that has been, and that out of such stuff we and our successors have been and shall continue to be made on laboratory principles. Such is Nature's transmigration of bodies, including the nervous systems, which embrace our souls—what there is of them! Why invent another?

Rationalism seems to have made a good case for a fresh and scientific explanation of heaven and of immortality, by arguing and nearly proving that those names stand for ideas not to be taken literally but nevertheless indispensable for the evolution of the brain with all its thoughts. Man could never have pulled through the dark ages and the valleys of despair in the lack of some benign hallucinations to fill his mental and moral blanks. Now at last, however, the race is so near to emergence from the Hyrcinian forests of ignorance that it is becoming race-conscious, individuals identify their interests with others', with ancestors' and descendants', and still more with isolated but highly organized groups to the point that the new sympathy, in all its reality, supplants the old hallucinations (of heaven and immortality) which are now, at last, safely relegated to the lumber room of acknowledged and exploded myths.

There is also a new utilitarian morality quite on a par with the old Utopian belief in immortality. The old morality was also utilitarian in the sense that immortality was considered indispensable to moral conduct. The scheme of future rewards and punishments sanctioned by the primitive Church was later worked over by the Church militant and all powerful into an elaborate system. The ingenuity of Egyptian and Greek priests in codifying sins, punishments, and absolutions was out-heroded by the Roman Church, which was equally successful in its greedy grasping for wealth. The Egyptian priesthood was finally forced to disgorge its temporal holdings, but only after the warlike spirit of the people had long waned, perhaps discouraged by the eternal disappearance

of the booty into the temples. And so today, in turn, the Catholic Church finds itself dispossessed in many countries, on the well-grounded plea that it impoverishes the common people. After Mexico comes Spain. When will it be the turn of the United States?

Do men need the terrors of hell to keep them good? Disbelief in a future life honey-combs the churches, especially the Protestant churches. A half consciousness of this fact combined with the failure of foreign missions to obtain and keep converts on a purely theological basis, have driven the churches into educational works of different degrees of efficiency. It is noteworthy that religious movements are founded quite generally on healing. It was *bodily* healing which bulked as the strongest argument with the throngs that listened to the preaching of Jesus. The question today is whether the bodily healing of science (certain endemic and epidemic diseases almost wiped out, others, such as smallpox, malaria, typhoid fever, yellow fever, rabies, scarlet fever, and a host of others robbed of their terrors)—whether, I say, this efficiency of science in the cure and prevention of disease will affect men's moral tone in such a way, as, at least, to hold down badness to the point where it was held down by the orthodox terrors of hell long since gone glimmering.

The consequences of disseminated rationalism, up to the present, are far from reassuring. Evolutionary doctrine has certainly made great headway in the United States, but recently the murders have enormously increased. However, other factors in the crime problem make it impossible to decide which is the decisive one. The Volstead temperance law certainly has not succeeded in reducing the murders, which seem, since its passage and attempted enforcement, to have multiplied especially. And then the facility offered to murder by the new and secret, individual means of get-away—the automobile and aeroplane—have acted as a bait and a prize to the criminal classes.

Morality, however, is a matter of foresight and propaedeutic rather than an invitation to tardy cure. The curative side of medicine and surgery together with the prophylactic suppression of germ diseases, may have rather increased the number of inferior,

weak-willed individuals. On the other hand, to those of intelligence and self-restraint, the knowledge of the causes of disease has been an inestimable blessing. The principles of hygienic diet are better understood than formerly, as well as proper nutrition of infants and children. The intelligent classes have thus been furnished a powerful means of survival, the ultimate effect of which we do not yet see except in the abundant literature of hygiene and sanitation, the good consequences of which can hardly fail to include a proportionate increase in number of citizens of general foresight and self-control.

Therefore, a general improvement in the moral tone of the democratic masses now acquiring wealth and education is possible as a result of the dying out of those too weak-willed or stupid to adopt the practical measures of precaution so lavishly offered and taught by science.

And, in general, the close connection between success in the ordinary sense and right-doing is better and better understood. Those actions which are accepted as right on general principles generally work out well for the actor in the long run. The stage and the novel are full of stories of unrequited good; but a careful consideration of the plots shows that the premises are generally impossible. They start from unnatural hypotheses. Such persons would not, in practice, have been found in such circumstances. The heroes are frequently decidedly deficient in will-power or else of god-like and impossible superiority,—in the older novels, of impossible physical strength.

Those romancers who have attempted to portray the average man have either gained a reputation on false representations (their heroes are not typical) or have written what is insipid and disappointing. Of course, the best of men occasionally do die by accident or are put out of commission by disease. Rationalists do not take a contract to insure long life and happiness free from accident. That day awaits the advent of the autoproof citizen or the foolproof auto!

The thanatist is first of all a man of science. Therefore, everything that smells of miracle is abhorrent to him. Whatever is, is

so as result of an uniformity of operation in nature known as law. It is but a natural consequence of this severity of convictions about nature to deny that there can be a single instance of a supernatural phenomenon. Everything that happens must belong to a *class* of events. And when it is reported that something happens under circumstances where something else ought to happen, such as a body ascending which would naturally fall, or a person telling what he has neither seen nor heard nor felt, or penetrating where the way is barred, or a foretelling of what no one could know in advance, or a divining of what no one could guess, or a professing to be a visitor from the old, exploded heaven, or anything contrary to accepted uniformity of action, the rationalist loses interest at once, his eye dims, he turns away with a shrug. Long experience has taught him that it does not do to waste time on idle rumors or to ferret out cases where accident or fraud or deception *must* exist, and where it is not worth while to unearth it and to verify the real facts of weight and measure.

CHAPTER II

ATHANATISM: A BRIEF FOR IMMORTALITY

Section I. The Scope of the Analysis

THE more weighty a problem the greater the need that it be thoroughly threshed out by a give-and-take process: half of the chorus champions one side, whereupon the antiphonal half advocates the diametrically opposite and contradictory one. It occurred to the writer that this method would be especially useful in clarifying the arguments for and against the survival of the soul of man after death, and accordingly the brief in favor of mortality was first written. He believes that in wide circles contemporaneous thought tips in that direction, that the arguments for it are better reduced to current phrases (or rather have already been so democratized) which easily occur to one and hence are easily grasped and easily gain assent, and that only by pursuing this method could he disarm the natural prejudice against one who might appear to uphold a once foregone, but now unpopular conclusion in favor of immortality.

He does not pretend in Chapter I to have exhausted the case in favor of thanatism, which could be developed to much greater length than he has permitted to himself. The two arguments,¹ for and against immortality, belong to two distinct worlds, not merely worlds of thought, but of being and of action, and as one vibrates between the two, one-sided claims for the one or the other belief present themselves, while those of the opponents temporarily fade out of sight. Even if the worlds we inhabit be quite definite, it is,

¹A bevy of authors are sometimes chosen as opponents: *The Case For and Against Psychical Belief*: Clark University. The one-writer system possesses certain advantages: *The Illusion of Immortality*; Corliss Lamont, Putnam's.

at times, indefinite what world we do inhabit. The victorious campaign of science against ignorance and superstition has cast doubt over many glib phrases that have become embedded and more or less fossilized in the strata of religion and poetry.

The very fact of a soul is put in question, heaven is ridiculed, honor is a utility, man is an accident. However, the religions are still prosperous, poetry still thrives, fiction and speculative literature load the printing-presses, so that the main apprehension now may be merely whether they are not excessively dominated and influenced by science. Victory has its dangers, and while a Scopes trial may still arouse a fillip of fanaticism in and for the ranks of science, it may not be amiss to inquire whether, deep down in the passionate nature of the Tennessee lawgiver may not lurk a well-grounded, serious suspicion that an interruption in the tendenceful march of science should rationally be called.

The eternal quarrel of the two tendencies, material and spiritual, turns more typically about the moot question of immortality than about any other. Nowadays, it is fashionable for men to declare that "personally" they do not crave immortality. While I am convinced of their sincerity, there is about the declaration an unavoidable bravado. Undoubtedly it is the hall-mark of the stabilized, intellectual tone to disavow a cringing fear of death. And yet we do not easily forget certain profane braggarts who disgrace the cause of Lucretius. Humanity by and large has ever held fast to immortality. To some extent, the wish may have been father of the thought. Doubtless it were feeble and inconclusive to argue that the hope for immortality could in any way evidence the fact; at the same time, a slight variation of that view is entirely admissible, namely, that the very general belief is founded on facts, often elusive, which have appealed to the good sense of the common man, while the proper pigeon-holes for them have not yet been provided by science. An argument for immortality cannot with profit flaunt the contributions and even the dictates of science; but it must also boldly insist on the existence of broad territories that await exploration and description, like the Arctic continents and archipelagoes.

It is all very well for infidels to allege that no one rationally does or could desire immortality. They are thinking of a selfish, probably a hedonistic immortality. A controversy of that sort is hardly worth the candle. But let us invite the infidel to the broader and higher viewpoint of an immortality in which personality is modified in real but hardly preconceivable ways, an immortality as a quality inherent in all nature, coextensive with personality, immortality a continuity of purpose manifested in the very essence of a creative evolution and permeating all lines of endeavor, such as are documented by the various species of animals, both single lines and these intertwined and combined up to the life of universes. Let us show all this to the burrower in the details of special researches and he may be glad to believe again that he has a soul.

Perhaps due to personal imperfection of some sort, the writer suffers disappointment, disillusionment, hopelessness at the thought of the thanatist program. He believes that his own shortcomings are rather an adventitious outcome of surroundings, subject to a great principle of "Becoming," of variation, and that it is eminently unfair to cheat him of the possibilities nature affords of wider horizons, of weakness surmounted and banished, and of an ultimate complete absorption of nature by him as well as the pseudo-scientific belief in the absorption of him by nature. A narrow immortality, a Turkish paradise, is, of course, irrational on every ground. However, it is not out of the reckoning that a Turkish paradise may be reserved for Turks. A life which simply digs what it can from records of earth's and of man's past and passes down to the next ephemeroids his own opinions is hardly a satisfying conception. The great subject of life and of its meaning must be gone over and over until not only its whole breadth has been measured but also its whole length. So only is a meaning to be extracted from it.

Science teaches that the forms of life in plain sight evidence a series progressing from the amorphous, sluggish, material to the organized, active, spiritual. Interpretation of these incidental changes of form based upon chance contest and competition, upon struggle, survival, and selection has, for the last two hundred years,

given thousands of specialists all they could attend to. A firm even controversial point of view is the surest knife for opening the oyster of life. But when we think of what good has been accomplished by the evolutionary oysterknife, we cannot fail to be dazzled by the thought of what could be done by other knives, by the inspirational knife, for example, if Religion only knew how to handle it. To say that this is, in a large sense, a moral universe, and that it is unfair to let a Homer die without a chance to confirm in his broad mind his wider conceptions of Olympus, a new Zeus supplanting the old, is not scientific proof of immortality, but it does furnish us a friendly leaning toward the reasonable refutation of materialism and toward a view which allows the soul to continue in some form after death and to join in the wider immortality, whatever that may be.

Unquestionably there was something sadly deficient in the religious methods pursued by the Hebrew Kings, Judges, and Prophets, and by those of other races caught at about the same distance down from the men of the stone age, at least, according to our modern ideas. They spoke after intense thought and therefore with deliberation; but self-consciousness was so feebly developed, the accuracy added by writing also lacking, that their outpourings were, while perhaps inspired, not permanently convincing. And the thought purveyed by modern religions has ever suffered from the same imperfection of lack of flexibility and of capacity to adapt itself to the drawing of favorable conclusions from the unpretentious but effective method of weight and measure. Above all, it is noticeable that the pulpit has had but indifferent success in turning the tables on its scientific tormentors. The spiritualist philosophy, however, is proving a valuable ally of the pulpit, even though it be the stone rejected of the builders.

On the other hand, the scientific method has proved of such immediate advantage to the material welfare of the race that it has coerced its acolytes, more or less, into the economic market, in some sense or other. While discoverers and inventors seldom get rich, they are brought in close touch with those who are in the market as business men or financiers. Belief in the soul has been

suppressed or further materialized and the spontaneity and joy that revel in the personal view of the unseen and of one's self are transformed into regret and even into mocking. Fifth or Euclid Avenue does not harbor philosophers. The indiscriminating Many senses something awry, but perforce blames its best friend, *Riches*, mistaking that for *Materialism*.

The writer believes the task premature of attempting to reconcile these opposed, secular views, of striking a just balance between them, and of formulating an enlightened eclecticism anent immortality. He believes it, therefore, more profitable to continue the contest of the parties of the alembic and of the apocalypse, only broadened and infused with a generosity, flowing from the earnest study of each other's positions and from their manifest approximation. The superstitious party (or their descendants) include those who are working according to or in search of general principles.

The scientific party do not understand general principles in the same way: they reject them save a few ephemeral, working formulæ. They live on facts from hand to mouth; they have one method, experiment. No doubt the world owes to them its modern progress; but can they show a finer product than a Cicero, a Livy, a Horace, a Plutarch, an Eratosthenes, or a Xenophon? Could the modern world do without the thousands of keen dialecticians who are earnestly struggling to clarify ideas and to lend to them definite even if also temporary form? These men are found in our universities, in our churches, in every rank and profession; they deck out our reviews, they keep the presses hot with a vast literary product, with books helpful, interesting, and frequently of permanent value.

The heart of the conservative flutters unnecessarily at the thought of science, mechanism, and modern improvements. Why was he once similarly shocked by Darwin, by the steam railroad, by abolition of slavery, by emancipation of women, by prohibition, by universal suffrage, by Unitarianism, by homoeopathy, by spiritualism, by Christian Science, and by a thousand other innovations, some permanent, some ephemeral, some wise, some foolish, but mostly of some degree of service to somebody?

It was not, as often supposed, because he is opposed to change and improvement as such, not at all! but because the conservative sets a high value upon the spirit, he has adjusted his conception of spiritual welfare, helpfulness, consolation, and inspiration to the old things and he despairs of a new, equally satisfactory adjustment. In every improvement he glimpses askance the basis of spirituality cut out from under him. His spiritual machinery adjusts itself painfully and gets easily out of gear.

But his concern only betrays the more the vulnerability of his faith. Let us conceivably drive innovation to the point where a fair article of a man could be turned out by a robot-factory process instead of by the consecrated, convenient, but quite old-fogy generation once accepted as right and fastidious. One delighted by the virtuosity of a mechanical piano, its refined output of canned music, could well imagine, as last word in that sort of thing, fabrication of mechanical men. Would there be anything in all this calculated to shake one's faith in an Hereafter? For the depths of the spirit are infinite; the more we discover or invent, the more there remains to do; the unknown is drawn upon a little faster, it may be, but it is still infinite, still supplies our consciousness, still doubles all appearances with an unseen essential.

Thus for the past three thousand years has grown up a literature which many look upon as a social soul, if not as all the soul there is. It appears to be embodied in books; it is more truly embodied in brains. Books of themselves are nothing any more than are other tools. They are a useful if rather transitory fund of instruction, of training, of education, or of bringing out what lies in the heredity and experience of men. Such a tool is a priceless capital, but it is neither a spirit nor a soul nor even a brain. It is so much paper covered with characters just as a saw is so much sheet steel dented on one edge.

The topics of these books state an attempt to record what men think. What they are *all* about collectively—that is a very delicate question; for, when we try to generalize from the mass of literature, we fall back on the time-worn central principles of life which we can pretty well assess without any books at all. We are, fur-

ther, exposed to relapse into the idea that *any* general interest may be the central one if we only prefer to think it so; for standard knowledge and personal experience are intertwined down to the smallest detail. But no one would, in last analysis, claim that the problem of the soul and of immortality is not near-paramount. Let it stand at that. A separate treatment is justified. The soul problem is at the heart of this mass of literature. Without the hypothesis of a soul somewhere, sometime, either total or aggregate of the souls of individuals, life becomes a mere succession of terminated, provisional, episodes entirely automatic, and men live without any real powers of observation and appreciation, machines, robots. There may be such automatons, but there must also be real men to constitute a world.

The problem of the soul is closely woven in with the problem of the unknown. It may seem that to talk about the unknown or even about the unseen is illogical or stultifying, since matters can be discussed only as they arise and loom into view. However, it is possible to consider the unknown and unseen as actually existing; we may speculate on what they are, and especially draw inferences from our acquaintance with the limits of the already known. Whenever men weave their words, first applied to material things, in such a way as to denote immaterial, spiritual attributes, we are already launched on the sea of the unknown, of the unseen, and of their spirit or spirits. Religion dawns first. Then follows poetry. Then history, more fiction than fact. Then the sciences, differentiated by closer observation, gradually sloughing off the poetry and substituting weight and measure. Materialization reaches the point where man's every thought is scrutinized under the laboratory dispensation.

The Observer, the Eye, peers further and further into the unknown as fast as the known is cast off from its Creator and is ceremoniously ushered into the domain of mechanism, that insensate thing. The conquest of the unknown is the red thread of humanity. It is life. And what room for life does not the universe contain! Exploration is the most human of wants. Everywhere Darwin beheld the struggle for life. The wars of savages are for

hunting grounds that may sustain life. Death was to them the termination of a war for a happy hunting ground. The endless explorations that have nearly mapped our globe are launched by and infused with the desire to provide more room or more support for human life.

Astronomy is the most detached of the physical sciences, pursued ostensibly for the sake of pure knowledge. Today, however, astronomy, physics, and chemistry are so closely allied as to form almost one science. The life of the stars (the analogy is faulty) is now known to a considerable extent. We shall soon ascertain whether our world is the only habitable world in our universe and whether each universe contains an habitable world. But there is nothing to prove that the stars strung in the way of telescopic sight, actual and potential, are the only possible homes of personalities. There may be other, unseeable universes the entrance to which is impossible without a change in man such as only nature can achieve. "Conversion" acquires a new meaning. The seen and seeable universes must be enlarged through the unseen and unseeable.

If there be an outstanding, cosmic principle more important than another it is this, that there is not merely a prevailing tendency but a deep-seated, all pervasive, and over-mastering urge to fill the universe with life. Witness this principle as illustrated by the inquiry of thinking men, how far north civilization shall spread? But there is nothing to prove that the search for homes be not of cosmic rather than of terrestrial scope. It is, however, closely allied to another proposition: that the universe is better understood as a moral than as a physical category. If these propositions be taken seriously—and who can take them otherwise?—a solid basis is already laid for speculation about the capacity of the universe for life. The more technical and physical side of the inquiry will be taken up elsewhere. In this chapter attention is chiefly confined to the order broadly understood as "moral." By this I understand those large probabilities resulting from human nature as to the constitution of the universe, involving the next question: why it appeared and continues to flourish? The treatment is still impartial and in a broad sense objective.

We illustrated the explorer's urge by his desire to extend habitation into the Arctic or into the forests of the Amazon. But he need not stop there. The search of the unknown in general is yet more extensive; it is pursued partly by the laboratory method but also by speculation as to the possibilities, probabilities, and limits of the unknown district. Unknown things are still partly material and partly spiritual; that is to say, we expect to find this diversity when they are discovered. It is a curious fact that some supposedly immaterial-unknown things, turn out to be material, when finally they are discovered! This is partly due to the fact that when we have discovered them we find that our previous *name* for them was misleading.

Let us take as an example the ectoplasmic apparitions discovered by *Mme. Juliette Alexandre-Bisson*.¹ The original opinion about spirits was that they were wholly immaterial. How anything could be and yet be wholly immaterial did not disturb the church fathers. Science has virtually wiped out the consecrated contrast between material and immaterial. It is no longer useful and is falling into disrepute. Ectoplasm tests up a small amount of epithelial matter. The word "spirit" is evidently inappropriate unless we wish to go the whole way and affirm or deny the independent existence of primal thought, will, power, and laws. In that case we could convert the erstwhile term "immaterial" to a material use, e.g., "material" ghosts. Hamlet's ideas about ghosts were purely conventional. But that would be going too far for our use and wont. A compromise is struck by enlisting the word "apparitions" instead of "spirits."

Thus it happens that we begin with qualifying the unknown as spiritual, but finally accept it as material. If we only know what we are about, we are not derogating from our allegiance to the spiritual point of view; we are only verbally defining the stages

¹ (Juliette Alexandre-Bisson, *Les phénomènes dits de matérialisation*. Paris. Libraire Félix Alcan. 1914.) The term "ectoplasm," however, was furnished by Professor Charles Richet, who is also father of the other universally adopted terms, "metapsychic" and "cryptesthesia." *Souvenirs d'un Physiologiste*.

of a process of exploration. Men transform the immaterial into the material by investigating it. Thoughts are gropings of the immaterial for the tangible. The friction of unseen worlds evokes those seen as the rubbing of Aladdin's lamp evokes the Geni.

The monist conception of physico-metaphysicians, that the universe is a self-contained whole is reconciled with a theory of the unknown only by conceding the possibility of an infinite progressive conversion of the unknown into the known. The monist formula is only logical if it includes the proposition that the unknown is limited. Again, the unseen may arguably belong to this world of ours. If, for instance, the spirits evoked in a *séance* are asleep the rest of the time, as in the Bluebird, these fading penumbra never belong to another world and they are facts reconcilable with a modified, monist hypothesis. If, on the other hand, the souls of the dead are ordinarily active about their own affairs, but, on occasion, do duty slumming in the purlieus of earth, it may fairly be said of them that they belong to another world which slightly meshes into this. Their chief concern, however, lies elsewhere.

Again, let us suppose that things are so constituted that the spiritual world depends on the same *Dinge an Sich*, or, one might say, *basic material*, as our tangible world, our relatively material world. The *Dinge an Sich* must evidently be peculiar to the separate worlds or else common to the whole cosmos. One is rather startled by the possibilities of the case; for the spirits might be of a complete solidarity with one set, or that of one world, of one universe, *or* transferable and, as it were, automatically adjustable from world to world. The confusions resulting from a fortuitous application of the Kantian theory to spiritism are rather appalling.

At historical and economic crises, learned men concerned with the good of the race peer into the future. Each successive, separate moment may, however, also be treated as a crisis. Men have certain imperfect ideas of what has gone before, known as "history." Their knowledge of the future is apparently much more imperfect. And yet I venture to say that if men will assiduously devote themselves to the study of the unknown they will know the future in a very essential sense better than the past. Knowledge of the past

depends on toilsome excavations and chance discoveries of vocabularies and parallel-language documents; while knowledge of the future depends on a correct method of interpreting the unseen. When the true spirit of history is known, then it will be perfectly plain whither we are tending.

We may never be able to predict what the next fashions are to be; but we may know pretty well what the life of a nation will be; and still better what kind of a man will be our descendant of a hundred or of a thousand years hence. For the unknown truly exists already. As we rise in spirituality by the comprehension of the general order of things, we enter into the true, spiritual world, we are detached from merely material conditions, what was general in the earlier stage becomes a mere detail, a particular thing, under the broader conditions. We broach another environment. It is debatable whether we are longer of this world. Let us try to glimpse this process through an illustration:

Our illustration should demonstrate how man has ever naturally longed for the unknown, but has frequently if not generally been thwarted by insufficient advancement in the arts of economic living. The Maya civilization never emerged from the state of animistic imputation because it persisted along the level of the stone age. It impresses one as Druidic. Agriculture was practiced without draught animals and probably without metal tools. The farming system was one of fallows; but, as the fallow was very quickly recovered with forest, these poor people were always at work rooting up trees. The possibilities of mass production of food were thus almost *nil*. Their priests observed the stars and made some progress in the almanac line of astronomy; but the thoughts on spirit were moored fast to polytheism and to nature worship. There was lack of conscious generalization, of effort to penetrate the veil of complexity and to reduce it to simplicity, and, on the other hand, to draw fine and accurate distinctions and thus to organize and classify the inevitable complexity of the world. They tarried in a lower spiritual atmosphere. To insist too strongly that Mayas disappeared from lack of agricultural skill and metallic tools were to draw half-conclusions.

If the Devil had ushered King Wingèd Serpent to the top of the temple or observatory of Chichen-Itza and had pointed out the useful mines in the mountains of Yucatan, it is doubtful if the Maya sovereign could have exploited them. In the Orient, the introduction of horses and of the metals occurred about 4000 B.C., speaking in a general way. The enlistment into service of large animals requires a degree of patience and foresight. The working of metallic ores also calls for study, intelligence, skill, and adaptability exceeding those of the stone age. So late as 1500 A.D., the Mayas were very deficient in all these things, and their writings were still rudimentary, although the fanatical vandalism of Christian priests has seen to it that we have not preserved evidence adequate to do them justice.

Passage from hieroglyphics to an alphabet evidences an enormous advance in power of generalization and into the spiritual. In the first place, the alphabet itself is a wonderful generalization. In the second place, its plasticity favors a rapid advance in the line of ratiocination, of legality, and of standardization. With an alphabet and with metals, trade, and commerce, the Greeks, in a thousand city states, made giant strides. The Egyptians, however, never could fully throw off the oppression of megalithic and cyclopean prepossessions. The Greeks had carried spiritualization to the point of the crucial debate on the Many and the One at the same solar time that the Mayas were sacrificing youths and maidens to hypostatized, fantastic deities. Their civilization was always on the ragged edge, some cities falling while others rose, without general advance of standards, until the Spanish conquest enslaved them.

There is, indeed, no generally accepted test of progress, not to speak of those who deny the very fact of such a thing. However, the least practical test is perhaps the best: in what measure does the social organism convert the invisible into the visible, the unknown into the known? This is not merely another way of stressing the importance of experiment, invention, and discovery. The new idea is that all future, present and past things are and always were in existence. They were the positive unknown. They were or

are unknown because *we* do not know them, and in that sense only. The journey of life and the sweep of history appear thus much more certain than formerly. Chance is of diminished scope. Prediction is more plausible.

Our limitations assert themselves at every turn of our probing. It is apparently inconsistent to declare that the future exists already and, in almost the same breath, that we believe in evolution. However, what concerns us here is not the cause but the prescribed order of manifestations. Following *this* line of thought, we are struck by the probability that the course of mental evolution leads from the visible into the invisible world. Such is our habit of thought. The contrast between past and future contains something of positive and attractive. Human history is singularly like that of the animal, organic creatures. Types prevail under various forms and in various species; soon they disappear to be replaced by more advanced and more highly mobile and nervous types, leaving behind a few representatives, like our contemporary pachyderms or the armadillo. The new type appears at a point favorable for its replacement of the old type, and at a point where it can readily spread as far as the favorable conditions go. Either a sort of ready-made plan for this evolution exists or else, at all points, all possibilities are always present—a sort of exaggerated universalism. However, such overwrought adaptability of nature would greatly disappoint the champions of environmental importance and throw the balance of influence excessively toward the psychic side of the two evolutionary contestants,—organization and environment. It is safe to say that if we trace back far enough on either side we run onto the same plan.

As to the evolution of our ideas, it can only be asserted with positiveness that they are in some sense organic because the brain is organic. The brain is essentially a center of motor impressions and impulses. What else goes on of an organic nature in order to constitute thought we do not know. But of course we know a good deal about mental action, inspecting it through contemplation, and disregarding the item of a brain. The brain itself is strictly of the

evolutionary party, and with that unity and complete adjustment which characterize all the universe and render it comprehensible. The evolution of the mind, that is to say, of ideas, is also historically quite systematic and apparently on the biologic plan, although invisible save in print and only in an inferential sense amenable to laboratory test. But the hypothesis of independence of mind from brain is precisely what conducts us upwards to still more sublimated forms of personality and to their appropriate environments, as the more specific physical part of these simple attempts to explain.

Take, for instance, the living cell. And, for our mental analogy, choose a sport, like equitation. A system of equitation may be built up from the bottom on the technique of the rider suggesting at will to the mount whether it shall lift its right or left foreleg. Upon this primary thought cell, as it were, a thorough system of equitation may be constructed. We borrow a second illustration from a thought of a thought, instead of a thing: in the science of finance, the elementary cell is not a physical motion, like that of the leg of a horse, but a mental motion, the promise to pay money—a primary motion in the world of economy. The whole system of banking, loans, discounts, and exchanges, indispensable to industry and commerce, is built up on the single cell, the promise of one man to pay a definite sum at a definite date to another man. The vast network of world finance can all be disentangled and reduced to such promises.

Whether finance be an organism or not, it is very like an organism. The word "organization" often applied to finance, is a misnomer, since an organization indicates a voluntary system, consciously struck out complete at the start from the mind of man, at least in its scope and general plan, or anyhow often appearing to be so evoked, like the Federal Constitution of the United States. Whereas the central thought in any philosophy of finance must be that the countless bankers and financiers are acting each within his own sphere and for his own interests and those of his immediate community, without any clear sense of the bearing of his conduct

upon world prosperity or of the dependence of his business from world connections and from wider generalizations than the personal ones of first instance.

And so all our working ideas, which collectively may be called our "subjective environment," are generally adopted and followed as a result of the tentative, spontaneous struggle of individuals to acquire them. For example, it is very unlikely that *all* the ideas that prevail in an exclusively megalithic society will prevail permanently, although progress does, indeed, depend upon the acquisition and fixing by each age of some principles of thought which will be permanently useful or at least last over two or three generations. It is likely that a metal-using society will make great additions to the world's stock of ideas. Progress demands a stream of new and useful ideas. The best ideas become institutions. The family is the most necessary and practical institution ever devised. Its origins can be recognized even among animals quite dissimilar to man. All great civilizations have been founded upon it; it is, in a sense, the social somatic cell (as well as the genetic). Writers are suggesting that the strength of the family idea in China is what has preserved so long the civilization of that country in spite of the apparent feebleness of the political idea among the Chinese. Unfortunately, Western nations have not similarly profited from the family idea, in spite of monogamy.

The Greeks and Romans gave the world a wonderful grammar, including alphabet, words, and language. The simplifying by them of thought tools has done as much for the growth of thought as everything that went before and has made their history a part of our history. But the classic age of civilization has passed away. Science rules the world of thought, every possible nook of theory and of experiment is probed. The mass of speculation does not, after all, fall behind the activity of the laboratories, which are maintained on a vast scale by corporations as well as by universities and by private persons. New books are so numerous that it is more of a distinction not to write them than to write them. Hundreds of tons of paper go to press daily, forests disappear rapidly to furnish the paper, and the cry is for more books, more

thought, more investigation, more records, more experiments. It is not an unmixed evil that the paper is so poor that the books will not last long! A conflagration, if only a little more discriminating than that of the Alexandria library,¹ would be a blessing. New books coming along in vast numbers fill our shelves and, when consulted, reflect the changing psychosis.

Section II. Evolution of the Soul

The fundamental controversies and tendencies of today can be traced through the antecedent human psychoses. We must believe that this consecutiveness has not been from chance but from purpose, and that something real has been created. Wise men declare that this creation is wholly psychic. How can that be, if the road of this evolution has not been exclusively immaterial? or has that which was material become immaterial? The disputes of state and church were already hoary before the Christian era. Christs were already opportune. We can look backwards with a degree of illumination. Do we really know less about the future than about the past? Our historians fall over each other to confess that they have as yet found out little about the past. As to the future, doubtless details are lacking! When the newly-tamed horse was led through the streets of Ashur, say 2200 B.C., who foresaw the iron horse or the automobile? When men signalled by fire, who foresaw wireless telegraph? When men invented clay tablets, who foresaw the printing press? And if Raphael wanted to make a flying-machine, did he foresee that good ones would come into everyday use in a few hundred years?

It is generally agreed that man stands at the summit of the evolutionary series. The study of the various species of animals has led to the belief that nature worked on a plan whose purpose was to produce man. Indeed, men of science seem also to think that man is the apex of biological history. Incidentally, it is furthermore curious that they frequently belittle the importance of

¹ It took hundreds of years to destroy the literary treasures of Alexandria. Of course, the burning of Caesar's fleet by Mark Antony did have disastrous results, but not irremediable.

man in a cosmic view of things. Anyhow, a vast course of trial and error has produced man. A good deal of breath has been wasted on the phrase, "conscious evolution." It is loosely used like "democracy" to indicate that man is able to adopt the best direction for history, in race as well as in government. Man has succeeded in breeding improved animals, improved for his purposes; for animals and plants so selected and racially fixed can only survive so long as man is there to care for them. Undoubtedly man can also improve himself by suppressing the perpetuation of the defective classes or individuals. Consciousness here only enters into man's operations in an economic way, precisely as where man economizes gravity and accomplishes a thousand useful results by diverting water through an irrigation ditch. Animals also economize, in their modest way.

But man's intelligence and industry cannot profoundly affect the course of evolution, not at least, so that he can definitely either set a distant goal or grasp the appropriate means to reach it. He cannot by modification or otherwise create a free, self-supporting morphology or histology. What appears to be such is really only a modification of himself. It is mental evolution, since it but expresses the human urge considered apart. We do not know what we ought to want nor how to obtain direct and definite results. The curious thing is that when we reach the point of time when our hopes (our "end-ideas") were to have been realized, we either forget what they were or else are only too glad to modify them, often radically. They are evanescent, dissolving views. The conclusion is inevitable that what the world is after is quite at variance with what society is consciously after, while its individuals are pursuing formulae either less or more advanced than the programmes of either academic recluses or legislative oracles. The classification of oracles into the more and the less false occupies large room in the so-called political sciences.

The truth is that the "becoming" or evolutionary process either shows up man's ignorance or proves the complete failure of a Guiding Providence and the literal reduction of life to chance; and this conclusion can be illustrated in a thousand ways. It is imagined,

for example, that there is a final way, if we only knew it, to settle the wages question. After long effort, probably improvements in the relation of master and man may or may not be made; but the wages question will always be with us so long as coöperation of the classes in manufacture is called for. It is a way of describing the adjusting always at work.

The present (1933) reconstruction legislation is put forward as temporary: the banks, homebuilders, and farmers, will pay off their debts on the less onerous terms exacted by the new laws from the respective creditors, and everything will start up anew for an indefinite run of prosperity. When a very few years will have elapsed, however, the citizens' ideas of what they want will have been deeply modified. Some will think the whole program of assistance was a mistake, (as they now believe about the liquidated Farm Board). Others will want some loan feature for farmers continued. Foreign wars with higher prices may preclude all further thought about government help. With changing prosperity very different intentions will occupy the social mind: and yet Something Somewhere either does or does not know what is going to happen and what it is all for.

The general satisfaction with the high war prices and with their prolongation through the third decade is the best example possible of the unlimited feebleness of human end-ideation, call it social teleology, or what you will. Did the traveler by stage of 1820 foresee the railroads of 1830? Or, in the latter year, did anyone but a technical enthusiast and dreamer faintly suspect telegraph, telephone, or wireless? Mass production, in principle, dates first from the last century or a little earlier.

While it is not denied that these "improvements" are exerting deep influence on society and on the to-be-successful types of men, partly by increasing the scope of thought of the leaders of industry, or rather by offering openings to men of broad scope who would otherwise have gone to waste, in the sense that improved eyeglasses and false teeth and electric lights have subserved the same end; somehow we feel that the real improvement can only be registered in the soul and that the problem of the soul is not yet in

the hands of man. And further, if it does reach the hands of man, that will be because God put it there! In other words, it will remain true that the world was made on a plan which is concealed from man. The Chinaman puts more soul into the carving of a cherry-pit than the chauffeur into the driving of a Rolls-Royce.

Speaking of the Hellenistic Age, following on the short career of Alexander the Great, Breasted says, "It was an age of inventions like our own, including washing machines, automatic door openers, screw-presses for olive-oil, like our cider-presses, automatic dispensers of holy water, sprinklers for fire-extinction, levers, cranks, screws, cogwheels, telephors, irrigation wheels, air-pressure for catapults, and automatic theatres to display, for example, the Trojan War."¹

Did the modern improvements of ancient Greece deeply affect man's nature or the course of history? And if they did, was it not because nature destined them to that purpose? In other words, even if man humbly endeavors to discover and further the plan of nature, (and the cultivation of eugenics is to be classed along this line), how little he can accomplish! Our main contention is that with or without human interference, nature has disseminated life with hand so lavish that it is rash to affirm where life is not. Every nook of space Life claims. Warm Devonian seas swarmed with horseshoe crabs, animalcules, germs, tiny spores. There are today millions of varieties of insects. Life is so persistent that a section cut at random from any part of a living animal could by a Carrel conceivably be kept indefinitely alive and growing.

When the winds and the waters had been filled with plant and animal life and the earth had been covered with it, had the process of animating nature reached its limits? Here we broach the main proposition of this chapter. It may be argued for the affirmative by adducing the wholesale destruction evidenced by the extinct varieties of life, only a few leaving specimens, like elephants, alligators, kangaroos, and opossums. The earth would thus, to a degree, resemble a boiling pot from which nothing slops over. So far, anyhow, the plan of evolution would seem to be (1) to stuff the

¹ Breasted, *The Conquest of Civilization*, p. 465.

earth as full of life as possible, and (2) to select the best forms for survival, abandoning the others.

But are we justified in dogmatic assertion that the vivifying process is bound by the limits which we customarily set to our cursory observations of this kind of things? Are we able positively to affirm that the conditions for life and the life suitable for all conditions are limited within frontiers thus rather arbitrarily established? Is it not just as arbitrary to set the world's limits by what the eye sees as to adopt as standard measure the cubit adopted from the king's forearm? Astronomy has gradually written the life of the stars, in an organic way little suspected even a few years ago, and then dropped the idea. Mythology and religion started by imagining human life prolonged within the earth or up in the air. While the presumption of scientific men has always opposed these superstitious notions about a superlife as claptrap, still their persistence is a good and sufficient reason for the applying of direct methods of inquiry, when these become available or applicable through occurrence of the psychic manifestations. Is the problem of immortality to be solved by any direct attack on the unknown and on the unseen?

It is indeed an arduous task, that of separating the known from the unknown. Strange as it may seem, we are now, at last, in position to assume the working hypothesis (as basis for extended experimental investigation) that the unknown already exists in a very real sense, so that the statement that the unknown does not already exist may confidently be challenged. It may be said to exist not only potentially but also in the sense that it *has been made*. By history we mean the tracing (for the past) of the metamorphosis of the unknown into the known. This is serious business, the most advanced conception of history, the most radical understanding of the origin and import of all that has happened. That which is unknown exists as truly as that which is known. History is our intelligence working upon the mass of facts known and near-known; our mentality grows as it is enabled by inference from and application of the known further to apprehend the unknown. The discovery of the circulation of the blood or of ether

or of insulin expands the soul; their use affords further inducements to introduce changes in and about us.

It would, however, be unlike the usual course of organic life for new opportunities and environments, and for an expanded mentality to follow upwards in a self-evident, easily understood morphologic succession. There are premature growths and unforeseeable relapses. At times, men as a race decrease in stature and also in brain capacity, instead of increasing. Species reach the limits of expansion only to disappear; while successors seize the torch for further stadium. There is a past as well as a present and a future unknown. Culture and education stress chiefly the effort toward the universal in defiance of time.

Our very existence may be and often is accounted for by the viewing of ourselves as particles of God delegated to experience and feel out for Him, as it were, His own creation. God would thus create the world by the projecting of His thought in most general form—general far beyond our comprehension—and thus prepare the way for the manifestation (if the term be not taken as contradictory) of less general principles, until, by a process which some qualify as a condensation (words fail anyway), these principles would eventually give rise to worlds, to crystals, to animation, and to individuals. These last would go so far as to reach the point of preparedness and equipment for observation, apprehension, realization, explanation, comprehension.

In some such way do we impute, very insufficiently, of course, a meaning to the appearance of animals in the order of nature. Evolution at last turns towards the creation of mentality or rather, under this view, of channels of mentality. On the one hand, it seems too simple, the looking on mentality as unique and homogeneous; on the other, we can find little excuse for denying a fairly direct attachment of our minds to universal Mind, for the principle of perception seems to be an absolute datum not otherwise to be accounted for. However, I do not feel called upon to be responsible for a complete psychology or cosmogony. The task is really theological and of different scope from our merely critical argument. Evolution is apparently chiefly answerable for the *forms*

through which perception works. Thus evolution turns itself toward the supplying of mental capacity, only after having attended to the more physical, muscular, etc., forms. The chief interest at last centers in the brain and nervous system of the best adapted animal, man.

Whether man is always to remain man is an open question. A frequently expressed opinion is that the concentration of evolution upon the brain of man means evolution's cessation in the rest of the body. However, there would be reactions from the brain re-adapting the body to it, one would expect. Will he be recognizable ten thousand years hence? Looking backwards, we do not concede the term "man" to the dryopithecus of Java and but grudgingly to the Peking, to the Piltdown, or to the Heidelberg "men." On the other hand, the Cro-Magnon type, flourishing only some 25,000 years ago, is not begrudged the appellation, since, for one reason, his brain capacity is set at a considerable excess above that of cotemporary man! Cro-Magnon was a superman with premature start. Unlike dyed-in-the-wool biologists, to us some contrast between mind and matter is still useful; it is a stepping stone into the unknown.

In our attempts to talk rationally about ourselves, we divide things broadly into two classes: (1) material things, which need no explanation, at least for the present; and to which we oppose (2) a number of terms (coming of course under the immaterial) such as "soul," "spirit," and "mind." The last term, by the way, is grudgingly used by physiological psychologists, as a last resort, when they bowl over the precipice at the brink of the brain. When we are studying a contrast we are also examining a continuity; for each contrast exists for us simply because we do not know how to link up the two terms—we do not know the series between them. If, now, as is credible, the course of evolution keeps right on from *homo erectus* into the unknown, like a train entering a tunnel, this is precisely *the* unknown that we desire to explore. If there are no facts to be found, because the tunnel is dark or it is questioned whether the train be not annihilated as fast as it disappears, why then, so much the worse for the hypothesis of immortality.

While from time immemorial men have found the said contrast very convenient in order to keep alive the fires of faith and religion, the progress of the positive attitude of mind that has come with civilization of the high material order that now prevails and has, at certain epochs, previously prevailed, demands, at last, some experimental basis for all the talk about mind, spirit, and soul. If connecting links leading from daily doings as we know them towards life under other environments not ordinarily entering into our positive cognizance, are discovered, then the contrast can be kept up, or at least has a meaning. Otherwise, mankind is relegated to a hard rationalism; for, in any case, modern man must be positive.

Obviously our psycho-experimental laboratory, like other laboratories, must be equipped to deal with the unknown. Whatever may be objected by scientists to the deductive method, certain it is that experiments cannot be carried on, save upon hypothesis. Random experiments are no experiments. It has happened that an experimenter looking for one thing has found a totally different thing. Looking for the ether he has found his soul. But even that would not have occurred had not his eye also been ready for the fulfillment of any quite disconnected or surprising hypotheses. If we do not find what we are looking for, we, at least, find only what we are, by our adaptability, prepared to find.

The discovery of a new element or even of the combining possibilities which produce a new drug or dye is of the lower order of research into the unknown. Of higher order would it be to discover something analogous to organic, living things. Indeed, there are those who maintain that all material, terrestrial forms, whether animal or not, have souls in some sense of the word.¹ Then why not try to discover in the unknown, life of any grade? And why should it not be there? We know that physical philosophers, in order to account for the conduct of atoms, are driven to assume an atomic dualism,² (atomic doubles or souls). Then why not a broad organic dualism to account for all living organisms? And further,

¹ cf. the philosophy of Paulsen.

² cf. the philosophy of Haeckel.

why should this dualism not partake, with further evolution, of the nature of a law of profuse multiplication of unseen bodies, in last resort analogous, in liberal interpretation, to the power or replacement of lost members possessed by the lower animals? The necessity of such multiplication is the point in question. Spiritual philosophy believes in a soul more spiritual than the body but less so than the mind.

Thus the conception arises of a soul as a self-created body quitting the dead body and carrying the mind along with it. The idea of immortality so often illustrated with worm and butterfly thus also agrees with modern, biologic ideas. The desire for immortality will not down. No amount of social science will reconcile men to abandon their personalities for the glib assurance *that society* is to be perfected after they are snuffed out. The revelations of modern science, on the other hand, are so wide-flung that men find themselves encouraged to reach out still further; they incline to believe not only in untold worlds beyond but in worlds within worlds here and now. The physicists tell us that waves of different length or quality do not interfere with one another. You can telegraph in two directions at the same time. You can listen in on radio and telephone simultaneously over the same wire; you can receive as many different radio messages as your set can be adjusted to. Careful Science does not commit itself on the cosmic and spiritual possibilities of this wave principle, for Science is skeptical, especially about spirit; and it is well that it should be. But men cannot help cannily speculating "What would they say should we call the spirit a 'material' thing?" The rose under another name would smell as sweet. Dispute vanishes when deprived of terms of contradiction. It is no longer possible to affirm a lack of continuity between matter and mind.

The power of appreciation we have acknowledged to be a datum whose source lies beyond our ken. We do not seek to explain it, organically or otherwise, except as a house of cards. We search a way along the channels of appreciation, the nervous system, the brain, the soul, the mind, the spirit, if you will. However, the inquiry affords contrasts which are significant.

From pebbles bearing inscriptions left by the Cro-Magnon men we infer that they already possessed a conception of the contrast between the spiritual and the physical. The superb cave paintings of Altamira doubtless carried ceremonial and spiritual significance. The sense of mysterious influences is natural to animals and men. An alleged origin for the spirit in shadows, in reflections from still pools, in fire, in lightning, and in fear is not fundamental, although these things were undoubtedly early and closely connected with the idea of spirit. The contrast is deeper. It was kept alive by all of man's experiences. When it flickered, it was revived in startling ways.

The pre-Christian era was already one of the most important in man's history. The invention of writing, evolved through a thousand years, was sufficient to entitle the period to the highest distinction. One can imagine what a change had occurred, over a long period, to be sure, following up the domestication of wheat and of maize, of bananas and of tobacco, of the numerous fruits and berries which recorded history finds already flourishing on the banks of the Three Rivers, and of the ox and the horse.

Specially characteristic of the later pre-Christian era would be the invention of the wheel for wagons and chariots and for trundling blocks of stone, of irrigating wheels, and, later on, of great, seagoing ships capable of carrying whole obelisks, although ships had not much ventured upon the open Mediterranean till, say, the last five hundred years before Christ. However spiritualizing, in the sense of greater mobility, of creation of abstract capital and wealth as a source of values, the era in question may have been; it was none the less accompanied by, perhaps, not a decrease of real spirituality but by a confusion on spiritual matters, and by mushroom religious cults, comparable to those with which we are blessed nowadays.

The material changes were as great as those of the last, the nineteenth century of coal, steam, steel, and electricity. The leisure classes, relatively less numerous than today (if we do not hold today's standards too high) and not nearly so well equipped for literary pursuits (for the theatre and forum were hardly so ef-

ficient as the periodicals, bookstores, newspapers, churches, theatres, and motion picture shows of today) lost in spiritual stamina, while the "modern improvements" reached a pinnacle. The spiritual lack was sought to be replenished by Christianity. Thus the improvements did result in spiritualization, but tardily and by a jerky process which camouflaged the real issues. At any rate, in pre-Christian times the outward symptoms ran counter to the survival of the spiritual.

There was no lack of preparation for a spiritual revival. As just intimated, the road to be followed was marked out. The Egyptians even were temporarily forced into the one god idea, abandoning their nature worship. The Jews went in for that amplifying and spiritualizing doctrine with utmost zest. The Persians took nearly the same road. The Athenians maintained the ancient forms of worship, often chiefly for reasons of public policy and because polytheism had endeared itself in poetic myth. The philosophers had undermined naive animism and sincere idolatry. In Alexandria, vivisection was practiced upon condemned criminals by professors of anatomy, under protection of the Ptolemies.

The Christian era was an astounding spiritual reaction and revival precipitated by political and economic conditions. It was the break of a spiritual comber that had long waxed big on the storm-swept sea of life. Philosophy, physics, rhetoric, history, imaginative literature, art, architecture had struck in deep, distinctive roots. Wealth was closely held, the masses were overtaxed, enslaved, miserable victims of caste and conquest. There was no way out towards the harmony of men which spells peace and happiness save the one indicated by the Hebrew Messiah. Bereft of analogy, was this revolution solely an access of conviction, an infusion of faith, an operation on pure spirit, on mind in the abstract? So it has been traditionally accepted. Certainly neither the Emperor Constantine who hedged his futurities strongly for the pagan Olympus, Christian though he was called, nor the bishops who sat at Nicaea had any notion of biology or of evolution or of a theory of continuities. Spirit was spirit and matter was matter to them.

Today our speculations about worlds unknown suggest to us

middle terms. It is possible that just as our carnal thoughts are underwritten and supported by our carnal bodies, so our spiritual thoughts are backed by spiritual bodies. The latter must be a product of the evolutionary process. Advance in knowledge consists largely in the making of distinctions where none existed in our minds previously. The very idea of middle terms between spirit and body had been either absent or fantastic. But the evolution went on just the same.

As results of the free, I had almost said, "academic" discussions which the Empire had, in spite of sundry religious persecutions, on the whole fostered, as it had facilitated (they could hardly be suppressed, as events piled on one another), men were driven to two broad convictions: (a) that behind the ridiculous, discarded myths of polytheism existed a great truth: the endless heathen gods had been attempts to visualize and hence make concrete and comprehensible an unknown, invisible power to which the universe owed origin and allegiance; (b) that the endless myths as to a future life for men, which had been treated in various ways from the days of savage legend—as in the hereafter non-existent or temporarily existent, passing from state to state, or from one animal or human body to another, limited or eternal, powerful and authoritative or subject to human whims—that these myths also were to be consolidated and made uniform under the doctrine of human immortality. God and human immortality have constituted the essence of Christianity ever since. They are still worth serious consideration. This book is concerned solely with certain arguments with regard to (b), human immortality.

One negative but very significant ground for the pushing of bodily evolution over into the unknown (even if spiritual), is the cessation of it in the known. Men of science seem to consider that the evolution of the human body has, in principle, ceased. Nor can we expect a new animal of a higher type to appear in after ages. But they hesitate to affirm that evolutionary principles may be as universal in the unknown as in the known. Furthermore, it is characteristic of phenomenology that each and every branch of physical evolution ceases and apparently runs into nothing along

its particular morphologic line. However, the evolutionary urge has never, from evidence of the rocks and of the stars, ceased to operate somewhere. It only changes direction. The change is morphologic. The urge is ceaseless, fundamental. There is absolutely nothing to prove that it does *not* persist into forms invisible to the naked eye. The presumption is that it does so persist.

Man's early career falls more and more under the gaze of self-consciousness. The trend is toward greater and greater self-consciousness. He consciously does what he does; he knows what he is about; *il a connaissance de cause*. Not only does he invent all sorts of machines to enlarge and supplant his anatomical mechanism, he changes the forms of domestic animals, beef cattle, terrier dogs, draught or speed horses, hens, and pigs, to suit his uses and pleasures. The better classes of men, in begetting offspring, also exercise a very judicious selection of mates. All this would point toward an inhibition of unconscious, natural selection and survival. But the presumption is strong that nature still is at work, though in unseen ways; for our mechanisms do not reveal all to our sight. How little about the Collie dog is really man's creation! With his intellect, man gropes towards the heart of Nature but is still infinitely removed from the divine consummation.

Now let biology step forth and assert that human improvement must be fundamentally the effect and scope of nervous inhibition and of continent will on selection and survival. That could hardly apply to the broad masses who continue to propagate without any purpose of selection and without consciousness of a divine mission for man. One legitimate if not conclusive answer that occurs is that the organization of society is putting the masses more and more in dependence on the classes, which are slowly but surely being transformed from politically dominant classes, like the conquering tribes which founded the nations of Europe, to intellectually dominant groups upon which the masses, all-unconscious, are dependent for existence. Instance, the vast numbers who now listen to "canned music" and eat concentrated foods and selected vitamins, and are taught to go through the motions of making and operating Fords and flying-machines. Even if steps heavenward

are shaky and strictly confined, we must take our bearings—upwards or downwards—by the interrogation of science. The visible evolution which is now going on is outside of man. But we are concerned with what is going on within him.

Since man has not changed biologically during the ages, in the sense ordinarily understood, the hypothesis of a spiritual body evolved beside or inside the carnal body is necessary to a theory of survival. It was either that or a duplicate something made to order and hopefully an exact fit waiting, not at Gabriel's door, that would be too far off, but rather at the death bed, straining to grasp the vital torch of the dying man and thus to continue his race of identical personality. Evidently there were danger of miscarriage on that plan; nor do the observed facts seem to warrant it. The psychic experiments from raps and messages to ectoplasm seem to read in favor of the soul ready like a ship to be launched from the ways of the same man. The sailing-ship has always offered its vital appeal. The soul has not primarily been invented by students of immortality as a physical mechanism to fit their hobby, but to fit the wider and basic hypothesis of a moral universe. By a "moral universe" we do not understand morals in a humanly ethical sense, but a universe that is not one of fortuitous atoms, not lawless, and not fundamentally material. There is a dialectic of the word "material" on which I insist in another place. The term "moral universe" implies an universe in which the spiritual and intellectual rule; they have the last say, and they lay the first plans. Primarily the term insists that morals and ethics are really what the Creator had in mind. This is the nearest word for the conveying of that meaning. If there seems a slight inconsistency to the physicist, since his universe is composed solely of matter (or was up to recently), that is because we are not yet well broken to the spiritual point of view. It is plain, however, that there can be no such thing as morals inherent in matter. The old college catalogues contained departments devoted to the "moral sciences," in which the social sciences were grouped along with literature and ethics. Spreading materialism made men discontented with this title as not in harmony with

what were supposed to be the trends of scientific thought; the advance of science was mistaken by the lesser lights for an advance of materialism, or assumed to be such, and the good, old term "moral sciences" deferentially discarded, temporarily, let us hope.

By a "moral universe" is meant an universe which operates as harmoniously, with as perfect adjustment and compensation as would the social life of man, if it were completely conformed to moral principles. The term therefore implies that the apparent imperfections in human conduct are, after all, subject to compensation, somewhere and somehow. The acceptance of it does not commit one to a belief in immortality in any vulgar sense of the word. The thanatist may well argue that the good a man does, does live after him, in the visible world, and that he should be amply satisfied with this laudable result. To argue the other way is evidence of a selfish, ill-tempered, grouchy disposition. And it does seem that many of them are convinced and contented on the score of their personal non-survival.

The athanatist is placed in the light of an over-ardent, tempestuous nature who will have what he wants and cannot be convinced by the cold facts! One is, however, put under somewhat of strain to believe that the greatest genius produced in neolithic times, and geniuses there were, should have been satisfied by knowing that he had contributed his mite toward a millennium which, A.D. 1937, seems as far off as ever! And so, unconscious logic has ranged the moral universe argument on the side of an invisible, spiritual life—on the side of athanatism.

Section III. Bodies and Minds

Much of man's conduct can best be explained on the theory of a double body and of a double mind. We are thus fitted with body and mind for this world and with others for the next. In fact, the writer believes that, even from the most human standpoint, a satisfactory system of personal ethics can be built upon this hypothesis alone. A brief glance will indicate the lines along which one may locate the moral man in the moral universe. Social en-

deavor by animals, attaining success in man, has been able to build up, under the conditions and environments afforded by nature, a second, a spiritual body which is, let us suppose, supplied to every man by the same process or principle that equips him with all the visible and dissectible parts of a corporeal person. But this spiritual body, *ex vi termini*, is more susceptible to the influence of the man's own ideals and end-thoughts than is the physical body.

Even the physical body, as we know, can be modified and strengthened and adorned by the will of the single person or individual. Thus, a weak youth may transform himself into a sound, vigorous man if he only follows the dictates of hygiene and has the courage to submit to necessary training and to cultivate the invigorating inhibitions as to food, drink, late hours. The high purpose to capitalize his physique, like all capitalization, resides in his real mind, his spiritual mind, which is the appendage of the spiritual body rather than of his physical body. But the discernment and planning of the details of this discipline are properly left to the brain, which is the mind of the physical body. The training in a profession, however, is more exclusively a matter for the spiritual mind, as are also all those generalizations which elevate a person onto the plane of the directing classes of society.

While all the men who are making this effort are contributing to the creation of an improved class psychology, each one is building up a personal character which, again, is divided between his brain, in so far as his psychology requires bodily habits and the adaptations of ganglia, and his spiritual mind. And when he dies, having "exhausted his (earthly) mandate," as the French say, he leaves behind his brains as well as his physical body. Logically, therefore, he is deprived of those thoughts and memories which are chiefly physical, for they are perpetuated only in the brain, in principle. This without prejudice to possible duplication of impressions: we may suppose rather faint duplicate impressions on the mind of all the deeper records in the brain. Anyhow, this theory affords an explanation of the hesitation of some of the most veridical spiritual communications on some points, events, and mem-

ories which apparently should be familiar, while others are handled easily and at length.

Inspired communications are made by the taking possession of living brains or faculties of speech or facility in writing, by the communicating spirits. This somnambulist brain belonging to a woman (occasionally a man) who has built up a mind not identical with or comparable with that of the deceased communicant but a totally different mind, the medium's, can occasionally only impart quasi-physical trivialities. The critic is surprised, even shocked; but the communication is veridical, if not impeccable. The communicating spirit is doing his best with the tools at his command. Nonsensical messages are thus completely accounted for without loss of spiritual or mediumistic self-respect. Were there no messages of wider import and of better literary form, the agnostic explanation would be more cogent.

Again, the hypothesis of a spiritual body makes clear the proposition otherwise painfully, if ever, arrived at, that death is the culmination of a life-long fervor of distinguishing and segregating in principle and in apprehension, the *subject* from the *object*. Arid as this topic strikes one, it is so important that it will be impossible here to do justice to it and hard to win the reader for it. A few words of explanation, however, will show the line of thought which indicates the conclusion. The essence of culture resulting from education through *some* method lies precisely in the stressing of this distinction. The poise of the educated man is one evidence of his having clearly discriminated the ego from the non-ego in all their contrasted modes.

What I mean is the sheer ability to regard anything with the most complete detachment. This faculty is perhaps the supreme result of education. It must come by some route to every man who occupies a place of responsibility or is respected for his opinions. He must be able to externalize his thought, through suitable forms, and scrutinize it impartially and with fresh, untainted, unprejudiced impression. The consistent practice of detachment and objectivization raises the ego, makes him superior to the matter in hand and thus ready for one more advanced. The process may be

called "objectivization." It has no assignable limits; by it a personality may augment himself to any extent, may attain to any height of spirituality: objectivization is the Jacob's ladder to heaven.

So complicated, however, is the psychic world that a vast literature is devoted, by those who cannot attain to the upper plane, to naïve excuse for their inability to effect the contrast: they imagine they have reached the end when they have not yet made a start. Practical life, in this imperfect world of ours, and the implied incapacities of men call for short-cuts to action, rules of thumb. The various lines of human interests and of standardized practice are more or less shot with instinctive, generally combative, motions. Philosophers acquainted with ultimate truths are comparatively useless; anyhow, their hardest work fails to earn them a living. This statement holds not only for politics (statesmen) and religion (theologians) but occasionally also for the sciences (physicists, inventors, experimenters).

Let us be contented with an illuminating word about politics in its bearing on the cumulative discrimination of subject from object: as in criminology it is found that criminals have their theoretical defense for robbing the rich (they allege that the rich have first robbed them), so the toiling masses have elaborated a system of false hopes called "socialism." Their protagonists take more pains to buttress their positions than do the robbers and murderers: they demonstrate to their own satisfaction that under a socialistic régime men would work more energetically, more harmoniously, with greater product, and with the blessing of enhanced leisure for self-culture above that of "the capitalistic system." Honest effort on both sides to visualize the other's position would do much toward ending class warfare.

There are some flaws in this story. There has never been found any way to govern the socialistic state. The presumption is that it would be either autocratic, oligarchic, republican, or democratic, well-known forms of the ideal state. The world is not satisfied that the Bolsheviks have invented anything, except a high degree of economic inefficiency, while their political efficiency is along the

line of the discarded Czars. The world has always been working for real social life, but it is not to be introduced by untaught dreamers but rather by the organic, social growth itself. Probably the main service of revolutions is to clear the deck of the cliques, of the effete reigning families, and of the decadent aristocracies. But that is a swapping of men, not of principles. Revolutions are personal disputes where the majority wins, of course. It will, further, be ages ahead when men will work harder out of sublimated *Menschenliebe* than they do out of the ordinary motives of family and of survival. Life terrestrial is at best a contest and civilization is still a contest under freely agreed rules of the game. The spiritual part is luminous through obedience to the rules. The class contest is also made unavoidable by the sphericity of the globe. In Russia the one-party system has suppressed life, liberty, and happiness and all desire to know how the other half lives. Spiritual progress is become a crime.

I do not deny that a body called "the government" can usefully be created judiciously to assist in production, in religion, and so forth. Unfortunately, excess of competition by the government with individuals, corporations and other spontaneous organs of civilization, often leads it to overstep its legitimate *rôle* by assuming too much power and by making too many rules, such as injudicious tariffs or favoritism to selected industries by subventions, by taxes, by licenses and fines, by excessive documentation, by an overgrown administration, and generally by inquisitorial regulations. But the productive organization spontaneously created by industry privately conducted has far surpassed in efficiency anything that government officials or socialists have ever imagined. The Bolsheviks themselves have been obliged to employ men schooled in private industry in order to keep their state industries going. They have proved past masters in the invention of names and titles which, like those on patent medicines, but rebaptize a few drugs as old as the hills.

As to leisure, unskilled workers cannot exploit or utilize it; that requires objectivizing faculty. If they could they would, in most cases, already be skilled. Mr. Ford finds that his skilled work-

ers are ripe for the five-day week. Nothing could be more encouraging—a practical result of practical business. A broad social attempt to raise all men to the Ford level would result in disaster: the successes would be too few to pay. Whether other businesses can be made more productive by similar lay-offs will be ascertained by private competition. Political favorites win place and votes by interfering with industry, not by encouraging it.

If the above economic statements be even partly correct, the reader will agree that a large part of mankind is unable to distinguish what it thinks it wants from what cold reason dictates. It neither really knows what it wants nor can it imagine what success is without having been successful. Let any successful old man try to tell you whether he knew what success was when he was a boy. Men are endowed with desires and appetites and oppressed with needs. They attempt to legislate their appetite-satisfactions into existence without stopping to consider whether there be already on foot an organism adapted to that very end. They confound subject with object. They are unable to feel of themselves and, at the same time, of outward things. It is all self, primitive self. Education is the process of feeling of everything, outside as well as inside. The educated man is not only instructed but impartial. The completely educated man has completely separated the subject or ego from the rest of the world; and the further suggestion occurs, pertinent to the problem of immortality, that this separation is itself a materio-psychic fact. It is a real thing. The relatively subjective is definitively disentangled, cut off, and divorced from the relatively objective, which is interred awaiting slow dissolution or straightway incinerated in order to accomplish the same result quickly—all according to the custom and policy of its tribe. A super-body is prepared capable of holding or containing the spiritual mind and all the general results and personal accomplishments arrived at in an earthly career and competent to follow the selected and trained mind into the future life.

It will be objected that men, especially the uneducated, never attain to a complete or even approximate antithesis and divorce of subject from object. This is true, and the present argument, like all

classifications, must be taken as explaining tendencies. But similar unfulfilled tendencies, in principle, abound, and are in ordinary experience deemed sufficient to support objective classifications. We recognize a horse, although no two horses are just alike; and it is proverbial that no two blades of grass are exactly alike. We recognize social action and individual action, although every individual act is a social effect and every social act operates through individuals. Broadly taken, the social establishes the rule, the individual the personal status. Specifically, the principle that there is for every man some spiritual body would thus be an effect of social action, working for ages and ages; the fact that a man climbs or "survives" into a high or low spiritual caste or class, would be a result of his career on earth. The better a man had succeeded in the great work of realizing the antithesis, the more perfect a spiritual body he would obtain and retain. It would stand in close affinity with the universe, as instantaneous messages indicate. We may believe, then, that, generally speaking, spiritual bodies are an obligated further evolution from and beyond human bodies, and that it would be emphatically in line with evolution for a dying person indefinitely to prolong consciousness with the help of a body, which, relatively to the new conditions, would be as substantial as the discarded one; at least, it would seem so to him; and who could ask for more?

The writer here pauses, as on other occasions, to put in a saving clause; he does not flatter himself with the unction of having proven immortality. Unquestionably, the argument from the probable course of evolution and from the naturalness of a climacteric opposition of subject and object followed by an entlarving in which the physical part of the new man (the soul) has about the consistency of the spiritual part of the old, has its value. But it is not proof as understood today. Indeed, the modern rules of scientific proof would make the scientific demonstration of immortality a sheer impossibility. There is a suspicion, however, that the rules of scientific proof were set up precisely to fit the scientific environment. I mean outright that men of science, after all and in spite of themselves, put frontiers to their world *before* they formulated the laws of evidence. Proof as now standardized, is a matter chiefly of

weight and measure, with grudging admissions of sight and sound.

Such is scientific proof. Legal proof is more liberal. For example, the law has never known very certainly what constitutes insanity, and consequently has conceded to science the arrogation to itself of a large part of the criminal jurisdiction, I might say, jurisprudence; and it confides the credibility of witnesses to the approval of decidedly unskilled jurors. By law you can prove anything, by science nothing. It seems to the writer that the course of the argument so far tends to remove prepossessions and to clear the field for a fairer estimation of the supernatural, without dragging in any inference of reader or writer that one is now, any more than previously, to be swept off his feet or to undergo a "conversion" to a religion of athanatism.

Assuredly, in a rationalistic and scientific age like the Christian era, when the old gods were outworn, there was great need of spiritual revival. The world ever needs spirituality, whatever that may be physically and however it may masquerade. Man also has a weakness or penchant for the supernatural. Is this instinct an essential condition of progress, or is it a random and wasted hallucination, or again does it enclose somewhat of the basic? I am disposed to affirm that the Christian was in a sense the product of the antecedent human psychology, which I have endeavored above to characterize. Priests and philosophers had, in spite of warrings, in their very different ways, pounded the gong and beaten the tambourine of spirituality. It is of the nature of spiritual awakenings to die out again quickly. They are lucky if they touch the souls of the attending celebrants; for the latter, later on, cannot credit the change wrought previously in their souls.

In other words, spirituality is, at least, a misfit in this material world. I cite contemporary flapperdom in confirmation. A revelation momentarily flares up and casts a searchlight, often of high candlepower, on weltering humanity. Then it is snuffed out. The wonderful inventions and conveniences and economies of the era resume their leadership. The Light loses its reality. Men soon disbelieve that they ever saw it; they attribute it to overwrought imagination; they end by forgetting the whole episode.

And what shall we say of those who never experienced soul-openings but only were grazed by hearsay?

The efficacy to spirituality of the supernatural events surrounding Christ's ministry was certainly exceptional and enormous. An up-to-date, modernist Church is today minimizing these occurrences and influences. The orthodox divination of Greece and Rome is shut off by a great gulf from the psychic manifestations which enveloped Christ. Every Sunday School pupil knows that *his* world began, then and there. As a dialectician, Christ recalls Socrates, and, indeed, the influence of the latter has also been lasting and far-reaching. But Socrates appealed to the intellect; and the world has known no second Hellas. Christ's peculiar line of dialectic, however, was a summons to the homely, moral sense of the international man. The distinctions that he insisted upon had arisen with the first men, are even noticeable as observed by animals, and the rugged parables were emphasized by miracles, a feature which Socrates and other sages appear to have neglected or rationalized. The mystic voice which Socrates heard did not prejudice his jurors one way or the other. They were themselves children of mystery. Christ made a long stride in advance. He shook off superstition and brought mystery down to date. Today we seek to evaluate the miracles and to decide upon the finality of the supernatural as Christ understood it.

The ministry of Jesus was carried on in an atmosphere so different from that of our day that all the organization and efforts of our Christian sects are scarcely able to revive it to a satisfactory degree. The persons who fully enter into it are not always the ones likely to recommend it to others. And yet there are few who could not be benefitted by a whiff of it. The reports of the synoptic gospels read as from a make-believe world; many of them are transparent myths, as we have been taught by modern rules of evidence and by our hard-headed historians. Others, however, bear such similarity to the veridical happenings of séances that their proven possibility urges the critic to provisional acceptance.

The spiritualist's attitude toward Holy Writ should be one of mingled credulity and higher criticism. It is enough for him and

should be enough for latter-day religions that the synoptic gospels contain a portion of truth, that is to say, of the veridicity that belongs to the best attested and best guarded modern sittings. It has often been conceded by agnostics that immortality is proved if only one case of the alleged supernatural be really what it claims to be. And looking on the whole Christian episode as the one case in all history or as the one case in the history of the Christian population of the world, theologians have (erroneously, claim the spiritualists) accepted it as alone sufficient to sustain belief in immortality.

Entering this bath of mysticism, let us indulge ourselves in belief where our modernism does not too strongly rebel.

John, at the beginning of his gospel, confides to us his state of mind: Chapter I. "In the beginning was the Word, and the Word was with God, and the Word was God." (14) "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten son of the Father, full of grace and truth." John the Baptist soon appears and says to the priests and Levites sent from Jerusalem to question him: ". . . but there standeth one among you, whom ye know not." John recognized Jesus in the crowd, never having seen him previously. John was already excited, in revivalist fashion, about the coming Messiah. To say there was but one Messiah is not harder than to say there was but one Lincoln or Roosevelt or Mussolini or John B. Gough or Aimée McPherson. That John the Baptist recognized Him was a creditable piece of clairvoyance. John describes how the identity of Christ was revealed to him: I:32. "And John bore record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him." 33. "And I knew him not, but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.'" (34) "And I saw, and bore record that this is the Son of God."

It was many a long day before the psychology of dreams was ever dreamed of. The marvelous presentations, vocal or visual, that supervene at the slightest suggestion to any well-trained mind rob the vision of John of the supernatural. The pat illustrations

that occur to a writer or orator are precisely of this order. It is of no consequence for the present purpose whether we call them "natural" or "supernatural"; but, if the latter, then our most ordinary thoughts are supernatural, and the "natural" world is mightily restricted.

Jesus recognized (1:42) Simon Peter in the same way that he himself had already been recognized by John (1, 2,), by simple clairvoyance. Asked how he had recognized Nathanael, "Jesus answered (48) and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee"; and when Nathanael marveled at this clairvoyance, he added, (50) "thou shalt see greater things than these" (51) "Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man." This statement implies a belief in a heaven located in the upper air, a belief in angels, and a prediction of Nathanael's seeing them come and go. The whole of this setting and action could be accomplished in vision from a suggestion held over in the memory or impressed from without, at the appropriate time, through the senses or telepathically, at the will of another.

At the marriage in Cana of Galilee, water was turned into wine. (II:11) "This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory, and his disciples believed in him." Occurring in modern times, I am acquainted with no similar and authentic case of transubstantiation. It is true that chemico-physics has discovered the fact of the transmutation of the metals by a natural, secular process, which would hardly aid us in the present case. In order to make water into wine, grape juice must be added and a period of fermenting should elapse. It is possible that the new grape juice might be called by courtesy, "wine." (The *süsser Most* of the Germans.)

The cure of a sick child is introduced by the significant words (IV:48), "Except ye see signs and wonders, ye will not believe." And this is the bare fact: miracles are absolutely necessary in order to interest men in the problem of immortality. The interview with the father of the child was at Cana. The child was at Capernaum.

The father met his servants who hurried forward with the glad tidings that his child was well. (IV:59) "Then inquired he of them the hour when he began to mend. And they said unto him . . . " (53) "So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

The comparing of times is essential to modern experiments by psychic research in many cases of clairvoyance, death notices, cross-correspondence, and the like. Watches were not in use, but sun-dials were common. Modern healing sects lay stress on absent treatment, on this model. It is not impossible that the nervous system might be favorably influenced by telepathy. Telepathy is the sending of a thought; a thought may be an argument; a state of mind favorable to recovery might be superinduced. The will to recover, especially, might thus be stimulated.

One is not, however, completely satisfied by this explanation or by any other; for even the best expert medical advice offers only what the doctors know and very evidently not what they do not know. Modern psychic research has, with the aid of accurate watches, recorded a great number of death messages, where a person hears the voice of an absent friend, only to learn later on that the latter had died at precisely that moment. Such a case occurred to the writer in Freiburg, Germany, in April, 1913, the voice being that of an aunt who died in Allegany county, New York, at about that time, although no accurate record of the hour and minute was kept. The coincidence was sufficient to deserve mention, as a personal experience, and to that extent confirmatory of the numerous, more accurately recorded cases.

Some students of the subject think that the soul is especially strong when it is in the act of separating from the body. "Strong" would seem to be an ambiguous adjective, when so applied. It occurs to the writer that the telepathic waves may (1) constitutionally be peculiarly at command of the brain or nervous system and will, rather than of the mind. It is generally believed that dying persons recapitulate their lives in a brief time, in imagination. They then, with a last nervous thrill, make a violent effort to tell

somebody,—an S. O. S.; they call his name, mentally. (2) But there is nothing to prove, on the other hand, that the effort is not rather made *after death* by the surviving, spiritual organism, working independently, in a first consciousness of a new environment and in a frantic endeavor to use it to send a message that all is well. For we have supposed that already before death men enclose the spiritual body, or at any rate, some stage of development of it, and that therefore such a message is immediately possible.

Death has much more to teach us than either poetry or science has dreamed of. The survival hypothesis alone can furnish the point of view required for fruitful speculation about death. The well-authenticated phenomenon of death messages or announcements, alluded to above, may lead to a better understanding of the ancient and the savage practices of *sacrifice*. The explanations offered by students of comparative religions are inadequate; they fall short of utilizing psychic knowledge easily accessible. We are told that man invented the notion of spirit as a general term to cover his ignorance of the causes of the natural phenomena about him and of the difficulties with which he had to contend. This notion was confirmed to him by the watching of shadows and of reflections in mirrors. A confused sense of fear may indeed have started the whole fear-series of hypothetical psychology. But the essence of the fact of death was quite foreign to fear: it was nothing else than the perfectly justifiable belief that, at the moment of death, a door was opened between Hither and Beyond; between Now and the Absolute; between this phase of life and a following one; between two successive but interlocking environments—to borrow modern language.

The course of conscious intellectual expansion at the expense of primitive spontaneity, combined with the spread of geographic exploration and of mechanical and scientific inventions and adaptations and discoveries has for two thousand years eclipsed and formally superseded the rites of sacrifice. Men are better panoplied against the terrible, the overwhelming, the crushing in nature. Unless very learned and broadly instructed they seem to themselves far removed from God; and they ask much less of Him. They are

therefore more ignorant than ever of what He requires of them. Propitiation is scoffed, belief is incomprehensible, and sacrifice is not worth analyzing for its transcendental significance. The reactionary movement has gone too far; most men who are not dyed-in-the-wool technocrats acknowledge the inconvenient surplus of goods which availeth not for the spirit. It is the supersession of ancient sacrifice which they unwittingly deplore, when they talk of the decline of culture, of civilization, or of the humanities.

But the revival in appropriate, timely form is at hand. The rites of spiritualism are unquestionably the same old sacrifices smoking the gates of St. Peter in place of the crags of Olympus. The strength of the λόγος is greatest at the moment of death. Word is passed instantaneously to all the world that the pearly gates have opened for another soul. Primitive civilizations killed men, women, and children publicly in order to win for the whole tribe or nation the Great White Way to Heaven. Then animals were substituted, the belief gaining ground that their death would have a certain efficacy to the same end; then Christianity opened the way for the rational era by the once-for-all, symbolic, and rational sacrifice of Christ, Son of God; and finally spiritualism comes to offer an Open Door to all mankind.

Drinking the hemlock on the threshold of heaven, Socrates said to his faithful follower: "Crito, kill a cock to Esculapius. Omit it by no means." Was the great agnostic of the basic period of human science indulging in trivial pleasantry? Or rather did a solid respect for traditional religion surge over him, a sudden revelation and deep conviction that death lends an access of psychic capacity drawn from a newly broached psychic source and did religion lend color to the innocent superstition that the sacrifice of a cock might prove an introductory gesture? The death "announcements" throw a flood of light on ancient worship and offer encouragement and added dignity to modern spiritual communion, for, like sacrifices, they are meaningless unless genuine. Man possesses no profounder instinct than the urge to survival.

Where or when the hypothesis of the second self arose, it is certainly ancient. Modern Theosophists have adopted it, and it is

extremely handy under the survival hypothesis. The writer finds it necessary to hypostatize a complete duplicate outfit of mind and body, not a mind alone.

The healing of palsy. "For an angel (V:4) went down at a certain season into the pool, and troubled the water." Oriental imagery is so much a part of the Oriental that it is superfluous to ask whether it is believed or is only a means of expression. (V:8) "Rise, take up thy bed, and walk." It is well known that many cases of hysteria can be cured through a confident command by a dominating mind. It is probable that Jesus made a selection of cases appropriate to this treatment.

The loaves and fishes: (VI:10) "And Jesus said, 'Make the men sit down.' Now there was much grass in the place. So the men sat down, in number about five thousand." Among the Semitic peoples as among others of the ancients, the idea of numbers was very crude and inaccurate. Inscriptions kill off impossible numbers of the enemy, and shortly afterwards the exterminated enemy exterminates the exterminators! It is safe to believe that the crowd fed was much smaller than five thousand.

(VI:11) "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were down; and likewise of the fishes, as much as they would." Again, it is manifest that Jesus and his disciples could never in this way have served five thousand. This case is even harder than that of the water turned into wine. It appears that for this miracle a nucleus of ordinary substances (i. e., bread) is necessary. Outside of the Arabian Nights or Grimm's Fairy Tales, I do not recall an instance of food created *de toutes pièces* and without material basis. The disciples bought five loaves and two fishes from a lad who had them for sale. Thus what was enough of bread for say five persons was made so abundant that the disciples "filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten." There is no question of an appetite taken away by religious frenzy. The vast surplus in broken form proves that.

It is often been stressed that the scene of the events that were

to rock the Roman Empire to its foundations and eventually to rescue the same Empire up into heaven, as it were, by continuing its influence and mission in a sublimated state through the establishment of the Church—the scene was conveniently laid amid credulous people, simple and pastoral, but possessed of an indoctrinated, hereditary, messianic superstition. The text does not aver that St. John witnessed the miracle. He may have been absent. Myth rapidly gathered. The east side of the sea was an outlying place. But it must be assumed that some of the apostles were present. Something took place. It is credible that the preaching of Jesus was so eloquent that the audience forgot their hunger, and related their deep impression in the oriental language of the text, which the more matter-of-fact thinkers of Corinth, of Philippi, and of Rome took for literal fact.

However, if there be core of literal fact in the miracle, it is possible that an addition to the five loaves may have been made by the method of “apports.” “Apports” are a standardized phenomenon in spiritualism: generally flowers, plants, or small articles are brought, and occasionally from a considerable distance.¹ Let us hope that the bakers who lost bread enough to feed, say one hundred persons, were properly indemnified in a moral universe! Notice the ratio of myth and of psychic research involved in a modern account of the “loaves and fishes.”

Walking on the water? (VI:19) “So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. (V:20) But he saith unto them, ‘It is I; be not afraid.’ (V:21) Then they willingly received him into the ship: and immediately the ship was at the land whither they went.” (V:26) “Jesus answered them and said, ‘Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled.’”

The disciples, after the revivalist meeting on the east shore of

¹ Only recently, it was currently accepted among the unquestioning Catholics of Italy that a house had been transported in perfect order, by miraculous means alone, a distance of twelve miles! If the Church will connive at such whoppers, it is no wonder that men are loath to undertake psychic research.

the lake, started to row home at night to the west shore without Jesus, for he had gone off alone into a mountain. But when they had proceeded about four miles they saw him coming dry shod over the surface of the water. They were afraid at first, but on his reassuring them welcomed him into the ship. Walking on the water is a simple feat for one who can sufficiently reduce his weight. Indeed, in this case, Christ must have lost all his weight or he could not have avoided sinking a little and thus compensating whatever weight remained.

The theory of gravity is not yet completed. As I understand the controversy, it is not known whether the attraction of particles of matter is inherent in the particles or due to some connecting medium: for it would appear that it is possible by some means to interrupt the connection so that the attraction is balanced. Theoretically, it might be interrupted to the extent that a mass should rise in the air buoyed by the excess of centrifugal repulsion. Gravity may, after all, be in the power of undulations of so tenuous a nature that they are directly controllable by spirits, if there are spirits, or by the wills of yogi.¹ Instances of levitation of mediums, especially of the medium Home, seem to be well attested. The performance of Christ, not only the loss of weight but the transportation for several miles, may thus fall under natural law. It is further to be noted that if deprived of weight, one would also be deprived of inertia; and, therefore, for the walking on water, pushing by one's feet and legs would be unnecessary. The surface of water gives insufficient purchase, since friction is lacking, unless one swims.

But there was another miracle immediately to follow; for no sooner had he entered the ship than it stood at land. Comparison with a map shows that a boat having come some three or four miles straight across the lake opposite Capernaum must be pretty close to shore, anyway. In their wonder, the disciples may have lost reckoning of time and were astonished to find the little ship ground-

¹ The theory of relativity, by abandoning the materialist principle of attraction as the cause of gravitation, leaves the field of miracles wide open to psychology.

ed and themselves ready to disembark. On the other hand, the principle of apports would argue for an exhibition of pushing power, especially since the ship was full of believers. If credulousness invites fraud, belief is still essential to successful miracles.

This may have had something to do with an early experience of the writer's. A mere child, I was sitting in the parlor at home by daylight. Three or four feet away sat the medium, Katie Fox. On the other side, say six feet away, stood my father. I am not sure whether anyone else was in the room. Anyhow, if so, he was no closer to me than the others were. Without warning, the child's chair bearing me began to move slowly away from Katie. My father smiled and started forward, in scientific curiosity, to test the force of the shove or tug, but the motion ceased before he reached me. My memory of it is that I was thus carried one or two feet. One foot, however, was fit to throw a fit into Professor Jastrow. I felt nothing except that I was carried along, and was disappointed at the early end of my travels.

(VI:61) "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?" Clairvoyance or telepathy.

Escape from a crowd: (VIII:59) "Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by." It would seem as if Jesus had stepped behind a pillar, and then come forth so changed that he was not recognized. This effect could be produced by clever jugglery; but it is out of reckoning that Jesus went about supplied with a presto change of clothes, with wig and with false beard. A medium in trance is sometimes possessed and transfigured beyond recognition. Remember that we are rationalizing the miracles of Christ by limiting his powers to those of an extra "strong" medium.

The healing of the blind man (IX). An eminent oculist tells me he can find no explanation for this miracle, which introduces a long sermon. If my friend is right, we must conclude that the miracle was invented by myth makers for the purpose of introducing and of lending rhetorical setting to the sermon, which is

largely put into the mouth of the putative blind man. This method of exposition was doubtless considered entirely legitimate at the time and is so now, in absence of intentional misrepresentation.

Raising of Lazarus: (XI). If the minute circumstantial details concerning the raising of Lazarus, brother of Martha and Mary, at Bethany, are untrue, we must accord to the myth makers a very wild fancy and to the various races who accepted Christianity an inconceivable gullibility. Jesus laid his plans carefully so that all grounds for rational explanation of the miracle should be removed. It must be an unquestioned miracle. He therefore purposely absented himself until the corpse was putrid in the grave. During this period he seemed to exert a sort of "absent treatment," at great cost of travail in his nervous system, quite in line with the anguish of many mediums who, like Eusapia Palladino, are in the throes of a physical phenomenon. (33) "When Jesus therefore saw her weeping and the Jews also weeping which came with her, he groaned in the spirit and was troubled." (38) "Jesus therefore again groaning in himself cometh to the grave." Is it easier to believe that a dead man can be resurrected or that another myth was built up to point a sermon? And what are we to say of the subsequent resurrection of Christ himself, essential as it is to the whole scheme of Christianity? It is known that Hindoo adepts can be awakened after burial alive for some time. They seem to enter the grave under a sort of subjective inhibition, a thought which arrests death, inhibits decay but leaves a spark of life. We cannot think that Lazarus had the benefit of such quasi-embalming unless it was furnished to him by the absent treatment and travail in the mind of Jesus. As to the putrefaction of the body of Lazarus,—well, under the then existing predisposition to myths, how could this exaggeration have been excluded, even by the Council of Nice?

The voice from heaven: (XII:28) "Father, glorify Thy name. Then came there a voice from heaven, saying 'I have both glorified it, and will glorify it again.' (29) The people therefore that stood by, and heard it, said that it thundered: Others said, 'An angel spake to him.' " We are, of course, commenting on the text of John

as though it were to be interpreted from an extra-theological standpoint, only making allowance for the supernatural so far as we deem that it has really been reduced to the natural and has entered among the accepted moments of criticism. Any voice which carried assent, commanded respect, and was apparently external, sounding, as it were, out of the unknown, might be deemed a heavenly voice.

When, nowadays, events of this sort or anywhere approaching this description occur, we do not attribute them to heaven but seek a rational explanation. Veridicity is not called in question. However, heaven is, in this case, not nearly so close to us as rationalizing clergymen would claim. If heaven be nigh, so far as locality goes, it may still be distant on the score of some line of logic. The voice might be entirely internal in its origin, the result of the numerous suggestions that psychology would have always seething within us. These suggestions could, however, hardly have occurred exactly in this way to several persons at once. Or the voice could conceivably have been uttered by a phantom sufficiently materialized to talk, but not enough so to be seen. Such a stage of materialization is already well authenticated and much practiced. Or the voice could have been a common telepathic message from some unseen source to the internal ears of all the persons assembled, affecting them synchronously, according to their several susceptibilities. Or there may have been no voice at all; the whole story of the voice may have been a part of the hyperbole which in Bible days was deemed good literary form.

However, if we still hold out and are averse to complete surrender to the rationalists, we must believe that the voice was external. Further, the probability of the case is that it was communicated directly to the mental ear, without the intermediary of air waves. Its source, moreover, may have been an independent spiritual power or agency. To consider it the direct voice of God is ridiculous, except in the sense that any conversation is directly from God. To say that anything is directly done by God is equivalent to refusing to carry on the investigation further. It is the mental paralysis and sentimental ecstasy of fanaticism.

If all miracles are not mere imagination (and what imaginative vision or thought has not its ground?) then they are best understood as the result of exceptional conditions simultaneously interesting two environments ordinarily separate and distinct; for an environment *prima facie* is monistic. The bare penetration or merely tangential osculation of the one by the other furnishes the independent personality with the equipment necessary for a message or other demonstration from a translated human life.

What knows the fish of the circumstances under which the deer or the eagle lead eventful lives? And yet occasionally, a fish flops on the shore to escape an enemy; also there are flying-fishes. Birds, men, and other animals dive and navigate under water. The mutual inclusiveness of this world and the next is of similar validity, fluctuation and similar comprehensibility.

(XXII:11) "And now I am no more in the world, but these are in the world, and I come to Thee. (XXX:14) I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world," etc. The belief that environments never overlap is one ground for disbelief in miracles. Whatever their explanation, miracles have convinced men of the fact of immortality, where reasoning has perhaps failed. I may repeat that unusual manifestations are soon forgotten; they lose their cogency for belief unless occurring on an extraordinarily large scale and before many witnesses. Even then they hold only for an age of belief, of credulousness, or myth. The Christian religion today is rather handicapped by its miracles, at least in its hold upon the increasing number of its followers who keep abreast of the times.

But along with the miracles, and with passages making loud assertions of divinity and supernatural powers, and with anathemas against unbelievers, we find many others of a poetic sweetness which seemed to introduce a new light into the world, to transcend logic, and to magnify a conception of morality and of the object of life which had hitherto gone begging. These passages may be indefinite and mystical, they may influence largely by the sweet music of the words; but they do so also truly by the meaning of

the words, for they are effective in all languages, versions, and translations.

It is all very well for learned commentators to inform us that the Paraclete and the Spirit were Gnostic gods quite in fashion. The words sound mighty good right here and now. We cannot positively and categorically understand the nature of a future life. But we can understand through our very humanity the universal spiritual, which exists outside of our world but which comes into it (even as "the son of man") with promises of greater things, of a positive universe, of which we are part and parcel by something more important than the chemicals in us. This idea is found in the above passage, if we believe that Christ is speaking in a typical way. The intercourse which he mentions as personal to himself, we understand as personal to ourselves. We cannot view his meaning otherwise, and, in fact, he expressly carries out the parallel.

(XIII:28) "Then came a voice from heaven saying . . ." (29) "The people therefore that stood by and heard it said that it thundered; others said, 'An angel spoke to him.' (30) Jesus answered and said, 'This voice came not because of me, but for your sakes.' "

This is a passage (XII:29) which each commentator explains according to his own gifts; the athanatist should not omit to add his own interpretation. The unknown and unseen which he would fain persuade us of are not merely a projection of future history. They exist now, perhaps to reach concreteness and materialization in a terrestrial sense at future times, but somewhere now *in esse*. This essential seat of natural law Christ called "the Father," observing the personal touch germane to his time and to the class of persons addressed. (cf. Ch. XVII, 3:) "And this *is* life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."

The angels. (XX:12) "And seeth two angels in white sitting, the one at the head, and the other at the feet where the body of Jesus had lain." Imagination is of two sorts: (1) that which originates within a personality and (2) that which, occurring as a

vision within the periphery of a person, nevertheless has been wholly sent thither from outside or has been evoked by an outward stimulus. We confine ourselves to the contrast of 1, 2, without reference to the further series conceivable within 2, the possible degrees of suggestion from a whole vision *en bloc* down to a mere train of thought unconsciously suggested from without and ultimately leading on to the building of the complete vision by the seer himself. Unless the angels in white belong to class 2, there is evidently no miracle. The angels must be external personalities. As to their materialness, the question need not here be raised. If they are personalities of some sort who convince in some way the onlookers, the miracle occurs. So we must interpret the scriptures, here, at any rate. This miracle does not pretend to be a full materialization as understood by spiritualists.

The Napkin. Psychic experiments report innumerable cases where small articles are disturbed or carried—apports. (XX:7) "And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." There is here an invisible materialization, at least one not visible in the dark. It is, perhaps, not sufficiently developed to represent correctly to one seeing the personality manifesting, the "angel," if you will; but it is adequate to the carrying of a physical object. The apport is one thing; the vision of the angels is another. Both are separately competent in psychic experiment.

The folding of the napkin and laying of it apart is so characteristic an act that its significance should not escape our notice. Very likely this act has symbolic significance, which escapes us; exactly similar things occur in modern materializations. It is a sign of care and affection, of punctilious service, at any rate. It is further a display of technical skill, of what can be effected by a spirit resuming or (if there are angels) assuming all the ways of earthly life. A reference to the Fox-Taylor Record will make this plain:

"After Katie was through writing and they had gone, we found, on opening our eyes, the little rocking chair, on the table before us, which we left in the corner of the room, and in the chair were two

little short dresses fixed as though the form had slipped out of them." ¹

An advantage flowing from the course of criticism here adopted is that those manifestations not explainable on score of physical test need not be accepted, for they can be referred to myth. The facility of mythmaking, however, is so great that it is now common lightly to attribute everything to myth, and thus save much tedious labor of investigation. The myth makers are now busily denying that Jesus ever existed. The sayings of Jesus are not all by any means original. They are far from logical consistency: notice his tergiversation upon the observance of the Jewish Law, upon chastity, upon obedience to the state, upon respect to parents, and upon many other matters. These logical inconsistencies were due to a supposed exigency of exposition by parable. The mass of the succeeding generations have taken the parables to heart and have paid no attention to the doctrinal inconsistencies. The pragmatists tell us that that is right which works, or, at least, it is real and probably right. The parables are dialectic successes.

But this myth argument is a double-edged weapon: it is possible, of course, that so many myths and such abundant philosophy make it easy to invent the simple addition to them of the mythical person, Jesus. That is an easy way to blot out Jesus, the myth-maker. On the other hand, the actual appearance of one more prophet, seer, and somnambule in a nation whose history teemed with prophets and turned so closely about a long line of prophets is nothing to surprise us, unless we want to wipe out *all* the Jewish prophets. Like Jesus, the other prophets were often men of the people. Above all, however, it is to be emphasized that the appearance of a new prophet is precisely the signal for the launching of myths about him, and for the fastening onto him of all the myths that have appeared since the last previous prophet and even of many that should have clung by rights to his predecessors. And this with all due deference to the facility with which myths arise. Everyone today could give examples of myths that have sprung up under his eyes about himself or about his friends, or about prom-

¹ *Fox-Taylor Record*, p. 86; Vol. II, 62.

inent men like Abraham Lincoln. There is plethora of myths. Generally they arise concerning somebody whose existence they often grievously blur but, in the blurring, prove. I can see no reason for setting the myth exclusively to work in the interest of materialism. There has already been much said on that side of the case.¹

Section IV. The Fair Attitude on Survival

The growth of knowledge has ever been dual. Man's fancy has always insisted on the existence of invisible, superior powers. Unbuttressed by exact science this sort of double thought has led to absurdities and extravagances, and has lost itself in trivialities and superstitions. To remedy such inconsistency in the mental life of Their efforts have lifted the modern world infinitely above the an- the race, a class of ruthless men of weight and measure arose. cient. Material progress is such that successive decades look back and down upon one another from a steep ladder of wealth and power. The sum of scientific efforts is best sensed in economic results which are represented in financial statistics. A single example borrowed from this apparently disconnected and distant domain will illustrate what we must attribute in large measure to science, directly or indirectly. "The total 'current income' of the American people rose from \$62,736,000,000 in 1921 to the record-breaking total of \$89,682,000,000 in 1926." . . . "the average price of direct or consumption goods was actually slightly less in 1926 than

¹ Sir James Frazer, *The Golden Bough*; Carpenter, *Pagan and Christian Myths*; George Brandes, *Die Jesus Saga*, 21: "Die Christus Gestalt als ein Ideal an geistiger Ueberlegenheit, Menschenliebe, Barmherzigkeit und Reinheit war viele Jahrhunderte aelter als der hochsinnige Volksman aus Galiläa der vor 1900 Jahren Vorbild als historische Gestalt verwirklicht haben soll, und die Gestalt wird ihn wiederum Jahrhunderte ueberleben, wenn er auch als Mensch vermütlich nie existiert habe." . . . "Dieser Jesus wird nicht von Joseph und Maria gezeugt, sondern von Glauben, Hoffnung, und Liebe."

Upon the death of Brandes, the *Journal des débats* has this to say about him: "Il reste que Brandes a compris beaucoup de choses; d'autres, toutes celles qui touchent à l'âme, à la religion, lui sont demeurées absolument fermées; c'est pourquoi il n'a pas été un véritable historien de la littérature." Jacques de Coussange, *Journal des débats* (weekly ed.) Feb. 25, 1927.

in 1921" . . . "Expressed in dollars of constant purchasing power, per capita income increased 36% since 1921."¹ No wonder that men are claiming that civilization consists in art, architecture, clothes, and useful appliances.

No matter how much we know, there will always be those who win from ignorance itself a sort of cult, for the unknown encloses the source of law, and, indeed, the fact of it. We do not yet know what law is nor anything about its action, except our seeing and measuring of its effects. Law, as such, is the most hypothetical, nay, visionary of things. Nor do we know the source or the destination of personality. But our terrestrial home, so far as knowledge in any fundamental sense goes, is conceded to be and to remain quite a disappointment. Perhaps this is as it should be, and we were unreasonable to ask for more. But if we are to progress further, it must be somewhere else.

Science claims to be perpetually disclosing to our mental eyes *the general* elaborated out of our close inspection of the particular. We do not see it, after all. Thinking as they must in analogies, men have been wont in some form to suppose a reservoir of laws, of forces: they have called it God. The powers that decide about our lives flow in upon us perpetually in myriad forms. Men seek in vain to apply everyday reasoning to them. Men have sought them in the livers of the sacrifices; and still seek them in the stars under which men are born. Science has found out the stars' motions, elements, temperatures, and radiation, and their probable ages, but has not brought them close home to man.

And so of our domestic programs. Social science has found that we prosper under certain plans, which seem to be a part of the spontaneous scheme, but, when all is done, when we have economized and capitalized, when we have discovered how the strong can help the weak, how the righteous can control the criminal, how the wise and public-spirited minority can rule the short-sighted and violent majority, even then we have made little advance toward discovering what the reward or anyhow the final outcome of our

¹ News Bulletin of the National Bureau of Economic Research, Inc., No. 23, Feb. 21, 1927.

efforts may or must be. It always appears that we are on the verge of great things—but there we stick. Again, we turn toward the great unknown, the Sphynx, guarding our cherished oasis, or to the green waves behind which hide the Hesperides; and all these unknowns melt in thought into one great unknown whence we are ruled and receive our souls and whither they must fly in order not merely to learn what they could not otherwise but also in order to fulfill what they could not otherwise.

Nature possesses a sort of foundation stock, a primitive equipment of all that goes to produce the effects we experience and call life. It is offered and furnished to us on all sides. To the Greeks knowledge was essentially music. And when they indulged in cosmic speculations they were wont to speak of the "Music of the Spheres." Of such source material is all religion made, even the most savage and superstitious. It promotes calm in the mind; it soothes the soul distressed for his failures and weaknesses. If it is essentially and, apart from a thousand crudities, still a lie, then is life indeed a mockery, the reflection of a reflection, lost in nothing. For the fact remains that no man yet has been able to state what of the final is created by the most successful career, no matter what standard of success, even the most moral and abstract, we select.

For a definite conclusiveness we must look to theory and, above all, to sentiment. Sentiment is the only clean-cut, conclusive thing in the world. What puts us in a mood of satisfaction (not to say enjoyment) marks a milestone. But when we awaken, we run to catch the train! All our lives we have aimed at goals. In many cases we seem to have reached them. The simplest illustration would be the possession of a bank account reading a certain number of dollars. But banks are treacherous! And apart from that, we find that the bank account is not precisely what we wanted. Are our family relations ideal? Have we earned a general esteem? Do we understand the up-to-date in science? Is our eye trained to art, our ear to music? Are we proficient in a manly sport? Are we pat on the latest bridge score? In fact, the moment we set a definite goal, we have defeated our own ambition. If, however, we

concede beforehand the impossibility of completeness, there is nothing unwise in aiming at material rewards; but our minds must be filled from the start with reservations and resignation.

At death, our lives pass out of sight of our survivors. There is something apparently definitive and final. But again the definitiveness is only a sentiment. The grief of survivors is a very real thing. But when it is over, life goes on just the same. The friar is paid to chant that the deceased has not passed out of the universe. The question of survival must be settled not, in the first place, by even attempting to follow the deceased but by exploring the universe. Is it, or not, full of life? Is death a definite belief expressing a conclusive fact, or is it but one more of those dissolving views of which we have found the earthly career compact? The preponderance of probability is for the latter hypothesis, since all experience defies, challenges the materialist to put his finger on anything that is not Process, not Becoming. If we choose to extend this reasoning to humanity taken as a whole, and then to the whole animal and vegetable kingdoms, it works out equally well.

Put in such a way the problem of immortality is essential to the vaster problem of the unknown. It cannot be separated out and suppressed on the plan of defeating the supernatural enemy in detail: *divide et impera*. In the nature of things, we cannot know whither we are going, what exactly is to be our estate. The very separateness of environments explains why so little has come to us descriptive of the bourne. For what comes or seems to come is in *our* language, for *our* use, under *our* conditions. It does not attempt the hitherto apparently impossible of trading off our environment, a legerdemain which would be necessary in order satisfactorily to describe to us a heaven. Attempted descriptions filter in, but they are so altered in transmission as to be valueless save to some one person. Messages for the masses come in language the masses can understand: blood-sacrifice, atonement, salvation, Moses, Christ, Cybele, Attis, Osiris, Mrs. Eddy.

By and large, the openings that we enjoy are not classic but personal. After prolonged moral strain, the soul comes to an end of endurance, to an end of its resources, and then, lo! peace comes

over it. Religion has its theory; it has systematized salvation. Psychology denies that relief comes from without; all is hallucination; the strain was unnecessary, because ignorant; the cure was by deceit. In primitive ages, men naively advertised and proclaimed their experiences and were believed. Conscious contrast of mind with body, and objectivization, of which we have already spoken, had not begun. Myth was by tradition embroidered about the original story. Today, few are so bold as to confide their supernatural experiences even to near friends and relatives. Frank avowal is intimidated. And such is the potency of the ambient incredulity that the casual searcher soon forgets his savior, forgets even that he was saved, and is not offended by renewal of his wonted association with materialism.

History reads very differently according to the weight we lay on psychic experiences. Professor Breasted, in his admirable history of Egypt, accords scant reference to the Children of Israel and to the quite superfluous passage of the Red Sea; undoubtedly he knew what to exclude. But we may today be going to an extreme. Are we laying enough stress on the sources of our inspiration, on our hopes of eternal reward, on our joys snatched from carking care by art in its various branches and by our sports?

The writing of history is anyhow the choosing among statements, the weighing of supposed facts; which to accept, which to reject. The most destructive critics do not leave enough for a history, anyway. They have abolished Homer and Shakespeare, Moses and Christ. In a sense, all our thinking is made of pretty much the same cell-stuff. When we come to the point of asking how the trick of thinking is turned, perhaps what poor Will mumbles is already more marvelous than what a Milton dictates. There must be something further on to settle whether we are to ennoble or profane history.

Like all social experiments, the Christian episode viewed as a school of folk-psychology lacks cogency in so far as it is impossible to maintain the conditions constant for comparison down to our day. The world was widening. This had been also true before Christ. The districts of the One River, of the Two Rivers, of the

Fertile Crescent, and of the Aegean—not to mention numerous others—had spread into a civilization of the Mediterranean Basin, as the experiment proceeded. The Post-Christian history, however, has furthermore circled the wide Atlantic as the working of the Message has journeyed. The barbarous Germans and Celts, even Slavs and Huns, pressed in from beyond, those who had never passed through the temples of Isis or Apollo, of Cybele or Orpheus.

The attitude of the barbarians towards Christianity was evidently quite other than that of the cultured peoples of the Levant. These latter, the earlier civilized peoples, had attained to the tools of higher civilization—comforts, arts, laws, literature, occasional peace—and needed a soul to fit them. Hence the logical demand for a Christian era. But the barbarians must first adjust themselves to the already acquired tools of civilization, rise toward the level of the cultures of Greece and Rome, before they were fit for the Word. Thus the recently founded Church was forced to make endless concessions to paganism. The worship of the pure church of the primitive Christians was transformed into a gaudy show in order to suit the vulgar tastes and gain the adhesion of Saracens, Goths, Vandals, Germans, and others. Note how today missionaries among savages find it necessary to impart to them a preliminary education preparatory even to the modified, carefully edited superstitions they came to sell for earlier, more crass ones.

The ingercence of these unripe, human streams held back the progress of spiritualization for a thousand years. As a proposition of history, nothing is more banal. And yet the significance of the Dark Ages with respect to the evolution of spirituality and specifically of spirit is *not* always appreciated, indeed is still elusive, even though fundamental. The world was beating time while the barbarians were catching up.

Very well. The world of man was a new world in worlds already numerous. It was unfolding itself as *the* world of spirit. One may relatively and with due reserve assert: the new world was the world of spirit. The problem for the student is to recognize, define, and characterize this fact.

A few abstract propositions will land us nearer our goal of know-

ing the process of spiritual progress: Reality is based on phenomena. Phenomena are concrete and individual. In all branches of reality they enter by extended, gradual differentiation with aftermaths of cataclysms. The whole combined process, under some of its aspects, goes by waves. In essence, the wave analogy obtains throughout. And thus in the evolution of spirituality (and no one can deny the objectivity of the spiritual process looked at transcendently) crests of spiritual phenomena are absolutely unavoidable.

At this point, the cautious reader may call for a definition of spiritual phenomena. We have talked of the unknown, of the unseen, and of the spiritual, without either avowed identification or precise discrimination. Nor is it possible to satisfy the reader completely on this head. Were it possible, little further would need to be said. At the same time, it is perhaps feasible to advance a few steps toward accuracy and thus to throw open the way to some provisional conclusions. It is perfectly pertinent to object that the unknown seems to be composed of most disparate elements which could not be assimilated with each other, even remotely. So far as our subject of immortality touches the unknown we may observe that it presents itself as either (a) future, or (b) present, or (c) past.

(a) So far as the unknown is future, we easily are convinced that in the future lies the goal of human, spiritual destiny. In a way, the statement is axiomatic. The future covers the form or variety of visualization of spiritual evolution ever current among the spiritually minded. We expect the race to be more spiritual *in the future*. Personally, we strive for greater spirituality *in the future*. If we are dissatisfied with our spirituality, the only region or district or environment which we conceive of in connection with the realization of our ambitions is known to us as "*the future*." I am not unaware that there are those who are pessimistic about racial advance. They agree with the ancients who concluded that our human fluctuations of status adopt a circular course, a closed curve. There are pessimists who can see no ray of hope in the future. However, in so far as there is to be a change toward the

spiritual (racial and personal), nothing is more trite than to conceive of it under the future. Time is the dimension of hope.

(b) What of spiritual is comprised in the present unknown? The present unknown includes a visible and an invisible, or perhaps better, a material and a spiritual unknown. The material unknown consists of those material phenomena which science reasonably believes in, such as more distant stars than any heretofore discovered, smaller items or bits of matter than hitherto seen with the microscope (notice the confirmation of the theory of the chromosomes and genes) or certain bacteria whose existence has been hitherto only inferred or suspected from a process of experimental elimination, or the elementary atoms and their molecular combinations. No one who reads science at all can reasonably disbelieve in the objective, material existence of these bodies although the ultimate sanction of the senses, especially of the eye, aided only by such tools as are commonly accepted as mere extensions of that sense, such as the microscope, be as yet denied. This present, material, unknown is thus also *par excellence* the Invisible, whereas the future Invisible must be accepted as another of the unknowns.

But there is a spiritual, present, invisible *unknown*. Of all the dimensions in which we flourish, the present is the most elusive, although the most material and apparently tangible. The Hellenistic philosophers attracted attention to the imprecision of the present with the Zenoistic riddles of the arrow and of the hare and the tortoise. Common sense, however, teaches that the problem of the spiritual does comprise a present department, its most important aspect, notwithstanding theoretical difficulties offered by the puzzles of becoming. The experimental side of the spiritual, such as is undertaken by psychical research, is either to be taken as a misnomer, and not to belong to the spiritual category at all, or else the acknowledgment is indicated that the term "spiritual" has been applied so far to two different sets of phenomena which cannot be classed together—the ideally spiritual and the experimentally spiritual.

No one wishes to deny to the rationalists their use of the term, "spiritual:" viz., as the pure action of the mind and of the emo-

tions, divorced from every suggestion of mineral, organic, or biologic nature, whether essential and unique or entangled in a pair dually parallel and sometimes contrasted. The religious view of spirit has always been precisely the same as that of the rationalist: "spirit" is not only the term contrasted with matter (and to this everybody must, according to the lexicon, agree) but it can only be employed, as it were, at the summit of the contrast, which admits of no modalities.

The other view of the invisible spirit is that of the aforesaid experimentalists who, in agreement with primitive folk, hypostatize that there is a world of invisible beings having personality and contemporaneous; their habitat chiefly open to discussion. It was but natural impulsively to call these beings "spirits"; for while pure spirit is *manifested* chiefly by inspired or other *words*, not themselves spiritual, the spirit-personalities assert themselves further by apparitions and by molar stunts. When appearing to us they are as truly of flesh as we are, if not so intensively fleshly. Their minds bear no different relations to their bodies than our minds bear to our bodies. Upon their own revelations, even when not using means of mortal looks, they possess what they call "spiritual bodies." So that, by and large, it is incorrect to separate "spirit" phenomena from mortal or to contrast them with it from the point of view: material—non-material. The contrast must be sought elsewhere, or, at least, in some gauge of differences in degrees of materiality. The equation is as true there as here, only the terms are affected by different exponents.

The contemporaneous denizens of the "spirit" world are to be divided into two hypothetical classes: those who formerly dwelt on earth but have died and undergone "a sea change wondrous strange," and those who, to all appearances, never did live on earth. The room for fable and fancy here is unlimited. Again, throughout Christendom, angels form a constituent of the heavenly population. Oriental pundits have contributed untold breeds of them. The multiplication of airy gods, devils, messengers, tomb-guardians, familiars, incubi, and what not has taxed the ingenuity of the religious, of the mystics, of theosophists and day-dreamers,

in all ages. There may be a serious side to these vaporings, but nothing will ever be known about the matter until our knowledge is further probed and confirmed about the immediate future of the human soul after death. That is the first or next country in the vast continent of the unknown. Spiritualists insist that they are interested in survival rather than in immortality. As already suggested, this subject lies as close to the present unknown as to the future unknown. For death is a dynamic process. The dying person is neither of this world nor of the next (if there be a next), and the disembodied "spirits" are certainly to be taken as more in the contemporary than in the future.

(c) Finally there is a past unknown, and this is, in some ways, the most interesting; for we have the habit of associating the past preferredly and primarily with the known and with the dead. The past is the road already trodden by the race. A moment's consideration will convince the reader that it is perhaps less familiar and less visible and perhaps (in some sense) more spiritual than the future. In the first place, much that was known in the past has been lost. One thinks of Wendell Phillips' lecture on "The Lost Arts." For instance, it is claimed, correctly or not, that the tempering of copper was understood once whereas it is not now. The ancient civilizations have been bodily lost and but today are being put together piecemeal, as it were. A jigsaw puzzle is not exactly an unknown; but if the pieces require excavation or exhumation, it cannot be shut out from the unknown. Even what little is known to some men about the arts and sciences of antiquity, especially where they surpassed our own or differed from them in style or in any other way, is not generally diffused.

Beyond all this lack of knowledge of what antiquity once solidly knew, extends our modern research into the remote past of life upon the globe, human, animal, and plant, and into the formation of the globe itself, with all its parts, continents, and properties. Astronomy, geology, paleontology, and biology are thus to be viewed as transcendental inquiries into the past with a strong bearing on the future. The sciences are indeed ostensibly founded primarily upon the visible present, but they use the records they

unearth or glimpse of the past as the most potent tool for establishing a cosmic science in which past, present, and future melt in the blaze of the unflickering sun of omniscience.

If a spectator of earth looking from a star retreating more slowly than light is reflected, sees the history of the earth unfolded backwards, so, if the star traveled faster than light, would he see its future history developed as he rushed through the rays that are to be reflected. The logic of light establishes the theory of the absolute. Ours is the age of electricity. We are told that light and electricity travel at the same rate. They certainly hold the key-position in our present organization of research for unlocking the universe! Inexorable logic leads us into infinities which we cannot interrogate unless we take a transcendental point of view. Such a point of view comes hard in this world, so hard that one asks whether nature does not afford spontaneously surroundings where these notions are axiomatic, self-evident and at home.

The lookout from the masthead enjoys a restricted view, partly fixed by his range of sight through the spy-glass but also narrowly limited by the sphericity of the earth. His angle of vision is so flat or parallel to the surface of the earth, and there are so few things of interest to him in the firmament, that he can be said practically to work in one plane. The searcher for facts of a more cosmic nature is not so circumscribed: he cannot be said to work in one plane. Closing his eyes in his study he looks out upon past, present, and future and in them all finds the invisible and the unknown. Reason, science, and imagination playing through many dimensions enable him to people the periphery of his knowledge with many hypotheses which work for a while, at least, and thus temporarily justify themselves. If they do not hold good forever, it is so as statement rather than as fact. A superseded law must do better service when fused into a wider generalization. Everywhere his probing of the unknown leads toward spirit.

Looking to the future he beholds not only man the individual surviving as spirit, but also the spiritual sea or medium of individual personality built up by the earthly strivings of society, called men now, but formerly vertebrates, crustaceans, arthropods,

annelids and so on, decreasingly organized and spiritual down to the protozoa. But nevertheless, the view into the past, leading as it does towards biological simplicity, also leads towards a primeval reservoir of spirit from which issued the movement toward what appears to the physicist as a pyknotic condensation, but to the psychologist as merely a consequence of a prior, primeval conception and will to have things appear so and so; for there is something of the radical in appearances also, since phenomena are the only dependable tests for knowledge such as we can know.

Once more we notice that the employment of the word "spiritual" presents difficulties. Indeed all the words of our series, material-spiritual, suffer from the fact that their uses run into one another. In this customary and popular indefiniteness, however, may reside a clue to correct conclusions, for loose use of terms evidences a wholesome difficulty in the discrimination of them. The fact is that they lead up one to the other. It has been noted above that religion and certain philosophies think of spirit as contrasted with material to the degree of complete opposition, even contradiction. The spirit is wholly immaterial. The proposition passes for axiomatic. Disputations are reciprocally exclusive, either-or, mind or matter.

In application, however, the completeness of this exclusive conception of spirit calls for qualification. The use of the term "spirit" for the survivor of death is evidently based upon the opposition just alluded to: he is no longer material and mortal, therefore, he must be utterly immaterial, and the word "spirit" fits perfectly. The word was adopted already by the ancients for this meaning, and the more appropriately since the common people looked on the breath, "spiritus," as immaterial. It is, therefore, not surprising that it continued to be used to designate the survivor into the next world, even by the sect of modern spiritualists, whose basic proposition should be (if they stop to theorize—something they have hitherto pretty much neglected) that spirit manifestations are competent for acceptance as of material nature.

But it is a hard saying that the spiritual is material. However, all that will be necessary for complete clearness is the recognition

of the distinct uses of the term "spirit," which will, it is hoped, never be wrenched from its principal meaning of that which is wholly abstracted from matter. It must heave an anchor to windward to keep it from foundering on the rocks of sense. In this meaning, when used in connection with psychology, it is nearly equivalent to "mind," a term which psychologists continually appropriate in order to elude absurdities which would flow from overworking of the term, "brain." The term "pure spirit" is also appropriate for the domain, region, or state of being which some philosophies imagine as primal and antecedent to all phenomena, a sort of absolute Will, containing all the possibilities of laws, evolutions, and histories—a purely abstracted foreordination, which had so far created nothing objective.

It is, however, hard to believe that pure spirit and mind in its purity remain forever beyond the rising of the sun and the setting thereof. The clergy are forever reminding us that "God is always with us." It is hard to deny a close connection of the terms "God" and "Universal Mind or Spirit." Whenever man stands at the crossroads of a decision of policy, he has a choice between measures of far-reaching benefit to mankind or those, on the other hand, of possibly more immediate returns to himself or at least to his family and friends. Biologists and evolutionists are satisfied with proving that the choices which men make are the effect of heredity, which, in turn, is a matter of racial evolution. Thinking men are pretty well convinced of the correctness of that theory, so far as it goes. Zoölogists like astronomers are sold to the art of using the lens.

There are other determinants, however, and the clergy are an equally intelligent body of men, devoted, at least in their inner circles, to study of the moral nature. Whether they are or are not justified in saying that our moral monitor is the voice of God, and that thus we are to take the primal plan and will as coming into direct contact with our personalities, it seems that, however far back we go in the evolutionary line, we always come to a starting point, where our scientific explanation fails us; and, furthermore, that all the phenomena that appear so satisfactory as

explanations of what happens are, after all, mere shells, lacking substance and content amenable to definition.

The toothsome-ness of a chocolate cream is not to be explained by its chemical composition nor again by a capacity in man for toothsome-ness, due to habit and to a survival of preferences in this and that direction. On the *inside* of the man and again on the *inside* of the chocolate drop must be the will that this combination should produce the well-known effect. Really eminent biologists like Haeckel have admitted this deficiency in cell theory and have advanced a theory of biologic dualism, of a will working by law along with each atom. Later study has disclosed that the atoms are solar systems in which the conception of the material subsides toward the vanishing point before that of force, will, mind, spirit. Thus, on approved materialist grounds, the clergy are amply sustained in the claim that "God is very close to us."

Perhaps this is but another way of saying that the universe is in and of us. Whether by virtue of atomic dualism (a spiritual atom for each material one, whence a theory of the sentiency of all things, which even *think* down to the finest particle) or of some other system of interference of the unseen in the management of visible affairs, we of today arrogantly claim that we have a capacity for understanding everything without and within ourselves. In order to understand we must partake of the nature of everything, in some sense, at any rate. The argument may go to the point of persuading each one that he *is* the universe, all else being created for his benefit and understood as mere figments of the imagination conjured to lend reality to the individual's own self and to his own universality.

This error is similar to that of certain psychologizing modern sects which hold that everything, especially pain and disease, is subjective and therefore hallucination, while they also attempt simultaneously to convince themselves that everything exterior is also subjective and therefore good. More seriously, it is but a slip from believing that all things are created by mind to the belief that all things that one experiences are subjective, because the contrasted and opposed qualities of mind and matter are made to

seem inconsistent wherever found, whether in God or in individual men; and the religious thinker, compelled to choose, pins his faith on mind rather than on matter, an inferior by-product.

The important thing, however, about this sense of our own universality is a secondary effect: that if the universe pervades us, so also, in some sense, do we pervade the universe. The so-called "cross-correspondences" might be cited in experimental confirmation. It is but a further step for us to believe, with great confidence, that the quality of being a personality which is ours is also spread everywhere. We come back to our first proposition: the life of the universe is one of self-realization. The Universal Mind realizes itself by the creation of an objective universe and then by the delegation of itself under the guise of personalities for the purpose of reporting what is going on. The field for personalities is thus as wide as the universe. It is possible that this part of the plan is satisfied by creation, existence, and presence of terrestrial observers, at least for one of the ascertained universes. It is possible that observers are also stationed on Mars and other planets. It is possible that unseen regions are peopled by other, but unseen, sensitives. Man stands at but a beginning of knowledge. But our knowledge, such as it is, is a reservoir into which run countless rills, some from the school of war, some from commerce, some from art, some from the professions, some from religion, and some from the sciences. Life is our school, the world our university, and realization in the highest sense is our major subject.

Whether we are to regard the universe as matter, or as dual under various interpretations, or as mind, will, in each case, be decided by the problem in hand, whether practical and economic or physico-scientific or religio-philosophical. Doubtless not the tiniest thing can be done right unless its justification reaches back to correct universal principles, yet the limitations of mental action are such that different men and different classes are occupied with the different businesses of life and necessarily think and act on different planes. The lower ganglia, on which animals, in some cases, at least, wholly rely, are less and less exercised by thinkers active on

higher planes. Those on the lower are kept in touch with the higher, themselves progress in their own way, and are able to furnish conclusions and observations which meet the demand from the higher for something relatively concrete. The researcher's mind must be guardedly firm, flexible, and receptive as to the personality and homes of the soul.

It is worth noting that the use of the word "spirit" by psychic-research clashes not only with that of the word "mind" but also with that of the word "soul." "Soul," on the other hand, has also fluctuated all the way from "mind" and "spirit" to the entire surviving personality, in whatever way envisaged. Thus the surviving soul after death could be accepted as possessing an "astral body," which could not, however, satisfy the whole definition of soul any more than corporeal body can satisfy the whole definition of man. While the last definition is the most consistent, it is doubtful if it can be strictly adhered to; the present writer does not guarantee that he may not slip into the habit of calling the souls of the departed, "spirits."

Section V. Psychic Crises in a Moral Universe

We are at last brought by the route of personality and of spirit to the same conclusion as that we are to reach by a study (necessarily brief) of the physical possibilities of life: the depths of the unseen are so vast and likewise the possibilities of enlarged vision, whether spiritual or mental, that it were petty and unreasonable to limit the field of personality to that we are confined to in our daily use of language.

I am able to share with my horse many of his joys and sorrows. We unite on the common ground of the poetry of rhythmic motion,—literally two hearts that beat as one. That a stumble may disunite us is neither here nor there. As myself an animal I understand rather adequately his enjoyment of activity and of the appetites, although probably in diminished degree. I appreciate his occasional assertions of personality through divers infractions of standardized conduct. I have a mare who is superstitious. She

shows this by an incurable fear of flickering shadows, even where she habitually stands to be groomed. Her eyes are sound. It were superfluous to go over the numberless fields in which my horse does *not* understand *my* activities, *my* life. For the most part, it is invisible to him as it is unknown and unknowable by him. The rays that fall on me out of the unknown are only in small part passed on to him. And so there is solid reason for the belief that those who receive more than I do are not so very remote from me—just as I receive more than my horse.

The universe is a Becoming. Geology speaks jauntily of the time when the continents were one, and when they began to float apart upon their secret ocean of molten glass. And then the mountains grew apace, and are now growing (or subsiding). But, in the last analysis, we can not defend these bald assertions. The orbital actions of the sun and moon pass human understanding and visualization, except in a hypothetical way. We do not really know what happens and the slightest averment ventured is probably false, for it must in some degree be static. But whatever be the truth, it is, whether viewed kinetically or statically, in operation everywhere, and the biggest but most neglected thing about the truth is evidently the fact of personality. Troubled for a test of reality in last resort, we appeal to our own endowments. We believe that we are not deceived in *them*. Necessarily we project them out from us, and interpret the world. Only so are we intelligent. It is the primal within us that speaks. Would it not be the height of triviality to assert that it only speaks here and now through me, or on this earth, through men as we historically know them? Not without reason the clergy assert that we derive personality from God the Father. Reciprocally, by our personalities we conceive of Him and of countless hosts adoring and learning of and from Him.

The argument runs as follows: the universe is in a state of becoming. The most incorrect statement anyone can make of it or of any of its parts, looked at by and large, is to posit it in terms of finality. It is only in our everyday affairs that we make such statements, and then only as a rough way of reaching men's limited

brains as we make a living. The momentary concession to static ways of thought suffices for practical purposes, for static thinking is especially helpful for our survival in our present immaturity and flexure. So far as ignorance goes, we are no more qualified to judge about what is next to us than about what is far away. The psychologists from Kant down have agreed on that. Therefore, our intelligence is no better qualified to judge of the vitability (pardon the word!) of one section of the universe than of another. If life is an uninterrupted Becoming where we are, *non constat* that it is not such everywhere. If personality pervades this world, so may it all worlds. The negative course of reasoning seems here conclusive so far as negative syllogism can go. It is the writer's belief that positive faith in things unseen, including, in first rank, the principle of human survival after death, can only be attained by some personal process in the nature of miracle or of direct revelation, and is frequently so arrived at.

It used to be correct to speak of the social sciences as the "moral" sciences. The term "moral" was thus impounded from ethics and practical human conduct to include speculative thought generally where it was not concerned with specific measurements and laboratory experiments. Of late years, the expression "moral sciences" has been less used, apparently because it has lost much of its hitting-power to men of the age of steel, steam, and electricity. Nevertheless, the term "moral" employed in this large way covers today, as in the days of the contesting Plato and Aristotle, a world-view more fundamental than the physical view. It is a word that we cannot spare in our crusade for spirituality. It discloses the world as built on a Plan, from tip to toe. Logically, therefore, an immoral act is one which violates, as it were, the customs and standards of the universe. It is, indeed, *practically* difficult to find out just what is right or wrong; and so religions have arisen (and then sciences) to help man toward a fundamental conformism. This view of the universe is not by any means contradictory to or in denial of a reign of law. It simply lends to our views of law progressive freedom and flexibility. But it also gives a hint as to the finality of law.

Miracles have been the stumbling block of the millenniums. Hard-headed, forward-looking men have ever regulated their own conduct by experience, by common sense, by science, and by worldly wisdom. The habit of consulting a sheep's liver or even a Delphic seeress has lost favor as more men of hard heads have come on the scene. The social helpfulness of the priests in affording some sort of a backing for such morality as fits the masses has been recognized; but the growing groups of classically minded thinkers have left the priests to the true believers and have, independent and unterrified, faced the problem of social progress and of success. While the wide people have been only physically transformed by the scientific movement, their habitual outward acts having sufficiently conformed to the new environment, such as in the use of motors, home-conveniences, entertainments, weapons hitherto little dreamed of, and thus the whole world has in some sense truly succumbed to the teamwork of the intellectual élite; the latter perhaps generally have been led to under-estimate, from a cosmic point of view, the conservative opinions clung to by the clergy and by the philosophers, respecting the importance of the unknown and unseen, whether as to causation (cf. theory of the Absolute), as to personality, or as to survival.

To your consecrated man of science it presumably appears that the course of history has been one long process of elimination of superstition. He cites the disappearance of savage rites, beliefs, and cults. The abolition of idolatry, for instance, proves to him the progressive disbelief in a divine dispensation. For that he substitutes a new faith evidenced chiefly in the waiting for the completion of scientific knowledge. However, the savage and the scientific views boil down to the same thing, in one respect: the two groups only envisage their faith according to their intelligence, static or dynamic. I wonder whether, on the other hand, a detailed study of religions does not establish their agreement in recognizing the overwhelming superiority of what we do not know or of experience over what we do. Such are the object and the nature of a religion.

Animals of the same species kill one another out of mere dom-

ineering and bullying, or in competition for food, or for females, or to rid themselves of the hindrance of the old and feeble. Primitive men, however, sacrifice youths and maidens, as it is said, to appease gods of fecundity, of harvest, of the sun, of rain, and so on *ad infinitum*. The unseen substance that lies behind the known (to us) life of the electron, for example, could only be apprehended by primitive minds as a thousand different regulating personalities. And while these poor people talked constantly of the thunderbolts of Jupiter, of the messages of Mercury and so forth, and of the need of manifesting their subservience by sacrifices, earlier human, later of animals, later of Christ; I believe at bottom the motive was not fear, as is too commonly asserted, (for appearances lend much credibility to that view), but a real and essentially justifiable sense of personality residing in the unseen and in the accessibility to it of the dying.

That deep persuasion of the personality of the invisible may lead cautiously, conversely and inferentially, to a conviction of the invisibility, the relative inaccessibility of the real human personality. Physiological psychology teaches, apparently, that the nervous system did evolve a self-conscious center in man and that this constitutes his personality. The advantage of determining and of analyzing the functions of the brain and nervous system cannot for a moment be called into question. Nor is scientific inquiry of this order so recent as its present importance persuades. At Alexandria, before the Christian era, criminals underwent vivisection by scientists searching for the nervous mechanism of the body. But there have always been those who were incredulous as to the possibility of discovering the facts of personality by laboratory methods. While the Aristotelians were thus busy at Alexandria, the Neoplatonists were exercised, in the metaphysical way, about the human soul.

The discriminating reader has already perceived that I am making no effort to praise the rites of pagandom, either those which are cruel and revolting or those which are simply silly. The world owes to science most of that of which modernity is distinctively proud. The supremacy of science is assured. Science would, however,

make little progress without due orientation, without faith, and without a sense of all-pervading personality.

The reader need expect from me no original, mental *tour de force* in the effort to demonstrate the survival beyond the grave of human personality. I am not endeavoring to prove it, in the ordinary sense of the word. By and large, I agree with the clergy that the proof is for each one, in the stillness of his heart. Nevertheless, a timely word may be devoted to a broader view of miracles and of the domain of the supernatural. When a comet of open trajectory, and hence incapable of reappearing, shines forth in the heavens, intense interest is aroused in scientific circles. The phenomenon is limited, definite, comprehensible. But when a prophet, a Christ, a delusion of witchcraft or of spirit rapping passes over the community, it captures with a rush the weaker or more susceptible while it fails to produce an impression on the hardier souls who find life attainable and endurable only at the cost of arming themselves against novelty.

It would not be surprising should the science of history or that of psychology—whichever adopts earlier the project—announce a law of recurrent waves of mysticism, of neurasthenia, of hypnotism, and of other psychic phenomena. Ordinary religious revivals would supply the smaller waves coming in between the greater ones. Historical recording was only getting fairly under way at the time of the Christian era, so that the countless Orphic and other enthusiasms, often of a blood-letting nature, as are today certain religious processions of the Mohammedans, may be hard to tabulate. The difficulty is increased by the kaleidoscopic changes of nationality and race mixture which would intercalate or lengthen the periods theoretically to be allowed for an isolated race. The principle of regular, obligated, social excitements of this nature, however described by statistics, is plausible.

Manifestly the rationalist tendency, its effect on the mind of the average, fairly initiated rationalist, is the looking forward to a complete obliteration of faith as commonly accepted. While the rationalist cannot deny that there is an invisible and especially an unknown region of the universe, thinking probably foremost of that

located in the future, he considers that the whole matter of reality is so doubtful that we must await the progress of science, meanwhile putting behind us all free speculation. Taken judiciously this advice may look toward mental capitalization and is not at all bad. But the square inquiry whether there be possibly any personality or personalities in the invisible is met by friction and heat on the part of the rationalist. He is not prepared to entertain the question in truly rational spirit. The presumptions residing in his conscious mind are all against it. The inferences in favor of it are lodged in his greater mind, his subconscious mind, and he hesitates to dig down to them.

Having attempted, through study of connotations of the unknown and of the unseen, to obtain a significant view of the spirit's catholicity, we find that invisible personality has, in some form, been at the bottom of all faiths and beliefs, however fantastic, and that such raw stuff of beliefs cannot be discarded, however much we may call reason to our aid and however much the current vogue of reason, useful though it be as a stepping stone, may repulse spirit and relegate it to the background.

The theory of the subconscious mind, credited to F. W. H. Myers, while in some respects a little hard to reconcile with the psychic phenomena as such, has been very widely accepted and certainly harmonizes with the periodic recurrence of such phenomena. It is clear that consciousness coincides with very little of mental life. We are conscious only of the present, the vanishing, fugitive point of apperception which is presented to consciousness by the course and contacts of the internal preparation and of the external setting which current, up-to-date, psychological analysis discloses.

We know but little of the operation of the subconscious. The extent of its mechanism defies laboratory experiment. We have seen that at times it accumulates energy which, occasionally as a mass product of the whole common people, manifests in the way of what may be called, for lack of a better term, "religious revival." It is plain that periods of spiritual stress, of national anxiety, may divert animal energy from reproduction or sense-gratification to

the region of psychic activity, and that, with untrained, uncultured minds, this diversion, again, will assume the guise of exaltation and of fanaticism rather than of calm logic.

At the periodic wave crests, the psychic strain is very great, the electric charges of the nerves are strong, and the tendency for the visible personality, the man, to get into touch with and receive impulses from every sort of molecular or mediumistic vibration in the universe is at a maximum. In the history of the individual, as in that of the race, there is then a decided effort to take in everything going in that line. Then, if ever, humanity as ordinarily understood would transcend itself. Then the border line between worlds would become indistinct, as all border lines must, on occasion, become, and personality would acquire enlarged sweep. Telepathy would do double duty—for this world and for the next. Those who imagine telepathy to be a disproof of spiritualism will find hard hoeing.

The truth is that revelation, ordinarily classed as miraculous, differs little, so far, at least, as its *modus operandi* goes, from ordinary thought. Revelation comes out of a blue sky, as it were. So does ordinary thought, on close inspection. Our working ideas seem also to be freely donated. We are sometimes conscious even of the external suggestion, generally not. Whatever is put into the hopper of the mind,—that is all we know about it until it is ready for speech. At a time of crisis, revelation comes with a certain authority. It is not necessarily religious nor even popular. The crises in scientific research undoubtedly occasion scientific revelations. The definite targets at which our great experiments aim are revealed in a flash of inspiration. The musical rhythm and the easy juggling with facts of the past are already accepted for inspiration. Revelations determine religious eras. Even about Confucius and Socrates, whose solid logic has been the leaven of the ages, hangs ever an aura of the mystical. The neolithic race of men, whose epic we await, must have had its openings, its saga fathering its great art. Buddha, Orpheus, Christ, Mohammed, the Crusaders, the Protestants, the witch-baiters, the spirit-rappers, the contemporary psychological religions, made to order for spe-

cial cases and classes, arise, as it were, spontaneously, so far as any consciousness in the founders' minds as to *how* they did their work, goes.

The plan of the world seems to be that consciousness is for appreciation and observation; the rest is logical and mechanical, both that which is seen and that greater part which is unseen. The endless series of psychic openings which the race has enjoyed is taken by the dominant school as evidence of an unremitting struggle to shake off the thralls of superstition; but it were equally logical and equally in conformity with the evidence to look upon it as an unremitting and so far successful struggle to abide by and further explore the spiritual.

Section VI. Modern Miracles

Spiritualism was inexactly baptized; and yet the name evidences a wish to name things openly by their real nature as understood. The difficulties attending research into the unseen will best be appreciated through a brief attempt to classify the phenomena of spiritualism. Indeed, the public has already done so: but does the public classification appeal to good sense? The popular classification really is founded on the *terms* used by the first, systematic observers. Newspaper reporters and magazine-writers also doubtless had a hand in the terminology, while much of it would also have been contributed by inheritance of words and ideas from medieval religion, from medicine, and from popular beliefs and superstitions.

Why, then, have chance, curiosity, and random research classed together in innocent proximity the miracles of earthquakes, Jonah and the whale, possession by devils which are exorcised into swine, Jeanne d'Arc at the battle of the Marne, witches and their various attributes and symptoms, table-tipping, firewalking, possession and transfiguration, telepathy, automatic writing, and cross-correspondence? The usual method of noticing the phenomena as they occur and of later classifying and analyzing them seems to be advisable.

The interpretation of modern, neurotic, mass climaxes has been discussed tentatively. Time was that the fashionable, hard-headed rationalism assumed that these phenomena were purely neurotic and was not further concerned about them. No secondary conclusions could be drawn from them. They were unworthy of further waste of time. But time is, after all, not so valuable, and it is not an unenlightened curiosity to speculate and experiment along the theory that there is a natural principle, hitherto unrecognized, at work largely in the unseen, and causing these quite superfluous doings, unwelcome to those satisfied with current materialism and hence altogether supererogatory. Contemporary investigation is traveling this road.

A new branch of systematic inquiry is thus opened. Like most new-fangled notions, it appears foolish to the wise in facts already accomplished. But if some thought, principle, or force, whether by virtue of invasion from without the known world, or whether by a dualistic virtue, or whether in some way the product of historic strivings, as from a vast factory, or whether in other ways waiting to be explained, be needed to complement admitted and accepted forces acting by formal law, and be forthcoming and disposable actually to be tested through the apparently irregular phenomena which trouble us; it is not, perhaps, too soon to start the inquiry.

Classification of the phenomena presented to us, not of our free choice and voluntary association, exactly, but through their spontaneous appearance and appreciation in the minds of the general run of untrained observers, would naturally follow the line of material-non-material. The distinction is not easy to apply. How do we know what phenomena are more and what less material? In order to lighten this task, psychic researchers have invented the contrast of molar vs. molecular phenomena. To the writer's mind, the molecular is to be taken as lying close to the psychic. With this preliminary agreement, the strange, paradoxical, or supernatural occurrences may be provisionally classed as: 1. table tipping, 2. levitation, 3. apports, 4. body displacements, 5. hurling of objects, 6. inhibition of pain, 7. firewalking, 8. stig-

mata, 9. materializations, 10. apparitions, 11. raps or echoes, 12. hypnotism, 13. healing, 14. dowsing, 15. double personality, 16. possession, 17. clairvoyance and clairaudience, 18. premonitions, 19. telepathy, 20. automatic writing, 21. psychometry, 22. cross-correspondences.

The above are the names of some of the supernatural performances which cannot wholly or in part, as it would appear, be explained on a purely ordinary and materialistic basis, as "materialistic" is commonly understood. The facts that they *prima facie* admit of classification on a scale of increasing spirituality, and that they nevertheless gravitate into the unique category of the unseen and supernatural, speak legitimately for a treatment of them as an *ensemble*. However impressive they may separated be, happening to isolated individuals, they are, nevertheless, so different from the ordinary events of life, so evidently unsatisfactory as a basis of calculated conduct and practical action, the impulse to rid one's self of their incubus so strong, that they soon fade out of the individual's habitual thoughts, to recur only in moments of revery as odd occurrences or perhaps as too delicate, even sacred, for telling. Indeed, the relation of them creates no enthusiasm, in third parties, for the listener is seldom in the eerie mood that welcomes impalpable visitors. In plain words, they do not belong to his world, nor to its interests. He has no mental pigeon-hole prepared to receive them; and we know what happens to unforeseen and therefore unwelcome acquisitions!

So much for the *permanence* of the impressions made by personal and isolated experiences. It would seem that when they occur to a large number of witnesses at the same time, like the miracles of the Christian era, they make a more lasting impression. A well-nourished rumor short-circuits concepts and sets them in a glow. However, it is probable that the permanence and life of the religions have, in the long run, lain in the body of doctrine which contributed so much to the happiness of society rather than in the miracles. Today it is the philosophy of Christ that bolsters the miracles rather than the other way about. It is burdensome to sustain the miracles in their revered niche in theology. And yet

the frank, additional dose of the invisible which they administer is essential to the character of religion, itself soulful beyond everything else. The lapse of two thousand years and the preponderantly wholesome but unmistakably dulling influence of science make it all the more necessary to inquire whether those events belong to a still surviving and active category. Miracles were undoubtedly originally fitted to impose belief. Without them our study of the unseen is too speculative to prove convincing. It is possible that modern life, wholesale as it is, in other respects, nevertheless repeats at last in detail the very psychic phenomena which at the Christian era occurred so emphatically.

In the case of the first five classes, no great reason exists for considering the one as more or less materialistic than the other. *Table tipping* is the exercise which usually has ushered in psychic phenomena where several persons sit about a table; indeed, the Orphists regularly expected to begin with table-tipping. A *levitation* is often accompanied by a carrying of the human body some little distance. An *apport* is when small objects are brought, often a greater distance. A *displacement* is an apport of a large body for a small distance. *Hurling* of objects is a most violent exercise and perhaps should have been placed at the head. But the most remarkable thing is that no one is hit;¹ so that one asks whether somehow there were not an illusion of hurling, in spite of solid evidence to the contrary. On the other hand, the violent explosions, shaking the house so as to summon persons not warned of the progress of the *séance*, and the pittings, pushings, and friendly blows which occur are as material and sensible as anything in ordinary experience.

There is much to show that physical deeds, especially when not accompanied by materialization, are accomplished by a relatively direct command by some one over-force in a much more abstract form than any with which we are familiar. The improvised and rather gruesome ectoplasmic hands and rods which do the work are not meant to be seen and justify the practice of preliminary extinguishing of lights.

¹ Not to be too confidently relied upon.

Firewalking comports an inhibition of pain and is not necessarily a supernatural phenomenon, for the psychosis of inhibition is quite common and familiar to medical men. This title is therefore questionable. *Stigmata* are rare and are so dependent upon the will and upon the bodily and nervous states that the mere fact of them is not *prima facie* supernatural even if really so unusual as to deserve to be classified as supernormal. The supernatural element would enter strongly only in case symbols of supernatural significance, such as the head of Christ, were traced on the skin. This would not, however, be impossible. The automatism involved is ambiguous and tantalizing. However, in case they can be proven to be subject to metapsychic influence, they must be included.

Materializations are, of course, miraculous and to that extent most powerful manifestations of psychic quality, so that this class could be placed clear at the end of the most developed opening into the unseen. However, since a materialization is nothing but a spirit (even of a person still living and left, as to his usual body, at a distance,) furnishing a body for himself, new and material, earthly, in a sense, of this world, it stands still rather high in the classification. By and large, it is the trump psychic phenomenon, including the chief elements of the miraculous and confirming the most common of the major demonstrations *in specie* recorded in history.

Apparitions perhaps should not stand so close to materializations, but in a more psychic neighborhood, say next to visions and clairvoyance, for apparitions are of most uncertain, various, even dubious materiality. The term "materialization" is commonly employed where, at a *séance*, a spirit professes to assume a body, which indeed those present behold, and which may act according to the power the spirit may command, speak, handle objects, or perform acts appropriate to an ordinary, living person. So far, the case is one of materialization. On the other hand, the materiality of a given apparition may be called seriously into question. If seen by more than one person and especially if recognized also by a dog, which barks with pleasure or anger or cringes in fear, the objectivity of the manifestation is *prima facie* established, but not

entirely so. It is conceivable that several persons and also animals may be simultaneously mesmerized into belief in the objectivity of what is really but an impression of special waves or media on an internal or cerebral eye, there being no corresponding object capable of impressing the mind through ordinary light reflected from the object on the eyeball. Certainly objectivity could not be refused to such an apparition, for it creates an impression from without the bodies of all or any of the beholders. The dispute would turn on the materiality of the apparition, rather than on its objectivity.

Even if the apparition speaks and touches a witness, he is not certain that the case is one of complete materialization, for voices may be heard out of vacant places and touches or blows or apports may come from unattached or even partially formed arms, members or "rods." Moreover, the apparition might be able to touch or pinch and yet be of a consistency inferior to corporeal standards. Again, the apparition may come to one who finds himself in a state of dream, revery, or trance, in which case the presumption is strong against its possession of any objectivity beyond what belongs to any thought; for we reserve the liberty of believing that ordinary thoughts are often suggested not only by the external touches upon the senses which psychology recognizes, but also through more refined and penetrating media, according to the capacity, and receptivity, native or acquired, of the observer in question.

Apparitions, therefore, may swing through an extended scale reaching from complete materializations to mere thoughts and revery-pictures. It is not surprising that the common use of a term for a large number of different things should lead critics to identify the whole class with one of the forms. In fact that is the commonest method of naming things—"the part for the whole." If it be decided that a certain apparition was merely a vision or even a thought, it is thereupon concluded that all are such. A habit of mind once established is hard to shake off. A series of special terms for the various varieties of apparition would go far toward elucidation of this important topic; for it covers phenomena adapted, so

to speak, to gratify every degree of taste for and of belief in the supernatural, from visions merely entertained upon subtle suggestions, up to a Katie King who comes to dwell with mortals for a long sojourn. The above list (1-22) could, therefore, be expanded by a secondary list of equal value under "materialization" alone. How far, gentle reader, do you care to climb the scale?

Raps or *echoes* (11) is a term covering a similar ambiguity. They are the commonest of the parapsysical phenomena. With some concentration and waiting, (usually after two or three sittings), a serious person can evoke them. I do not mean by "concentration," an active exertion of the will, but a general attitude and feeling of invitation; for the raps will only come at a moment when the attention is casually diverted and, until great familiarity is reached, will often cease the moment attention is drawn to them. It is as though a shy stranger were introducing himself. After he is well acquainted, you may talk to him freely.

These *induction-raps* might well be put near the head of the column; for they seem to be, to a small degree, a use of the supposed parapsysical force, more generalized than any form of energy which we mortals ordinarily employ, and appropriately so, since it is at the command of a more generalized species or phase of personality. Parapsysical and parapsychic theories here tally to a dot. Generalized persons command generalized force. Our primary method of gaining a conception of the future life is to think of it as more generalized, both in thought and in deed. Contrariwise, the first concern of a spirit who desired to manifest would be to find means of rendering himself concrete and special. Even his thoughts would suffer also a corresponding degradation. He would be at a loss to impart the ways of thinking with which he set out, before his demagnetization, and might be reduced to a last expedient of such foolish, childish acts as those called *Poltergeist* by the Germans, the *esprits espiègles* of the French. After careful reflection and study, we may be able to read more sense into "Poltergeist" than we can today.

Death-warnings belong to this line of explanation. The writer,

one starry evening, standing, apparently by chance, close within the back door of his house, heard a crashing blow on a panel of the door, near his head. He immediately opened the door and looked about (for it was light enough to see), but saw no one. Shortly afterwards, say ten days, in the same month, his mother suffered a fatal accident. The moment was apparently chosen when he could open the door instantly and convince himself that the noise was parapsychical or miraculous. It was, to all intents and purposes, a prearranged test. Raps or echoes are of all degrees of violence down to light gratings or trills like a tiny electric bell struck by an interrupted current, possibly heard only in one ear at a time. No student of psychic research can deny that raps constitute a veridical phenomenon produced by parapsychical force, even if that force be partly drawn from living persons.

While, as above suggested, violent blows may be classed as raps or echoes, gentle raps or echoes, soon after the spiritualist revival of the forties, were utilized for intelligent conversation between the sitters at a *séance* and the supposed spirits. When automatic writing was developed¹ as a means of more extended communications, but especially when a *séance* was held in the dark, for molar phenomena, the raps were still useful for giving directions about the business and conduct of the *séance* without turning on the light. In fact, the use of raps for longer communications is so clumsy that not much of a didactic, philosophical, literary, or scientific record has ever been accomplished with them. Thus we are able to assign rather a parapsychical than a parapsychic value to the raps or echoes, taking them by and large, although occasionally, and especially in the presence of a medium of quality, they rise into a truly spiritual significance.

Hypnotism (12) likewise is an ambiguous, or better, inclusive, and thus uncertain term. Hypnotism by itself is neither a phenomenon of spiritism nor an indispensable mode of it. It is rather an exclusion of the normal exercise of attention, so that the un-

¹ cf. the writer's *Katie Fox and The Making of the Fox-Taylor Record*, pp. 65, 142.

interrupted or unimpeded motor life becomes obedient to a foreign will, either terrestrial or parapsychic, or is centered on something that the subject himself from the start willed,² or it may be an inhibition of a part of the subject's attention, causing loss of sensibility to heat or cold, for example, but not obliviousness to surroundings. *Firewalking* may be nothing but a form of self-imposed hypnotism, an hysterical inhibition, if you please. Sleep is also normally of this nature, and when very profound, is clearly hypnotic, although there be no external suggestion. According to this definition, extreme *concentration* of attention in any direction is a form of hypnosis. The internal activity thus canalized may be increased so that it attains to unusual mental heights, such as accuracy of mathematical visualization and calculation.

While the raps (11) are very generally scattered through the manifestations, a greater or lesser amount of hypnotism would naturally also be prevalent throughout and affect the psychosis of media and of sitters. At any rate, no formal hypnotization need precede a sitting nor most of the phenomena. The sitters are generally as normal as are other persons whose interest is closely centered on a certain subject but whose attention is, momentarily, inhibited and diverted, in order to veil or hide the sitter's own will, in the hope that parapsychic wills may step in and take charge of proceedings.

Healing (13) by spirits is in so uncertain a category and so associated with charlatanry that it is of little account as a demonstration of the unseen. Its inclusion in the vulgar spiritualism is probably due to a desire to range it among the religions; for all religions either have started with healing or have had recourse to it for revival purposes and for propaganda. Our health is often cared for by invisible guardians who understand how to touch its profoundest springs in the human will and desires and thus to modify, change, or suppress abnormal, neurotic, or hysterical symptoms. The most intelligent persons thus receive a hygiene denied to the

² As when the dentist directs the patient, about to take the ether, to will to keep the mouth open.

dull and unreceptive. The renascent interest in sorcery calls for the counterbalance of beneficent, spiritual mind-healing and body-healing. There is a large literature on this subject.¹

Double personality (14) is perhaps psychologically allied to hypnosis in the sense that, through a sort of amnesia or loss of memory, a man's thoughts, conduct, and pursuits are so modified as to be no longer recognizable. Subjects seem to acquire a habit of transmuting themselves through and through, thus assuming a number of successive rôles. It is astonishing how soon they become adjusted to the new career, new conditions, surroundings, and imagined or real relations, so that the fraction, or better, variant, of an old personality thus puts on all the ease and dignity of an original-born, unmodified man. They enter upon a new and consistent life whose details and branches are logically related and adjusted. To psychic research the possibility occurs that somehow the assumed personalities are like those who, in *séances*, present themselves as spirits, i.e., that "double personality" is a spiritual manifestation. In other words, is double personality (better "multiple personality") really a case of inhibition of function, such as occurs in amnesia, or is it a case of possession? Or may double personality be adduced as a proof of a spiritual world? Here the thought arises that between multiple personality and possession there is a well-marked frontier. Double personality lies on the hither side.

I should expect the subject of double personality to be easily induced into trance-sleep or any other form of mediumship, on account of the too-facile plasticity which it implies. And yet the conclusion is not imperative, for the parapsychic faculties are subject to rigid and unexpected limitations. Thus some "psychics" only indulge in double personality, as such, while others are confined to paraphysical phenomena, and others to messages of the various kinds. I am inclined to think that a man's real personality is never split, although the main stem, so to speak, may momentarily project a cryptesthetic picture of some sort and is (and this

¹ May Wright Sewell, *Neither Dead Nor Sleeping*, a very impressive book on spiritual hygiene.

is the point) subject to the blotting out of personal associations accompanied with the faculty of replacing them with others. All this is a pretty large contract.

A large class of cases of modification of personality do not present themselves as of double personality. To include them thus is a forced conclusion. They profess outright, rightly or wrongly, to be cases of possession. They occur only at a *séance*, are superinduced by the expectant attitude of the sitters, and have run their course with the end of the *séance*. If the words and actions of the possessed subject (or medium) coincide with what would be expected from a certain *known* other person, in all cases either deceased or *in articulo mortis*,¹ the instance is further to be separated from ordinary double personality and blends into the usual mediumship. Where the new personality is never recognizable as that of another previously known, although the new, assumed personality may last a long time, as such, ere he slip back into his former self, if, indeed, he ever do so, the alternative, double personality or possession, is difficult of solution. As between these two modes of modification of personality, the double is apparently the more physiological, while the possession is adjusted to a theory of spiritism, and thus such cases are to be placed higher up on the psychic scale, as penetrating further into the unseen. The medium gains a temporary new personality, the somnambulist loses one. The latter case excludes inspiration, the former invites it.

(17) *Visions* and *clairvoyance* are to be distinguished from *apparitions*, on the one hand, and from ordinary *dreams* on the other. As to the latter, it is generally agreed that they lack the purposeful, the teleological character which marks waking thoughts. Control by any complete personality is absent from dreams. The dream is a group of pictures striving to arrange themselves according to certain underlying conditions—subconscious conditions. The dream is not without a central idea, nor is it devoid of logic. But the plan and purpose are weak or haphazard and do not often refer to higher authority. To the psychologist, the dream is a riot

¹ See the case of the Hartford lady, Mrs. Mary Burton Hooker, in the *Fox-Taylor Record*, Vol. IV, p. 180, sqq.

of associated ideas; it testifies to that marvelous process necessary to all men but intensified through education, whereby every possible illustration or analogy of an idea is spontaneously forced to the front by a delicate, far-reaching, and wholly subconscious, symbolic mechanism. The kind of thought unveiled by the dream is that which a mechanism can furnish and is thus the very opposite of the kind which would be expected were a wholly spiritual over-mind in charge. The associational powers of the brain seem to be largely of a practical, material nature. The generalized thoughts of the higher mind seem to draw on the specialized analogies and associations of the dream region in order to center their powers and bring the mind into touch with practical affairs. In other words, visualization is the main work of the brain, and connects the thinking mind with the motor mechanism, as we conclude from observation of dreams. A dream is, on the one hand, a kaleidoscope, generally of recent experiences of the dreamer, while, on the other, it suggests (chiefly at the moment of waking) a distorted and one-sided but often perfectly definite interpretation. Dreams may be either hypnogogic (on going to sleep) or hypnopompic (before awakening.)

But visions of the order of *second-sight* are admittedly objective and veridical, in the sense that, without help of apparitions, they include and concede hallucination of present but external personality. The sibyl describes events taking place at a distance. She is generally in a state of trance, which is either spontaneous or may be superinduced by drugs, by crystal-gazing, or by other artificial means. The explanation at hand is not that she is possessed but that she uses a power of direct vision by an inner eye (cryptesthesia) which is supersensitive and records emanations or anyhow impressions too fine for the physical mechanism of the normal eye or other external senses. Second sight is not confined to the reception and communication of terrestrial sights, some of which have the effect of warnings and premonitions. It also professes to describe persons and conditions in the future life. In the course of such trances, second sight approaches quite close to *possession*, only in this case the medium professes not to be pos-

sessed, while in the other case, that of possession, she speaks, after a struggling and choking, as though her personality were wholly shoved to one side, having made place for another and disembodied one. These phenomena certainly claim a high rank in the supernormal psychology.

With *telepathy* (19) we reach the acme of the series of the supernatural, according to many earnest thinkers who accept the veridicity of the various phenomena but are unable to believe that, as yet, a supernatural origin for them has been proven. They hold to the logical and scientific principle of exhausting every known means of explanation before we call in the spiritistic hypothesis. In plain terms, telepathy, *as understood by them*, furnishes the nearest approach to be found in the whole of nature, particularly the psychic phenomena, to the hypostatized future life. Telepathy would furnish the most salient instance of that sixth sense with which eminent students have endowed the race. This sense has been called *cryptesthesia* by Professor Charles Richet.

Their argument is certainly persuasive if not conclusive. It can be summarized in a few sentences: Experiments point to the existence in man (and in animals, probably) of organs which are sensitive to the unspoken thoughts of others. The naïve spiritualist appropriates this scientific discovery as explanation of all the supernormal powers which he needs for the construction of a complete theory of the future life. "No," says, in effect, Dr. Hudson: "I am not concerned with what might possibly be done with these powers. No proof is, as matter of fact, at hand that they are utilized in heaven or by disembodied personalities anywhere. They sufficiently and normally account for apparently supernormal knowledge of the medium whether evidenced through visions or through raps or through automatic writing. Once admitted as a scientific principle and faculty, telepathy explains everything in the range of superstitiously believed supernatural knowledge or information" (as briefly stated at the end of the chapter on Thanatism).

"Such is the power of telepathy that it is all-pervasive; it circles the globe; by virtue of telepathy our innermost thoughts, nay, our

dormant thoughts and informed conclusions, become a sort of public property. The marvel is that ideas entertained by dwellers in the most distant regions are telepathed spontaneously and without the consciousness of the sender to everyone who needs them. The recipient is unconscious that he receives a gift. He believes the thought to be his own. The crux of this power is that somewhere on earth some mortal is thinking at the opportune moment just what is needed to fill a gap in any argument however recondite. Nothing is so difficult or novel that somebody out of the two billions of living men is not thinking the desired thing, and thus stopping a gaping chink, a *lacuna*, in another person's knowledge. Hence it is unnecessary and unscientific to imagine that any possible communication really comes from another world, no matter how much it may seem to come." In this generous way, knowledge is proffered and broadcast without the asking.

The argument is specious. It is supposed to weigh only on the side of mortality and for exclusive terrestrial origin of all thoughts; but telepathy or some other Hermes would also be quite useful to account for communications on a spiritistic hypothesis. There must, indeed, be something available of a telegraphic or wireless nature to account for intelligent raps and especially for automatic writing, which often purport to be projected from a distance. Telepathy is, therefore, properly a weapon of the spiritualist rather than of the thanatist. On biological analogy, it may be the ultimate cell, or unit, after all, out of which the whole miraculous intelligence-bureau is constructed.

Again, the unlimited possibilities assigned to telepathy—the very existence of which is still in the balance—overreach the mark through sheer excess and exaggeration. Because when of two persons in adjoining rooms (the door being closed) the one draws a circle, the other in the next room feels like drawing a circle also and does so, it does not follow that the experiment would succeed if the distance were much greater, nor on all subjects, nor under unfavorable conditions.

If again, we care to connect telepathy with the numberless instances of death premonitions, and of visions and apparitions im-

plying great distances, we are still far from proving all that has been claimed for telepathy as the unwitting creator of a delusive hereafter. Note here that some researchers deny the existence of such a thing as telepathic faculty. Anyhow, it would appear that the more widespread be the blanket of telepathy, the more is it a possible tool of disembodied personalities. The wider is its actual use, the greater is its potentiality of still wider uses. It blends with Richet's *cryptesthesia*. It is this view of the case of telepathy which claims for it a high rank in the ladder of supernormal phenomena. We thus perceive that some cases assigned to this hypothesis are manifestly telepathic while others are doubtful or contentious.

However, in the writer's opinion and out of his experience, as related elsewhere, the most psychic of the supernormal experiences, the most truly supernatural of those which we are endeavoring to specify, catalogue, and value, is that of *automatic writing* (20) (of which that of *cross-correspondences* (22) is a variety invented for special, test purposes). This statement may surprise those who have only seen inferior specimens of automatic writing. The veriest nonsense may be written by persons who claim to be writing mediums.

If we catalogue all imaginable writings, it is evident that we shall not, right away, run onto cases falling under presumption of inspiration. Time was that all writing was looked upon as something supernatural. Even today, savages witnessing civilized men communicate by writing regard the strange proceeding as fetich. In addition, if we pass beyond writings of an ordinary nature, we soon run into silly writings of demented persons which are dashed off with confident assurance of inspiration and expectation of applause. It is evident that the mechanism of running hand writing and the discipline of our powers of association of ideas may be put at the service of dementia as well as at that of normality, with results extremely prejudicial to any conclusion favorable to the supernormal hypothesis. And, after all, the ability to express thoughts currently and the wealth of illustration and of reasoning which follow from the association of ideas are quite a mechanical matter. The humanity which lies outside of the known biological

mechanism is more than that inside (materialists must concede this to strengthen their case against mediumship—as they understand telepathy); but it is a fair presumption that the telepathic mechanism may be put at the service of every phase of humanity, in the broader spiritual sense in which I am using the term.

Accordingly, there occur cases of mediums capable of writing matter that is both beautiful and instructive, communications from the deceased identifying themselves beyond mistake and imparting positive descriptions and opinions so far as it can be reasonably assumed that a person adapted to another world could employ ordinary, current terminology for the description of the state of affairs obtaining in the Great Beyond. While it is perfectly true that the written communications of various qualities and degrees we have spoken of are generally of a tone corresponding with that of the sitters, yet is the same thing not true of human association generally? "Birds of a feather flock together." In the harmony of the writings with the sitters, therefore, I find no argument against the spiritistic hypothesis.

Not only so, but the diversities of character and speech thus allotted to the supposed unseen persons are as great as could occur among the living. Cases are even frequent where unwelcome but invisible personalities filled with passion intrude themselves into a circle. It is the utter humanity (*das Menschliche*) of the communications which, by and large, lends to the automatic writings of the exceptional hierophants their most convincing character. The messages of the controlling spirits extended logically from sitting to sitting, interspersed with molar or other manifestations, have sometimes reached hundreds of pages of manuscript. One astonishing thing about them is the perfection, directness, and simplicity of the language. Corrections are almost never made or needed. The notion of critics that the spirit writings are universally nonsense is thus seen to be an error. As a matter of fact, there are abundant communications of the most reasonable, informing, and alluring tenor.

On the other hand, such is the field open for doubt that these writings, taken at their best, cannot be put forward as absolute

proof of a future life. We do not yet know what the real scope of the alleged telepathy may be. We do not know what power the mechanism of the brain may possess, when taken independently of claims to possession of any personality at all, of putting forth literature of various values, even of the highest. We do not know to what extent the principles of action and thought which we exclusively associate with humanity and personality may, after all, function, as it were, *in vacuo*. The most that we can do is to look into these automatic writings, along with the other phenomena of our list, and reach an independent impression as to their value for our personal satisfaction. We may reach a private belief in their veridicity and individuality and personal identification. Exact proof and complete demonstration in the premises are plainly difficult.

The art of human expression in writing must always work in the service of some intelligence, be it higher or lower. When it abandons the commonplace and normal, business authorship, it dips, first, down into the foolish, in the hands of weak or deranged mediums, only later to rise, through exceptionally good mediums often ambiguously called, "mediums of power," to the level of *prima facie* acceptable, disembodied personalities of high class. This is the course that one would expect along the lines of explanation offered above for *Poltergeist* or *esprits espiègles*. Theoretically, the difficulty of shifting from one environment to another would have robbed the manifesting spirit of his presence of mind so that, disconcerted, he would have to make recourse to fundamentals and take a new start on general principles.

No matter how apt the messages received through automatic writing, unless the sitter be vouchsafed additional confirmation, there always lurks at the back of his head the suspicion that, after all, they are fathered by unwitting action of merely living tissue encased in human skulls. No one denies that they *pass through* the brain or certain ganglia and nerves of the medium; but do they originate there? On this line of explanation, say spiritualists, the molar phenomena, the loud knocks, the table tipping, the levitations, and the whole array of manifestations of paraphysical force

are preparatory,—a true *Propädeutik*. Whether the molar phenomena are performed by spirits and designed for the purpose of confirming the more psychic messages or not, they certainly have that effect. What is more probable is that the molar phenomena occur anyhow, because there is a natural introduction, somehow emancipated from personality, especially in the earlier *séances* of a given series, of the higher by the baser phenomena. This is what puzzles us and diverts or sidetracks us to reject the spirit hypothesis or even to believe in diabolism.

Therefore, were the sitter to be treated only to the molar phenomena, while convinced that they were abnormal, he would not be sure that they were supernormal; he would rather be inclined to think that they were a subliminal, human force escaped from the persons of the sitters, by a sort of leakage of electricity and of ectoplasm. The playing of musical instruments by unseen hands tends to allay these doubts; but the writing of rational, high-grade, automatic messages tends much further in the same direction. Thus the molar and the molecular phenomena are complements in the argument for veridicity.

If the common forces put to use in the molar and molecular phenomena can be reduced to unity and certainty, we shall very likely find ourselves in possession of the unique physical basis (or cell, on biological analogy) of the general, parapsychical phenomena. That is what we seek. A term like “cryptesthesia” hardly covers the coveted cell.

The nearest approach to a positive proof of survival, based on messages, is found in the test called: “*cross-correspondences*.” (22) At the antipodes of the earth, unintelligible communications are received. They are unintelligible only in the sense of being incomplete. When brought and pieced together, through telegraph or mail, however, the words prove to build a serious entire message. This experiment has met with success. It is as convincing of the principle of disembodied personality as anything could be. However, there always lingers in the inquirer’s mind a doubt. It is possible that the communications are the result of some hitherto unexplored, physiological and hence mechanical process; it is possible

that nature creates a sort of *lusus naturae*, just as she in so many other instances offers the false for the real, weeds imitating useful growths, animals imitating plants and rocks, mirages displaying deceptive, non-existent scenery, or too distant cities, bushes and trees that look like animals, and so forth. Perhaps, I say, the whole range of spirit-communications and messages belongs to the category of deceptive nature. They only appear to emanate from disembodied persons. Even in that case, however, it is well worth investigation. If we can find how false personalities are created, we shall truly contribute to learning about typical personality.

It will hardly be denied that we live in a definite environment, that is to say, in an environment that can be treated, for sake of argument, as definite and, if you will, plausibly monistic. Furthermore, study of the boundaries of this environment will be accepted as especially helpful in the understanding of it, for thus we learn best about our powers and our origins. At this early stage, still in our earthly careers, we find ourselves already equipped, tools in hand, to speculate and even to experiment about another, possible, next-lying and osculating, secanting, or intersecting, distinct, almost tangential, environment.

The real reason why it is impossible to satisfy a qualified skeptic as to the existence of unseen persons lies in the exceptional nature of the phenomena. He must be persuaded that their rarity is due to himself rather than to them. It is nowadays often averred that it is impossible to prove one's own existence. There is no absolute proof, since everything is relative. If, notoriously, everyday matters escape completeness of demonstration, *a fortiori*, events admittedly supernormal and bordering on what has long passed for gross superstition cannot hope for a rock-ribbed proof. The element of time afterwards comes in to tear down the essential factor of human interest in them. Men cannot keep up an excitement about what apparently happens but once. With all possible cogency and meticulous precaution, habitual impulse to the motor nerves dies out if the supernormal events are not so repeated as to be accepted as normal. Indeed, this is just what occurred in the great, spiritualist revival of the forties and fifties: the supernormal

events were so frequent, sustained, and widespread that they acquired a quasi-normality. A bill was even introduced into Congress to appoint a commission of inquiry. Sustained by some spiritualists in that body, it fell a victim to the smart Alecks. It was claimed that every third man or woman in the United States was a spiritualist, and that this portentous fact was of serious concern for the lawgivers as for the commonwealth.

What happened once may happen again. If there be a law of periodicity in popular beliefs, which are we to take as the era of truth and which as the era of falsity? Or are we nearer the facts if we maintain that the public remains about equally far from the truth at one time as at another? The golden mean is safe to cling to. At present writing, we seem to be really past the peak of science masquerading as materialism. We are on the verge of a great era of harmonizing views. The Protestant clergy, having taken to science with a certain enthusiasm, be it said, has toned down or abandoned its sanctified, teratological doctrines of creation and systematized and rationalized its theory of morals; while the scientists have ceased to boast of the possible finality of any formulations of law and are transubstantiating matter into energy, preparatory to the final leap from energy to mind.

Under these circumstances, we can the more calmly survey the tendencies of thought and the currents of theory. Science, arm-in-arm with Rationalism, is more and more committed to laboratory methods, has squarely looked forward to the complete and final extinction not only of sorcery, witchcraft, fairies, and alchemy, but also of naturalism, supernaturalism, demonism in every form, and even, as a last triumph, of folklore, saga, and poetry. Fiction and speculative philosophy are taboo. Literature is extinct. For the dyed-in-the-wool man of science, the hallmark of scientific orthodoxy is the progressive suppression of belief in or enthusiasm for the unseen.

The unscientific portion of the literary world, however, has other thoughts on the subject of the unseen. For it, progress consists not in the abolition of belief but in its clarification. It clings to the old terminology while delving deeper into its meaning. For

it, history, from top to bottom, is compact of the effort of unseen *personality* to manifest itself. To it, the personality has been always there, but has been overlaid by ignorance, by materialism, by retarded development, and by whatever goes to constitute the carnal nature, and has been hindered and frustrated from standing forth in its essential spirituality and glory.

According to this persistent if naïve school, then, there exists somewhere a real personality which is to be revealed through concentration on the very events and persons whom the bigots of science call anathema. The rejected and condemned beliefs and superstitions are to be restudied in a spirit of reverence for the truth they *must* contain. The truth lies in the right understanding of everything, and surely will not spurn the beliefs of simple men acquired by them through the millennia about immortality and unseen powers, which are quite likely to contain a positive kernel of truth, instead of merely a hopeless mass of error to be swept aside bodily and ruthlessly sacrificed in order to make room for Science to realize a new deal for the soul. One may say, for short, that the object of this spiritual school or persuasion is to disclose the truth enfolded in superstition.

After all, does history register any startling changes in the picture sober men have made of the gods and of the hereafter? I do not forget that our modernist clergy, learned in the higher criticism, are making a last stand for their tottering orthodoxy by arguing that Christianity contributed vastly to progress by the substitution of one God for the multiple gods of naturalism. Would science only believe in God, the modernist would ask no more. Indeed, the clerical inspiration of one God has been shoved back at least to Moses, who, in turn, may have gotten the idea from the metaphysician king of Egypt, Ikhnaton. It was doubtless of importance that the general tendency of sustained thought toward unification and generalization found so early an illustration in the Hebrew prophets. Thus the next-door Egyptian Unitarianism marked a refinement and decided spiritualization in religious thought, a substitution of the essential for the fanciful and whimsical.

The Greeks, however, attained to a higher civilization than the Hebrews without abjuring at least nominal fealty to the gods harbored on Olympus. By and large, Christians have always included a generous membership of devil worshippers. The Roman Church early found the means, as they did the expediency, of substituting a new Olympus by the simple process of canonization, and began with Mary. But all this is more or less beside the point. The fact is that mankind has persisted in its interest in the unseen, that it insists today on arguing about the spirit and the soul as an endowed personality, both in a general, theistic sense of God, the Omnipotent, and in the narrower sense similar to that of a human person.

I mean that while psychology, for example, can as such think of a soul or mind only as a brain and nervous system, so that each person is a composite of tendencies traced back only biologically and made to conform to exigencies many of which have been ascertained and more of which have been perpetuated from geological time while others seem to arise from such recent things as institutions, governments, manners, and the like—we are still unable to think of a man as a sensible, and especially as a purposeful creature without directly connecting him with a great and personal Unseen upon which he lives in direct *dependence*—direct, anyhow, in comparison with the elaborate indirectness and with the calculated chance taught by biology, paleontology, geology, philology, craniology, comparative religions, and all the other extremely interesting, man-made, mostly social sciences.

Even this loftier view of man in his spiritual dependence may be pieced out and reformed by some further elaborate biological scheme. It would be foolish to deny that, or not to welcome improvements and details of perfection in psychology. Their attainment is most important to psychic science. But it remains true that so long as humanity exists, the dual view will persist, men will believe in it and gain consolation from it, and it is just as well to assume that it is essentially objective and a fact as to assert rationalistically that man shall be forever fed up on deceptions. In a practical way, of course, it will not do to claim that things are true because we believe them. But it is fair to argue *à priori* that

belief in spirit *must* work out somehow to satisfy what we expect from it; and, further, it is a fair proposition that that exists objectively which men have *really made*, conceding that we must explain "making."

The timid heart of the conservative flutters unnecessarily at the thoughts of mechanism, science, and modern improvements. Why was he so shocked by Darwin, by the steam railroad, by abolition of slavery, by emancipation of women, by prohibition, by universal suffrage, by Unitarianism, by homeopathy, by spiritualism, by Christian Science, and by a thousand other innovations, some permanent, some ephemeral, some wise, some foolish, but mostly of some degree of usefulness to somebody? It was not, as often supposed, because he is opposed to change and improvement as such, not at all; but because the conservative setting a high value upon the spirit, has adjusted his conception of spiritual welfare, helpfulness, consolation, and inspiration to ancient ways and means that he despairs of a new adjustment. In each improvement he sees the foundations of spirituality cut out from under him. His spiritual machinery adjusts itself painfully to what, after all, are merely environmental varieties.

But his concern only proves the vulnerability of his obstinate faith. Let us drive innovation to the point where a good article of *homo sapiens*—a super-robot, if you please—could be turned out by a factory process instead of by the consecrated, ready-to-hand generation hitherto accepted as right and fastidious. One listening to the virtuosity of many of the mechanical pianos can well imagine such a thing. Would there be anything in all this to shake one's faith in the Hereafter? For the depths of the spirit are infinite; the more we discover and invent, and pyknotize into the concrete, the more remains to do; the unknown is drawn upon a little faster, but it is still infinite, still furnishes out our consciousness with "matter," doubles, still, all appearances with an unseen essential.

How could belief in this spirit we are talking about work out so as to afford something that should satisfy the expectation of another world beckoning the souls of the dead? Religion does not

seem, hitherto, to have met the inquiry either frankly or satisfactorily. The Pre-Christians began with an exclusive subterranean abode copied from Hades. Later on, naturalism transferred or created a crowd of gods on the mountain tops, and, as it was desired more and more to associate the deceased with them, the upper air was vaguely peopled with departed souls. Thus the Christians simplified and systematized and codified all this barbarous and more or less haphazard and self-contradictory uncertainty about an essential unification with their outright heaven above and hell below.

What now are the rational believers in a future life to do about it? In another place I discuss more at length the materio-scientific possibilities of life under other conditions. Physicists have paid a passing attention to this problem. We are not yet, moreover, fully qualified to treat survival in a strictly biological or physiological manner. For one thing, men live directly by respiration. Smothering is a quick and certain means of execution. How could translated men, then, live without breathing? Or again, let us consider the question of space: is there a *separate* abode for the dead or do they live locally dispersed among us? We do not see them nor do they normally see us, because we each live under different limitations, perhaps determined by the wave-lengths of the materials we live among and are made of. When a *séance* is held, do the spirits concentrate themselves from a diffused condition throughout space? The cross-correspondences point to an almost completely synchronous presence of a single personality at the antipodes, say at London and at Melbourne. Similar instantaneous or coëxistent results are arrived at by messages, by death-notices and so on.

In general terms, the difficult conditions set by overcrowding and by the homely and quite excusable commonplace doubts along that line, are met by agreeing with the philosophers who believe that space is an inductive, an utilitarian fact. In other words, space does not exist except as we make it. The great thing is personality. It can make space as it chooses. The "distance" between places is the way things appear to us, but not the way they appear to more

spiritually constituted beings. Spirituality and personality are the main facts with them. The constitution of space has been fitted to them. According to these philosophers, time is essential but space is experimental. Thus the spirits who have such difficulty in entering our atmosphere and in bringing anything with them are not impeded here by any obstructions arising from the category of time but only from that of space.

The inference lies at hand that not only is the universe a personal and spiritual thing, but that it is peopled by personalities and that, so far as our human ambit is concerned, the explorations of science, ever more and more ethereal and verging toward the spiritual, are still far from affording us sufficient data to warrant us in accepting the view that science has covered the whole ground of personality by its synthetic process. Man is far from being the synthetic chemical, if you please, which dyed-in-the-wool materialists claim.

There is also advanced in opposition a vigorous unitarian view of man, full of possibilities, including that of a persistence of man *as a principle* into another environment and into a future life. Somehow and somewhere, Mr. Rationalist, there is an objectivity as the outcome of all this subjectivity. Ideas do not only build up more ideas. The pomp and gewgaws, the engines and highways of earth are not the most permanent and objective effects of thinking. Personalities are magnified and clothed as in flesh and blood in all the countless environments which have been provided. Personality is the keynote of the cosmos. The universe is a theatre packed to the dome.

This brief for immortality has so far quite passed over argument drawn from the physical capacity of the universe to support the sort of life which makes for intelligence. That is treated at length in another place. The discussion in hand relies upon the principle that this is a moral universe everywhere positively pervaded by personality. We should not arrive at this conception were it not for the fact of our own personalities. The moral view of the universe forbids us from adopting unqualifiedly the physical view which has, on occasion, been driven to the point of declaring that

personality is confined to terrestrial men who are a sort of chance product, a freak nowhere else manifested, either in this or in another universe. It is of course still allowable to argue that mortal man is only the culmination of evolution as ordinarily understood. But obstinate devotion to that view betrays a premature finality and an unenviable lack of modesty.

CHAPTER III

THE RATIONALISTIC REACTION; ITS STATUS

IN a large way, it holds true that our hard set and phrased modes of communicating our thoughts, among which language takes first rank, are commensurate only with our conventional, stereotyped but incomplete, underlying comprehension of things, and are careful not to overstep its bounds. I mean that language and like expressive mental tools are only a socialized part or double of what is called the up-to-date subconscious mind. The well-informed man does not need to speculate and philosophize. He talks and writes as glibly as a fish swims. Language is profusely and spontaneously supplied to him. It vocally issues from within; on reflection he concludes that the dictionary is an historical, a social product. It is the determination of this supply into purposeful phrases which raises the problem of the essence of personality.

But the matter stands differently with the actively inquiring if agnostic investigator. His "original" ideas are, in a sense, indeed, the product of that common, even antiquated verbal medium which he is constrained to employ in order either to fix or to communicate any variant of banal and accepted ideas which he believes he has hit upon. But if his researches and speculations lead him further, even to the confines of the known world, not only the ordinary tests of truth and the possible experiments in classification but also language and literature adequately to smooth his way and encourage his influence on others fail him. Hence a tendency for him to abandon his dreams and weakly fall back into the apologetic commonplace, disappointing to the reader or listener who is only too eager for the disclosure of mysteries. The tools failing, progress stops.

The course of human thinking, however, is not only destined to

arrive cumulatively at broader views but also to draw finer distinctions than provided for in the consecrated language. Progress is largely a matter of fine distinctions. For instance, in discussions of a few years ago, it was assumed that the ideas of God and of immortality were practically identical: an offense against the one was a violation of the other. Now we may freely discuss those theological topics separately, with no more compulsion to identify them than to identify, say, two branches of electrical science. On the other hand, common basis has been found for many things which had previously been thought interesting but disconnected, like magnetism and electricity. It is, indeed, not surprising that there are no terms ready made to express what we do not know; nor that such are the discouraging conditions of Becoming under which we endeavor to know more.

With this introduction, I propose first to recall some of the earlier physical elements of speculation upon possible immortality, reserving the more recent for separate treatment. Indeed, when we come honestly close to this topic we find that it is not so much more recondite than others, only less popular; for all of our boasted knowledge contains a large amount of hypothesis and uncertainty. The things men hold for most certain are, in last analysis, admittedly merely pragmatic truths. "They work," and so we use them, forgetful that another explanation would work as well. Says Professor William James: "*Primitive thought, with its belief in individualized personal forces, seems at any rate as far as ever from being driven by science from the field today.*"¹

Professor James' Edinburgh Lectures narrowed the spiritual inquiry to religious experiences. But a similar method will yield results if we single out the kindred and included topic of immortality. In the first place, then, we note from earliest records the evidences of spiritual life. In the animistic ages, when men had not come to make the distinction between materialism and spirituality, which seemed to antiquity an over-refinement, almost a distinction without a difference, they were robbed of much of the fund of humor which we possess today in our endless unacknowl-

¹ *Varieties of Religious Experience*, p. 122.

edged and unconscious application of things spiritual to every day life. To us the outpourings of the kings, prophets, and scribes of the near East assume seriousness, perchance, only on the first day of the week.

The exclusive study of the writings and traditions of the little Hebrew nation has had one narrowing effect: we have not realized that its comparatively abundant literature was handing down to us a view of life common to the whole wide-flung Hinterland round about the Mediterranean sea. To convince ourselves of this, let us instance prior, distinctly spiritual outpourings in kindred Assyria. A little search would doubtless reveal still earlier ones from Babylonia, Egypt, China, and others from Mexico and Peru, and from the islands of the sea.¹

“ ‘Ashur-nasir-apal, the sore afflicted, who is in fear of thee, who grasps in supplication the staff of thy divinity, who prays to thy Ladyship, am I. Look upon me with compassion and let me pray to thy mightiness. For that about which thou got angry, grant me forgiveness, and let thy heart be appeased.’ ”

“This is a cry from the depth of a human soul. He may be simply following the forms set down by the pious of long ago when he begs relief of the goddess.”

How indebted is the world of thought to the explorers and scholars who through hardships, dangers, the suspicion of Turkish domination, and the blindness of half obliterated records, in forgotten tongues of great diversity, often almost inextricably intermingled, even in the same document, have unfolded the intensely human pages of the past and have enabled us to read our own modern motives and emotions unconfused and unobstructed by the presence of our infinitely more complex businesses and professions and of complicated, modern nerve reactions which divert attention from fundamental things even if affording a broader, better foundation to him who delves deeply! Whether we lay our hands on the hymn of praise and pain and prayer of the Assyrian King or on the righteous indignation, the anathemas, and the unshaken assumption of superiority of the Hebrew Prophet, we are

¹ *History of Assyria* by Professor A. T. Olmstead, p. 72, 1049-1030 B. C.

equally penetrated by the firm, unquestioning, and childlike belief in the rule of the unseen.

As a comment on modern materialism, what could surpass the following? Sennacherib may vaunt in his inscriptions that he is wise and that through his own understanding new processes were invented; Isaiah knows the truth:

"Shall the axe boast itself against the man who wields it?" I am taking this in the sense that the form of the axe, its structural constitution, both of the iron or bronze and of the wooden parts, is not what gives them their virtue, but that is something unseen, hidden, unattainable. The King-inventor did not create that. Equally hidden is the fate which puts a king upon his throne.

In the religion of antiquity there was certainly spirituality. Why should we discern it in Palestine but be blind to it upon the Tigris and Euphrates? The same spirit of reverence prevailed in all the countries to whose civilizations we have access, at least, in those of any progressiveness. Poetry; the intense personal feelings involved in friendship and enmity, it is true more or less stimulated by an economic urge; even devil-worship; and the imaginative effusion pervading legal and business documents, and very noticeable in the treaties and penalties for non-payment of war-indemnities and of stated tribute—all speak loudly of the sense of men that they were spirits.

To materialists, the materialism of our day is the outcome of the animism of antiquity. We find what we want to find: this is a mental, if not a spiritual fact. Animism looked on everything distinguishable to which a substantive could be applied as living, in an animal and often human sense. Like men, it was thought, they harbored usefulness or injury. The lack of discrimination inherent in early ages prevented the men of those times from looking on a thing as an object in the modern sense. The objective just didn't exist. When, with nascent science, it did arise, it was decidedly antispiritual. Incessant experimentation produced always effects which could be classed together under the visual and tangible; the other effects imagined by antiquity fell completely out of the picture; nothing survived in men's minds but modern

materialism. "Matter" was the concretest and inertest name for the stuff out of which things are made, naturally or artificially.

Men had plainly been busy for thousands of years at the drawing of finer and finer distinctions. They had started with a search for the essence of things and they had found a great variety of contending explanations. The philosophers had grasped the spiritual end of the series, while the men of science had stuck close to the experimental end. The words "spiritual" and "material" were applied, the latter to the objects interesting those who were engaged in habitual experiment, the former to the beliefs of those who preserved the tradition of personality. Thus, in a way, the potential contents of animism issue both in materialism and in spiritualism. Whether the one or the other be the favorite child is impossible impartially to determine, for the preferences of men in the premises are very decided. These personal preferences have always existed, but among the ancients unacknowledged and unconscious. The rest of this volume will be much taken up with them.

I am perfectly aware that I am stating nothing new. But the common interpretation has run for at least one hundred and fifty years in terms of modern science; our commentators, straight-laced agnostics, have dwelt upon the human facts I am citing, as proofs of an original demoniacal prepossession which, it is claimed, has been near annihilated by the advance of the liberating objectiveness of modern science. In the sense of the last paragraph, they were perfectly right; materialism can be traced back to animism. However, the tide is turning. The assumed superstition must henceforth be qualified by the concession of a modicum of what has hitherto been a scientific imponderable—a sense of spirituality recognized not as superstition at all but as a basic fact pervading not only humanity but all flora, fauna, and, in a highly theoretical and ultimate sense, inanimate matter. Animism has earned a new interpretation.

Sectarian science has been too narrow, at least in the pronouncements of some of her lesser luminaries. The cry for liberality is taken up in many directions. Witness the number of first class men of science who have thought it worth their while to devote much of

their time to psychic research: Flammarion, William Crookes, Wallace, Lodge, Richet, Pupin, Carrel—the list could be made long before coming to those like Agassiz, Faraday, and others who, mostly without serious investigation, have made adverse, prejudiced pronouncements. I am here only making citations to show the liberal tendency. Language was originally invented and adapted to express spontaneous sentiments far removed from and very strange to the nice distinctions of modern psychology; ancient spirituality was, in a sense, one with modern spiritualism.

The historical line of argument I have chosen is, perhaps, not overconclusive, for it remains to show the connection between spiritualism and spirituality; and I hope that I am the last to beg that or any other question which our growing faculty of discrimination, or the making of finer and finer points, suggests. But in making them we ought to bear in mind that probably, underlying all this primitive naïveté about the gods, there is something of substantial and enduring which we may not neglect if we would not create an hiatus in our systems. Again I cite Professor James:¹ "I believe that the claims of the sectarian scientist are, to say the least, premature. The experiences which we have been studying during this hour (and a great many other kinds of religious experiences like them) plainly show the universe to be a more many-sided affair than any sect, even the scientific sect, allows for."

Whether we, acknowledging that we owe to modern science much that we hold dear, are to lie down satisfied with the unmodified, materialist attitude or are to gird our loins with the girdle of ancient animism, bordering, as it does, on magic, superstition, and witchcraft, is today a most proper question. What here and now should be our conscious attitude: static or dynamic? Stagnation is complained of in psychologic and biological circles. The history of thought concedes that new infusions of ideation and advance of knowledge have ever come from poetic inspiration, which has then, as the result of an imperative sequence, sought definiteness in the speculations of physics. The ultimate appeal to weight and measure has always been preceded by sharp disputes about imagined

¹ *id. ib.*

fluids and essences. This supermethod is the most valid and matter-of-course of all: I mean appeals like that from "fluids" and "essences" to weight and measure. Methods vary with milieux. One citation from Plato's *Sophist*, will serve to show how ancient is the quarrel about materialism:¹

"Stranger: We are far from having exhausted the more exact thinkers who treat of being and not-being. But let us be content to leave them and proceed to view those who speak less precisely; and we shall find as the result of all, that the nature of being is quite as difficult to comprehend as that of not-being.

"Theatetus: Then now we are to go to the others.

"Stranger: There appears to be a sort of war of giants and Gods going on among them; they are fighting about the nature of essence.

"Theat.: How is that?

"Str.: Some of them are dragging down all things from heaven and from the unseen to earth, and seem determined to grasp in their hands rocks and oaks; of these they lay hold and are obstinate in maintaining that the things only which can be touched or handled have being or essence, because they define being and body as one, and if anyone says that what is not a body exists, they altogether despise them and will treat of nothing but body.

"Theat.: I have often met with such men and terrible fellows they are.

"Str.: And that is the reason why their opponents cautiously defend themselves from above; out of an unseen world, mightily contending that true essence consists of certain intelligible and incorporeal ideas; the bodies of the materialists, which are maintained by them to be the very truth, they break up into little bits by their arguments and affirm them to be generation and not essence. O Theatetus, there is an endless war which is always raging between these two armies in this ground."

As outcome of the war of the ancients about the seen and the unseen, whatsoever peace may have been patched up or whosoever may have carried off the palm, they have not absolved us moderns from descending into the same old arena. There has been, of course,

¹ Jowett's *Plato*.

a decided change of atmosphere between then and now. We all are conscious of it, but are hard put to define the transformation and the new prescription of green goggles replacing purple. Chronologically, the change manifests itself with the rise of Christianity. But what was Christianity? The sweetly combined spirituality and spiritualism of Jesus went far toward the abolition of the old animism, replacing it with a higher type. But the young Church militant demanded a temporal basis, which could only be supplied by reintroduction of a modified animism; while our Germanic ancestors were infusing into the Western world a crude, aggressive, spirituality, crasser than that acknowledged of yore in Memphis and in Rome.

Science has succeeded in overpowering also the later animism, and unquestionably stands today in a commanding position. If we examine ourselves, we perceive that we are a thousand times more objective in our attitude toward the world and more intense in our consciousness of our individual selves than were the ancients. We are to that extent new and different men. While we understand their language fairly well, even a Cicero landed in our provincial Lincoln today would take some time to adjust himself to be a modern person, if ever he could. Our objective attitude toward disease would be an obstacle to understanding our medical terms; the same would hold true of mechanics and almost every other activity. Our continual clatter about laws, principles, and systems would call for deep study, and when finally understood, would lead the greatest man of antiquity into exaggeration. It is proper for us to take account of stock, and to ask whether we should not cultivate a habit and a faculty of losing occasionally the distinction between the ego and the world, and thus by galvanizing into life again our dead selves, of lifting a corner of the veil which curtains the unseen.

The dogmatic wars of the Christian world have been much more bitter than those of the ancient, because of the common state of mind among the latter already alluded to—their simple faith in animism. There was little war then between gods except as the nations appertaining to them happened to be at war. And even

then the pantheon grew, because the victors, while they may have executed the prisoners or exterminated whole populations, always took home the captured gods, which were looked on as good medicine.

Apparently, the later Germanic reinfusion of animism took on its sinister aspect only when it became poisoned by a degenerate ecclesiasticism. Carl Pearson, in one of his well-documented essays, informs us that the witch of western Europe and of the American colonies was first simply the queen of one of the little, two-by-four kingdoms, each the size of a ranch, which, in antiquity, covered the Germanic Northwest territory. As the political institutions and status changed, she became a good fairy; and only under the trying ordeal (I had almost said "debasing") of a nascent objectivity and self-consciousness and of the new science did she descend to Inferno and take with her the thousands and thousands of martyrs and other victims of diabolism. The remedy, however, was found in a further consistent, if drastic, bolussing through the new science; and our only question is whether science may not be overdoing the matter and whether complete liberty of fruitful thought is not through reviving discussion along the lines laid down by Socrates and Plato, but somewhat shoved into the background by Aristotle. In a word, in spite of the unparalleled contributions of Aristotle, we need our Plato still.

In that cultural process of putting new verbal wine into old dialectic bottles, to which I have already alluded as the eternal fitting of words to things and of things to words, and upon which depends so much our progress in civilization; while it would be unfair to say that the field has been narrowed, for the unseen will always verge into the infinite, the achievements of science have unquestionably introduced a definiteness unattained by any materialism of antiquity. The microscope has called into service an army of devoted watchers and inspectors, and it is an encouraging sign when a leading professor of biology opens his mind and his heart to give his estimate of the vast endeavor (aside from the creation of our material civilization) to found our eternal faith upon the use of a tool which merely prolongs one of our senses.

Whether science is to continue indefinitely its devotion to weight and measure or is rather to encourage an era of free speculation in neglected psychological phenomena, with due regard to the truth liberally entertained; and again, whether, in the course of the same searching out of ways and means of progress, and of leading upwards, toward comprehension of each separate shot of the movie film in motion and then of all together, science is to acknowledge herself to be nearing the verge of her usefulness, which would mean, the verge of the mechanical conception of life in general; is, I take it, what Professor E. B. Wilson set before himself and unfolded to his hearers in his lecture a few years ago, at Yale, on "The Physical Basis of Life."

Wilson says that the cell-structure of protoplasm in a way can be accounted for. Minute scattered bodies appear in the ground substance to form it. By increasing the magnification we see more and more bodies coming into view. One might as well be looking through a telescope. The process of disclosure continues until it is arrested, for lack of a tool for conveyance of vision, by a magnification not reaching below the length of the light-wave. Some of the new bodies are derived from the mother cell, but a large number "take origin in these most minute granules that lie near the limit of microscopical vision and seem to arise *de novo* in the hyaloplasm." But such an assertion verges on scientific heresy. The coveted finality is a *lusus naturae*. The molecules of proteins and other inorganic substances are probably smaller than the light-wave yard-stick, therefore, below the horizon of our present high-power microscopes there exists an invisible realm peopled by a multitude of suspended or dispersed particles, and one that is, perhaps, quite as complex as the visible region of the system with which the cytologist is directly occupied.

The above paraphrase from Professor Wilson informs us, in substance, that improvements in the microscope will never enable us to view directly everything in the cell for the simple reason that a limit is placed, not by the imperfection of man's tools, but by what might be mistaken for spontaneous generation. If we look upon the light-wave as nature's infinitesimal yardstick, then it is plain

that nothing shorter than the yardstick can be measured; for we must abandon the analogy to the yardstick when it comes to feet and inches. *Ex hypothesi*, the light-wave is not so divided, or if it is, the divisions cannot be read. A limit to our observations is thus acknowledged by science. It is doubtful, however, if ocular demonstration has received a definitive arrest.

Listening to a lecture by Dr. Ernest Walter Lindstrom I understood him to say that the genes of the egg are now taken to be the original, immovable components of biologic character very much as the *quantum* jumps of the electron in its orbit, forming chemical elements, are eternally fixed.

On the route toward these limits, weighty, incidental corollaries have been solidly established, chiefly, however, of utilitarian application. The theory of the expansion of gases has been extremely useful in the era of steam power; the whole wave theory or undulatory theory, in its applications to light, heat, and electricity, has produced a new age of electricity, leading to an intenser life among men, and to acuter problems of distribution of the social income and also to international problems arising from the unexpected spreading and prevalence of war, and furthermore to enormous profit for surgery, medicine and, above all, hygiene. Thus we get an inkling of the cosmic place and standing of an utilitarian system—which, for a space, found its lower barrier in the length of the light-wave.

Science justly disclaims utilitarianism. *Per se*, science is abstract and non-utilitarian. Science rests at bottom, as ever, on a metaphysical basis. Nevertheless, the barrier between the visible and invisible, though locally changed, still exists. The great unknown is nearly as great as in the days of Lucretius and Democritus. No modern hypotheses, however scientific, have surpassed theirs in boldness. We are spiritually living on the fruits of their labors. Our reasonings about the invisible and our attempts to convert the unknown into the known or quasi-known must therefore follow along the systematic paths broken in by them. In other words, we must form some idea of the process of nature by general reasoning as to its continuities and discontinuities, as to

its habits of going ahead and then of suddenly breaking off, of its need for contrasts as well as for resemblances; and we must further consider whether that nature, as it stands, is wholly or only partly within us. Our aim is to place man in nature, not only as a species and type but as an individual. It is plain that limited as is our direct vision, even with ultimately artificial or natural tools, we can offer at most only hypotheses, and must arrive even at these by observation of the limits of our present, actual, experienced scheme separately from neighboring, hypostatized, or suggested schemes and environments.

Professor Wilson inquires also whether the egg discloses anything new, or whether all life is just one original cell, indefinitely repeated. He fails to find in the egg the pattern of any structure to be elaborated from it. How could this be otherwise, when we descend to the protozoa from which all organisms are built? The pattern comes in, if anywhere, later in the evolutionary series than the protozoa. Otherwise they would be embryo or, anyhow, potential zoölogies by themselves. Endobiology or the theory that the microscope can find in the egg the plan of creation thus receives its death blow.

Is not the world created out of formless void? "And the earth was without form and void." Have we here a poetic prefiguration of biologic truth? The cell is a self-sufficient little world and its submicroscopic constituents must therefore lie close to the power that first infuses form, that gives direction, appearance, scope, meaning, and purpose to life. I am here freely embroidering upon Wilson and dreaming what he did not feel warranted to say. The ingeference of the invisible is here stronger, more important, and perhaps more general, elementary, and universal than at later points in the career of the created individual. As it rises into regions of definiteness, visibility, and form, the ingeference does not, indeed, cease: It continues in a more personal way, like to like. At the crown of the series of formal developments stands the individual, man. We glimpse the enduring, cosmic personality ever hovering over its creations, its children.

If we choose to adopt a modified form of dualism, which recog-

nizes the failure of biology hitherto adequately to account for either the forms of life or the central energy, not to speak of its origination, our imagination is not much richer than that of the ancients. We go so far as to hypostatize a good dash of modernity into *our ghosts*. They wear dress suits in lieu of shining bucklers. Your modern, accepted, visible personality, they say, is generally supplied with one or more corresponding, unseen, incomplete personalities. Whether the latter are, at length, detached and float off from the dying or are of independent paraphysical procreation, or both ways, is another matter; at any rate, there they stand on our hypothesis, enlarging, as we do, without permission, in a way most disagreeable to the real man of science, upon his own biologic theories woven, in turn, from what he sees through his ultramicroscope. I am thinking of the divided egg, of the caterpillar and the butterfly, *et hoc omne genus*.

Along the line of undiscovered causes of fission or reduplication and further creation it is interesting to note the following:

"A part of the egg of a nemertine will develop as a small but perfect whole, a fact which points unmistakably to the conclusion that the fundamental pattern of localization had not yet been established in the oöplasm at that time." Epigenesis is indeed a hard nut for the materialist to crack.¹

"In other words, from the cosmic point of view, the atomic theory is worth no more than it was 2000 years ago."²

The last refuge of the microscopist all a-tremble with the passion of cause-and-effect is to infer that the "whole cell-system may be involved in the production of every character."³ The word "involved" partakes of the indefiniteness of the hypothesis. Why not give up the chase after causes and conceive of the microscope as a tool for disclosing art in nature, just as we use an opera glass at the theatre? But Professor Wilson is, as one would expect, not ready for that.

The biologist therefore sticks to the mechanistic principle because he knows only the mechanistic method. And, in truth, taking the word "mechanistic" in the large sense in which Professor Wil-

¹ P. 40.

² P. 45.

³ P. 44.

son would employ it, I can see no other experimental method. "Experimental" and "mechanistic" are here used pretty nearly synonymously. Starting with mechanics properly so-called, the analogies to it pressed in so thick and fast, and the cases were so little differentiated one from another, that the term found itself on a veritable toboggan slide, till it reached the bottom of any possible structural vestige, however tenuous and unsubstantial. The rhetorician left it overnight among the woods and metals of industry; but later awoke to find it toying with the cells and molecules of the laboratory. So let it rest. It is easier to fix our thoughts than to fix the use of a word.

I take it that the important thing for us to notice in this authoritative deliverance, is not the use of a term, "mechanistic," but the limits that seem to be set to our knowledge. For I am as persuaded as is Wilson that in our present surroundings we cannot really know what we cannot test and prove by weight and measure. Those are the tests germane to our conditions of life. If we seek to employ other methods they can be at best tentative or speculative. Dr. Wilson declines to enter into that way. He is quite right. It would be a public loss were he to do so. But would it not be a further public loss were there not some camp followers, or, better, some irregulars to act as vedettes, as scouts, as messengers, as purveyors, and ready to lay down their reputations for a false trail or a random shot? The men I am speaking of beat the bush of the unknown, scan all possible routes, and venture a shrewd guess as to whither leads the likeliest opening.

To return to the trail of limits of methodical activity. There are, as Wilson insists, macrolimits as well as microlimits. Let me quote youthful notes on the calculus (furnished by Professor W. E. Byerly). P. 116, I find: "In other words, the limiting value of the velocity acquired by a body falling from a distance to the surface of the earth under the influence of the earth's attraction, as the distance of the starting point is indefinitely increased, is $2\sqrt{gr}$ (in which r = radius of the earth and $g = 32$), and our required velocity is nearly seven miles a second." If now with our calculus we satisfy ourselves that bodies can never fall faster toward the earth than 7 miles per

second, in other words, if there is an inherent limitation on the acceleration due to the operation of gravity, may there not be correspondingly distances either from which bodies do not fall or even where there are no bodies? While I do not offer this inference with any confidence, realizing that its application to the farthest stars might conceivably increase rather than decrease the universe, the rule thus inferred does make one wonder whether each star is, in some sense, to be taken as the centre of its own system, relatively independent and limited. The spread of our knowledge of limitations increases the probability of existence of independent environments adapted to population.

It is not that there is nothing outside of the limits of microscope and telescope but rather that such limits exist for *us*. The most familiar things and relations and those which we are most accustomed to cling to as rocks of ages—all, all, may be restudied and restated as conditioned, as changeable, as merely belonging to some given order or system, without prejudice to the independent existence of other systems. As a matter of pure logic, our knowledge is to be regarded as either *à priori*, deductive, intuitive, and necessary, or as *à posteriori*, inductive, sensual, and relative. It would almost seem that everything which to us appears to be absolutely and logically necessary takes on the sense of relativity, temporality, and experiment so soon as we attain to a new vantage ground. We may choose to call this irresolution of nature's God, "the higher criticism." To attain to that we must enter a new world. By reflective and reflex labor we adapt ourselves to a completely new set of conditions and we emancipate ourselves from the old, retaining only a certain liberty of recall, for we are loth to abandon our old formulae, which we had found so helpful.

The unattainability of essential knowledge through merely experimental methods founded on a naïvely constant environment has nowhere been more clearly stated than by Henri Poincaré, in his studies on the methods of the exact sciences: "The axioms of geometry are, then, neither *à priori* syntheses nor facts of experiment. They are conventions; in choosing among all possible conventions, we are guided by facts of experience; but our choice is

free and is not constrained by the need of avoidance of contradiction. Thus the premises can be rigorously true even when the laws of experience which led to their adoption are but approximations.

"In other words, the axioms of geometry (I am not speaking of those of arithmetic) are only definitions disguised."

This seems very much like saying that our severest knowledge depends upon our "point" of view. Wonderful logic imbedded in the constitution of language! For the "point" of view is the point where fortune has placed us. We do not create that. We are either born to it or we climb to it; we do not create it. We find it. I am speaking of the individual man; not of what modifying effect on environment may go along with social coöperation, still less of the contribution of the individual toward modification of environment. By far the greatest contribution of the individual toward progress is in the modification of himself.

On the difficulty of appreciating a fourth dimension, Poincaré has to say:

"For us who have been educated in and to the present world, if we were rudely changed to that new world, we should experience no trouble at all in understanding it by application of our existing notions of Euclidean space. Conversely, if those beings were transported hither, they would be obliged to explain our phenomena by non-Euclidean space.

"What I mean is, by a little effort we could do it just as well. If one wanted to spend his whole life at the task, one could perhaps get some adequate idea of the fourth dimension.

"The third dimension is disclosed to us in two different ways: by the effort of accommodation and by the convergence of the eyes.

"Doubtless these two indicators always act together in harmony, there is a constant relation between them, or in mathematical language, the two variables measuring these two muscular sensations, do not seem independent to us.¹

"But we have here, so to speak, a matter of experience. There exists no necessary objection to our supposing the contrary, and if

¹ *La science et l'hypothèse*, p. 68, my translation.

that occurs, if these two muscular sensations vary independently from each other, we have to take into account an additional independent variable and our perfect visual space will now appear to us as a physical continuum of four dimensions.”¹

In justice to M. Poincaré, I must insist that he is in no wise interested here (or elsewhere so far as I know) in the problem of immortality: he is simply offering a mathematician's contribution to the analysis of the idea of space. He shows that it is not a necessary idea but is dependent upon our organs of sense and their affections. (cf. p. 74). Thus he says (p. 83): “If geometric space were a form (*cadre*) independently impressed on every one of our separate presentations, it would be impossible to obtain an idea of an image lacking this form, and it would be impossible to alter our geometry.”²

He then proceeds to illustrate by the hypothesis of a world shaped like a sphere, of an absolute zero temperature at the surface growing evenly to great heat at the centre, and where the things and people contract in size as they approach the surface but expand by a fixed law as they travel toward the center. They would think their world infinite, as they would approach zero as they traveled toward the outside. They would invent a non-Euclidean geometry. “Thus, creatures like ourselves, who were brought up in such a world, would not have the same geometry as ourselves.” The difference would be purely the result of experience. Our identical selves, moved to other conditions, would be adapted to them. The human being is capable of comprehending and thus, so far as his innermost nature is concerned, of living in other environments.

“Experiments have nothing to do with space but with bodies.” While experience tells us what geometry to choose, it does not follow that experience is the cause of our knowing geometry; knowledge in this sense is not experiential.³

“It has often been affirmed that if one person's experience does not make geometry, the same does not hold true of inherited experiences. But what does that mean? Will they tell us that we cannot demonstrate Euclid's postulates, but our ancestors could do

¹ P. 105.

² id., p. 72.

³ id., p. 83.

so? Not at all. We should affirm that by natural selection our mind has adapted itself to the conditions of the external world and has adopted the geometry most useful to the species; in other words, the most convenient. This is quite in accord with our conclusions: geometry is not true, it is profitable.”²

Thus Poincaré locates the truth as we generally conceive it, close to normality, and this normality can neither be a deduction nor an induction. It exists. However, the inquisitive scholar is never satisfied with nor liberated by such an answer. What is that which is neither deduced nor inferred from experience? The answer comes that it cannot be furnished by the mechanism of logic which seems to be almost a physical function of the physical brain. The recourse of men who have run across this difficulty has been *to hypothesize an unseen body and quasi-brain which should enclose the formulae for all standards*.

It is true that this hypothesis only pushes the difficulty one step further away; but if we are so doubly constituted, is it not well to know something about that? Such knowledge may perchance lead to experimental proof or disproof. At least, it will encourage a further series of hypotheses. They may run along two lines: either the norms from which we judge are derived from experience or not; that is to say, either they come through the brain or they do not. But it is agreed that we are on the search for a normative faculty; and this we cannot find in the brain, which knows only that which is imperfect.

The sum of imperfections cannot, urges Poincaré, create perfection. But perhaps it can. In the latter case, of what use is the superbrain we have imagined? Science says, “Of no use.” But even this is not definitive. If we need it, to complete our theory of immortality, we can assume its existence. The super-brain is a simple notion, and a very effective one. Such a brain would enclose the normal side of our personalities, our characters, our sensibility about these things, our memories so far as impressed through them and not obstructively humiliating. And although experience does have a part in establishing our characters and souls, there is evi-

² id., p. 109.

dently something else, a something which furnishes these formative powers, and which operates more specially through the superbrain.

Of mysteries there is no end. To him who believes in immortality it is evidently simple to make some sort of a theory to fit his belief. Why not avow this openly? Especially when it is perfectly obvious that the materialist makes up a system to fit *his* belief. For, on the assumption of immortality, the visible brain would be a very simple organ, with the power chiefly of making logical inferences and of putting things in order—of taxonomy. Logic and classification are really one and the same operation. Objects are visualized and they are first compared as to size. Either they are alike or one is larger, the other smaller. All other comparisons, even the most sublimated, turn on the analogy of gross size. The question is always, which is that smaller thing to be included within the larger? Thus, as stated above, logic and classification are the one simple function of the visible brain. It is an automatic scales and yardstick. It has sensitiveness but no appreciation of what it does. The real appreciation belongs to an invisible double. The absence of all trace of humanity, perhaps even of life, from the visible mechanism is only too evident when we descend to the beginnings of a new life, to the germ cell, and to the union of the gametes of the two sexes.

In his search for spirituality in science, Poincaré proceeds to show that the *principles* of physics are matters of definition, not of experience: "The law of acceleration, the rule for the resultant of forces, are they only arbitrary assumptions? Assumptions, yes! arbitrary, no."¹

Poincaré proceeds to state the supposititious nature of all materialistic hypotheses:

"Thanks to a well-known theorem of M. Koenig's on articulate systems, it could be shown that everything can be explained in an infinitude of variety of ways, after the fashion of Herz or again by central forces. Doubtless it could as easily be shown that everything is to be equally well proven by simple blows.

"To do so, however, we must not be satisfied with vulgar matter,

¹ *id.*, p. 133.

that which appeals to our senses and of which we can watch the motions directly.”¹

“The old fluids, caloric, electricity, etc., were abandoned when it was discovered that heat is not indestructible. But there were other reasons for that.”²

“We invented ether in order to escape transgression of the accepted laws of mechanics.” (e.g., theory of light.)

It is safe to affirm that our masters of mechanical science, in the largest and most experimental sense of that term, are inevitably conducted squarely athwart the problem of the material and of the invisible or, as Plato called it, of the many and the one. Nor have they ventured to improve upon his answer. Poincaré apparently adopts it. Our science springs not from the brain but from the mind, not from the visible-tangible but from the invisible-intangible. Plato’s treatment has not the present, liberating force of an experimental solution. But it lasts longer. The pronouncements of the great fathers of science are today going glimmering faster than are those of Plato. The former blend into a series of restatements through which science is kept alive. But the problem of the one-and-many is always with us. Our observation is vastly greater than was his, but the problem is just as great in presence of the infinite.

Since this problem is truly essential, it makes little difference when or where it is entertained. Naturally the philosopher of today can handle it best in the light of the observations accumulated up to today. But he who is only versed in the “knowledge” of fifty or five hundred years ago is just about as well equipped for its solution. However, at different epochs, it assumes different guises. The clergy have ever been our ultra-conservatives. The rise of the sciences, especially of geology and of paleontology, seemed blasphemous; but then, the heat of the head-on collision having hardly begun to cool, some rash, English physicists wrote a tendenceful book to show that, while they rejected any and all pretensions to “spiritualism,” then disturbing receptive as well as unbalanced minds, nevertheless, it must be admitted, that, in the nature of things, there was nothing necessarily repugnant to the science of

¹ *id.*, p. 197.

² *id.*, p. 199.

physics in the idea that life substantially as we understand it should persist in other realms, worlds, or environments—choose your own epithets.

Balfour Stewart (1828-1887) and Peter Guthrie Tait (1831-1901), eminent English physicists, brought down the wrath of the clergy for such opinions expressed in their book on "The Unseen Universe" (9th ed. 1880). The clergy seem to have taken the general ground that these matters having been settled by the councils of the church in remote times, were not to be touched again. The factitious breaches between Catholics, Anglicans, and Dissenters were easily closed in face of the assumed general attack on crystallized religion—crystallized since the Council of Nice, some 325 A. D. or 775 years subsequent to Plato. I say "assumed" because the clergy were oversensitive and believed that they were attacked more viciously than they were. Perhaps it is more galling to be ignored than to be attacked. But science cannot be exonerated from ridicule of doctrines if not of persons. The antiquity of the issue satisfactorily foretells the impossibility of a final victory on any side.

Stewart and Tait explain that science really teaches us to believe in an unseen universe which is spiritual and full of life. (p. 5.) If there is no immortality, that is not because science should make any objection to it. (p. 6.) We are not likely to know what is the immortal frame that survives death (p. 8). However, there is something in the great beyond which is closely related with the human, individual consciousness (p. 76). The miracles of Christ were in conformity with physical law, only Christ sustained a different relation with the universe from men. (p. 90.)

They go on to illustrate how intelligence not associated in our thoughts with force, could bring about manifestations of it:

"Suppose demons to let in through a partition only swift atoms, and out, only slow ones. There would be a greater pressure soon in the *swift* compartment, the partition would move, and work would be done. (p. 124.) 'Thus a group of particles originally incapable, without external assistance, of doing work, may be render-

ed capable of doing work by mere *guidance* applied by finite intelligence.'

"We assume that the visible universe has been developed out of the invisible. The former appears full-fledged with its own laws of action." (p. 125.) But the invisible retains a connection and power of affecting the visible. The energy which the invisible may claim is requisitioned from the visible, once it has been established there. (p. 198.) Energy is probably not wasted in outer space but is utilized in the invisible universe. (p. 199.) This theory agrees with the declarations of the Apostle Paul: 'There is a spiritual body.' 'If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' (2 Corinthians, V., p. 203 cf. 210.) It is of the nature of individuality to live forever in the conditioned, that is, never to pass the limits of a comprehension or mental faculty such as we possess. Immortality would follow from this state of affairs. It is foolish to suppose that we could ever understand the Infinite, and thus become ourselves divine.¹ Life, again, therefore, must partake of the unseen, even in its structure.² All this points to the fact contended for by science that life originates in the lowest material forms.³ But it cannot originate in the visible universe alone.

"In fine, we maintain that *what we are driven to is not an underlife resident in the atom* but rather to adopt the words of a recent writer, *a divine overlife in which we live and move and have our being.*"

The reversibility of the perfect engine whereby the expended power may be so applied as to store up again the original power which may be developed anew by simply turning the engine backward, is made an argument for immortality: the beings of each stage of development would be motivated by a reversal of the process which motivated them in the prior stage.⁴

¹ (pp. 217, 218).

² (p. 233).

³ (p. 233).

⁴ Parallel suggested in psychic experiments by raps *upwards* on the bottom of the table, or *inside* one's mouth, by reversed or *mirror* writing, by *penetration* of solids by solids, of sealed *knots* untied, of *missiles* which rain

The spiritual impulse which suggested the forward looking argument of Stewart and Tait was not confined to their controversy with conservative clergymen. In a social world, in each of its departments, the contest is always on some definite, isolated margin or topic of common interest. At least there is ever at the front a word, a phrase, a formula for contention. This is palpably true of the department of politics. It is not the president nor the minister of the day who makes the issue. Issues arise apparently spontaneously, out of the social body. It is not for the statesman to make one but to sense it and to define it. Similarly, in the spiritual department, do the issues arise within the social and moral body and are forced upon the world of thought which, in turn, finds its mission in appreciating these issues at their true worth.

At the beginning of this chapter, it was shown that the appeal to invisible powers constitutes the earliest records of literature. The labors of science have been unavailing when wrongly applied to the damming back of appeals to the invisible or of activities consciously or unconsciously linked up with repression. But science persists in chasing the will o' the wisp of an ultimate thought-plasm. While this ambition will never be gratified in any thorough-going sense, it is this very will to take by storm the heights of psychology which is driving science in the right direction and which is inducing it to spread so many useful blessings on the way.

The separate psychic life of *society* is vast but may as easily be overrated as is the materialistic. If we are to contrast those social trends which make for the "one" with those which make for the "many," we are at a loss to know where to draw the line. Much will depend upon the time element; for in eternity there is no doubt but the psychic is to be identified with the permanent. Historically considered, the religious department probably takes the first place. In it are to be included not only theology but revivalism and even diabolism in its manifold forms, among them those which evi-

without hitting anybody. While the hypothesis of the reversed has been abandoned since the adoption of the second law of thermodynamics, it may still be permissible to apply it by way of illustration.

dence the spirituality which the masses experience in absorbing the truths of science, when their subjectivity boils over, as it were, bidding defiance to the objectivity of science.

More subtle, and for this reason perhaps more far-reaching, is that appeal to the invisible which we find in poetry and romance, which originally, like every other department, integral of religion, is become quite different if not quite distinct. Poetry came to adopt metre and even rhyme, symbols of its irrational nature, and fit introducers of the moral truths and cosmic aspirations which it disseminates. Thoroughly irrational also appears music, giving joy, hope, and consolation arising from nowhere that we can see. Poetry and music are perhaps the things that bulk largest in our lives. Their mechanism is surplus or subordinate.

Rationalists explain their development historically from more and more primitive themes. To materialize and rationalize music, however, is petty business hardly worthy of a man of sense. The debunking of our joys is a meddlesome sort of work. To trace back forms is one thing; to account for the basis of the sentiment is quite another. And if we follow the steps of a Poincaré, we must believe that the whole foundation of our science itself and of our modern utilitarian civilization, a civilization of numbers, in many senses of the word, rests upon forms and notions for which we can give no possible explanation. To those that seek shall be given explanations not sounding in or through the trite conventions.

It is gratifying to learn to what extent naturalists have withdrawn their assent to the exaggerated claims of materialists, utilitarians, and rationalists. It is not many years since the theory of adaptation of means to ends was thought to satisfy every legitimate longing of the human soul for knowledge. On this basis, an answer had been mustered for every inquiry. The followers of Darwin, narrower than their master, had grasped his method without its scope or real spirit. No one can deny that studies along these lines have been of immense advantage to the race, for they are everyday helping us out of our troubles financial, political, social, hygienic; they are showing the possibility of a model world, of a heaven on

earth, if only the soul of man can be enlarged to fit its opportunities. Let us conjure up a few of these rationalistic stopgaps of knowledge:

The eye was evolved because there happened to be certain spots in the coloring of the covering of early forms of life.¹ These spots became sensitive to light, etc., etc. Contrast this with Professor E. G. Conklin, *The Direction of Human Evolution* (1923), 225: "Our explanation of the origin of eyes may be that they are due to mutation and natural selection or to the inherited effects of use and disuse, but in either case we do not explain the fact that eyes were potentially present in these causes. We have merely shifted the problem from the fitness of results to the fitness of the causes of those results; and in spite of Darwin and his great theory it is still true that no Newton has yet arisen to make even the production of a blade of grass comprehensible, according to natural laws ordained by no intention."

Thought and the whole of the spiritual life are sufficiently and solely explained, says rationalism, by the reaction of the nervous system to the environment. In other words: Thought=Reaction. We are not here asking, why nerves? nor why environment? Side by side, the body with its nerves were built up by necessity for food and by struggle for survival, in ways too familiar for repetition. This process continued until, *ideas being incidentally created*, reaction continued independently to these ideas, just as the body had previously conducted itself toward the outer environment, until the whole spiritual world came into being. Very true.

If the materialists would only concede a real, dualistic, materio-spiritual world, I should not quarrel with them. But they are scared by their own bogey: That would be a "soul," they say. "We did not foresee that nor cover it in our original calculations." Therefore they call it anathema, and stay satisfied with one world labeled of matter but which is properly neither spirit nor matter, but hangs in suspense between heaven and earth, lost to both and to trust in itself.

¹ While this illustration of evolution has been abandoned, still the fact that it was so long entertained makes it perfectly apt.

All our ideals, such as those of love and of the family, of morality and of the state, are ideas in the nature of genial and protective hallucinations, say the rationalists. There is nothing substantial about them, except that, so far, man has been unable to get along without them. Those who accept them have surrendered intelligence at the behalf of convenience, utility, and "survival," or earthly prosperity. It is plain that men thrive chiefly as they cultivate the social virtues. Hence clearly these virtues are to be attributed to the gradual contest, attrition, and ultimate coöperation of human units through untold centuries until social conduct has become deeply impressed upon the brain, in all of its ramifications, and it is become a little universe. Indeed, if we can conceive of a God at all we must identify Him with society. This is rather a small idea of God. Even the Bolsheviks do not listen to the organic god, Society, but act very dogmatically and arbitrarily toward him.

If one be not challenged to search for final causes, but be satisfied with the domain of efficient causes; utilitarian ethics, government, politics, and even art and religion are neither stupid nor contemptible. It is most interesting and often extremely advantageous to learn how the horse came to be solidungulate, how the two buttocks gained their locations on the back of the topcoat, how languages evolved from a simple exclamation at the rising sun, how marriage arose from capture, how the gens sprang from the family, and the nation from the gens, how criminal law can be traced back to duel and ordeal, how women waxed too extravagant to permit the continuance of polygamy, and how religion had its origins in fear and fetishism.

In the sordid recital of rationalism, no ideal comes in for deeper perversion than that of heaven. Many of our smart, up-to-date clergy are delighted with an utilitarian heaven. It is not impossible that much of the anathema thundered by our contemporary Fundamentalism against Modernist religion is due to a dim perception of the twist in the rationalist mentality which I am endeavoring to unwind. In the degenerate days of Rome, there was crying need for some way in which to rivet man's thoughts to ideals of purity

and honesty. Religion heretofore had sent the dead to Erebus. Christianity took over and magnified the principle of immortality, but adopted a polar ¹ abode in the skies where outraged humanity should receive compensation in the form of the ideal life which was become impossible on earth. This apparently fanciful conception is meat to our modern rationalists. They only needed to show how necessary an agent such a conception was in the reconstitution of the world. It was necessary and therefore it arose naturally in men's minds, just as the ideas of God or of the state or, perhaps even, the idea of a triangle or of an ellipse arose, to found our illustration again upon Poincaré. So much for the genesis of Heaven.

But your rationalist is not done with Heaven yet. In an age of rationalism and of agnosticism, when men at large have been disabused of their naïve, spontaneous beliefs, there survives a very useful application of the term. Really all the contents of heaven lie right about us, here below. Are you not satisfied with the grandeur of earthly scenery, the beetling cliff, the roaring torrent, the pleasant dale? Taken at their best, our plants and animals offer in loveliness all that could be desired. Further, the savage ways of men are become so mitigated, the sore places of humanity are so crusted over by law and convention, that many communities, and especially many circles within our communities, those forward in piety and in good works, afford an intercourse quite ideal and approximating to a divine republic. If we still suffer from wars and diseases (some unknown to the ancients), betrayals of trust, vulgar crimes and red light districts, we also have a bold cohort of pacifists, of benefactors, of men of art, of science, and of philosophy devoted to social service, and the greatest feminist movement of all times. A man born to good luck may literally live in heaven, and a man of strong body and clear mind may win much of heaven without the use of aircraft or necromancy.

Heaven in this utilitarian, if also poetic, usage is become so attractive a thought that to many minds (who, I must say, are not overdiscriminating,) it answers all the objections aroused by the more materialistic aspects of utilitarianism. Men do not profess to

¹ Think of mirror-writing, of upward raps.

be satisfied with it, because they do not wish, in so many words, brazenly to oppose the utilitarian to the naïve conception, but they act as if satisfied, and that is enough for our inference that they are satisfied.

Whether heaven be really on earth or in heaven, it is not an isolated, unrelated idea, but is the end of a series of conceptions of *milieux* or environments which human reflection has been impelled to extract from experience because of a profound impression that they fit into an actual world and hence possess the highest sanctions of reality. An infinite number of systems may be conceived to fit any environment, says the German mathematician. A system which works offers the highest sanction of reality, says the pragmatist. Therefore a true world may not be the one which first presents itself to our eyes and other senses, but it must be a world in which we can work. Set me down in a beautiful landscape and what can I do with it? Even if an artist, I must have brush and colors; or if a poet, I must have pen and paper and considerable knowledge of letters; and if I will fain utilize yonder rapids for a mill, I must be already an engineer and must have abundant capital at command. In each case, I must live in a different world, literally an unseen world, and yet a most complete and highly organized world. If an utilitarian clergy is justified in bringing Heaven to earth, why am not I, the spiritualizing pragmatist, justified in, as it were, bringing earth to Heaven?

It is true that these various worlds or environments are more or less materialistic; that is to say, many of their constituents are visible and tactile. But others are not. The engineer first calculates on power and machinery. In all this he has nothing to do with an actual machine, but only with the normal and typical machines of Poincaré and Plato. They exist nowhere but in his head or in some other place with which he is, perforce, invisibly hitched up. The power-site, the buildings, the machinery, and the product are tangible. But the capital, in any true sense of financial power, is invisible; and invisible also are the satisfactory sensations of production, fashion, or even of nourishment obtained from the consumption of the product, and, above all, of faith in the future.

The economic value of the finished goods may justly be defended as invisible. I may go further and divide my engineer into financier *and* engineer. The former has solely to do with values, intangibles. He exists in a visible world only as a consumer. And consumption is so varied in expense and quality that consumers fall into groups who never see each other. The moving-picture has evoked a class of families living in a couple of rooms and a Ford, who regularly attend the "movie" three times a week, but never the legitimate drama; whereas many better financed families attend only first class musical and "legitimate" dramatic entertainments. Of these two groups, none of the members of the one ever meets with the other, except incidentally and perfunctorily. I am now speaking of persons of the same nation and bound together by national and racial and community ties. Economically, they may be closely attached through contracts of sale, of service, of agency, or other contracts.

But what shall we say of the diverse races of men and of the primitive men still scattered over the face of the earth? It is true that the material and spherical fashioning of the earth has bound together men and their races upon a basis of a material visibility. To one speaking largely, however, the invisible scheme is by far the vaster. We possess no means of knowing where it begins or leaves off. We can only indulge in surmises. Those who seriously tackle the problem of the invisible have been unable to deny the possibility of its teeming with life analogous to our own. On the other hand, those of a sceptical turn of mind stop short of elaborate inquiry and agree with Professor N. S. Shaler who, in one of his moods, declared that life on earth was an accident and that all the organic life on it would blanket it only two feet deep; and moreover, that that was probably all the life in the universe anyway.¹

The fact that our tropical method of thought places an imaginary Heaven in heaven which our hard-headed rationalists assert belongs wholly on earth, by no means proves that there is no Heaven in heaven. We cannot state definitely where the series of invisible en-

¹ A. S. Eddington, *The Nature of the Physical World*, p. 178, does not disagree with Shaler; but read the former's *Science and the Unseen World*.

vironments stops. That there are many visible instances of near-perfection and of divine harmony does not argue for the non-existence of more numerous invisible instances. This conclusion would seem preferable to those persons who, with Stewart and Tait, believe that this is an universe of continuities, from which it is fair to argue that good must be followed by better. That there exists one half of the world about whose lives the other half knows nothing also leads us to hope for a more homogeneous society, somewhere.

Apart from special openings and inner monitions, which may or may not attain to and be realized in a scientific validity and objectivity, it is perhaps true that we are not in the presence of evidence that proves a separate abode of immortality or even of other mortality. It may be rooted in the nature of things that we can know the future only as we attain to it, and not by previous description, calculation, and hearsay. It is only fair to say, however, that the man who has a prejudice in favor of a basis of truth and inspiration in the traditional animism of the race cannot readily be confused and squelched. One can be an animist or a vitalist just as reasonably as a rationalist. The stalemate, however, cannot last forever, as even sidereal systems are terminable, and there will inevitably occur a final showdown.

BOOK II

BIOLOGY AND ATHANATISM

CHAPTER I

THE GOLDEN MEAN OF BELIEF

To the convinced and credulous spiritualist his "ism" is a new dispensation; these times are not as other times; the psychic conjecture and thaumaturgy of the forties, still valid and operative, were and are peculiar, unexampled; materialism has been fast gaining the dominant position it has since enjoyed; science has, to all appearances, vanquished religion; the former safe and sane equilibrium of man's mentality has been upset; the old assumptions about the scope and aim of life are questioned or abandoned; something must be done to restore balance, to revive the deeper emotions, to reground faith in them, and to put an end to the mechanical phase into which the world has drifted.

It may be that there is more of truth than of fancy in this near fanaticism. It may be that the mechanistic view of things, if too long persisted in, is fraught with ultimate disaster to humanity, for it is, after all and in ultimate appeal, our philosophy upon which we live, and, with the average American, it is "once a mechanism, always a mechanism." The "economic mind," for example, is but a wee compartment out of the universal mentality, but the effect of mechanism upon it has been quite pronounced and may serve for illustration. Socialists ascribe the woes of the laboring classes to the engineering feats which virtually created them. A sort of industrial agnosticism, at any rate, was launched by Adam Smith and Turgot a hundred and fifty years ago and reached definite proportions sometime before the middle of the nineteenth century. The outstanding issues involved would seem to call for study of the part played, in general, by the mechanico-materialist view.

Concerning metapsychic phenomena, conservative thought has

traversed all the stages of denial, indifference, countercharge, and careful concession. At last, admitting the veridicity of the most unanswerable and undeniable of them, it asserts that they are neither new, nor of any particular importance. They are an overflow of waste psychic activity, and quite negligible in filling out the serious balance-sheet of work and days. Though the labors of leaders in science, such as Hare, Wallace, Crookes, Lodge, Flammarion, Myers, the classical scholar, and Richet, the whole subject has, at least, been advanced onto rational ground.

The reasonable view must, as in other cases of a topic which has gained public cognizance and aroused controversy, lie between the extremes. Modern spiritualism can hardly boast to be modern. The occurrences which claim our interested attention are as old as mankind. In order to reason about them, it is not necessary to concede them to be imaginary or even psychological. Man's history is compact of them. Many definitions of man in his relation to zoology have been proposed, such as that of the "laughing animal," or of "the tool-using animal;" but, after all, is he not the animal who bears a sense of mystery about him which rises continually stronger into consciousness, repress it as he may? In other words, is he not the *religious animal*? The capital service of spiritualism has been to stress the testing and investigating, in every way, whether mysticism and religion have or have not an objective basis or a material correlation.

There is, indeed, no phase of the mind which the sociologist and psychologist do not delight to trace back to the simple ways of the stone age, while the biologist continues the trail back, back to unicellular life. The amoeba loves, hates, worships, governs, obeys, goes to school. To put the matter more authoritatively, Haeckel tells us: "In the unicellular protists the whole physical process of reflex action takes place in the protoplasm of one single cell; their 'cell-soul' seems to be a unifying function of the psychoplasms of which the various phases only begin to be seen separately when the differentiation of special organs sets in."¹

Romanes, undisturbed by monistic conclusiveness, is equally

¹ Ernst Haeckel, *The Riddle of the Universe*, p. 115, written 1899.

drastic on the origins of mentality: ¹ "Thus coextensive with the phenomena of excitability, that is to say, with the phenomena of life, we find this function of selective discrimination; and, as I have said, it is this function that I regard as the root principle of Mind. I so regard it because, if we consider all the faculties of mind, we shall observe that the one feature which, on their objective side, they present as common in this power of discriminating among stimuli and responding only to those which, irrespective of relative mechanical intensity, (*drosera*, *dionea*) are the stimuli to which responses are appropriate." Where there is excitability, there is life; where there is choice, ("discrimination," says Romanes) there is mind.

The theologian-naturalist, S. D. McConnell, tells us: ² "What else is Adam but a 'man' in whom spiritual faculty first rose to the capacity to know good and evil? That he was the first and only creature of his kind upon the earth, the story in no wise intimates." The test of humanity is thus made out to be the possession of a sense or sentiment for goodness. But here, again, the test is merely provisional. To limit the study to man would derail us onto an artificial classification which would lead nowhere.

It is not humanity but "immortality" of which we are in search, and this is to be discovered only by considering principles larger than those of phylogeny or morphology. "Mind, or at least something so much like mind that their phenomena cannot be distinguished, seems to belong to all organized matter down to its very lowest term. Indeed, the highest intellectual faculties seem to be but aggregations and correlations of innumerable primary sensations, and to be dependent upon the action of remote centers, so that 'memory' and 'volition' may be fairly said to be faculties of each and every microscopic body-cell." ³

Whatever the formula may be which we hug in our youthful days of science, let it be tightly wedded to material as may be, we

¹ George John Romanes, *Mental Evolution in Animals*, Appleton, 1891, p. 51.

² *The Evolution of Immortality*, Macmillan, 1901, p. 56, 57.

³ Haeckel, *The Riddle of the Universe*, p. 56, 57.

are surely brought sooner or later face to face with the admission that we have never been able to see a law nor even to see the means of its execution, back of very superficial symptoms, so that we cheerfully concede the last position of Haeckel, that law is immanent in matter, and that the tendencies of the cell's activities and choices are immanent in it. This, the materialist-monist admits as a maximum, while the spiritualist accepts it as a minimum, psychic domain.

"Thus, I consider that the souls which are destined one day to become human exist in the seed, like those of other species; that they have existed in our ancestors as far back as Adam—that is, since the beginning of the world—in forms of organized bodies."¹

From the doctrine of immanence, we may feel our way to a doctrine of dualism, and from that to a doctrine of spiritual evolution. So McConnell reaches the conclusion:²

"The Gospel contained in the resurrection of Christ is the last term in an evolutionary process which begins with the eternal chaos and reaches its culmination in man become immortal. The process is as inexorable as it is beneficent. The gift of life is strewn with a lavish hand. But every living creature receives so much as he is able to appropriate, and no more."

The position of Haeckel is, first, that the soul, while evidently not visible, is immanent in the visible portion of the personality. But he adduces nothing better than negative evidence to prove this. And, secondly, that, since the soul is immanent, (this seems to him a good reason) it must be material. Anyhow, according to him there is nothing but "material." That is pure hypothesis—verbal hypothesis. And thirdly, since the soul is material, and all material bodies perish, it cannot be immortal. Here are two more gratuitous assumptions: that all material things perish and that immortality depends on an assumed anti-materiality. Thus we can reckon at least five unproved assumptions in Haeckel's argument against immortality. The truth is that he collects most interesting facts on the biology of heredity and mentality, and

¹ *id.*, p. 134.

² McConnell, *ib.*, 156.

then asks us to accept the aggregation as proof that there is no invisible world.

Another citation or two from Haeckel may serve to illustrate the nature of the monist's inspiration anent immortality:

"The complete copulation of the sexual cell-nuclei marks the precise moment when not only the body, but also the 'soul' of the new stem-cell makes its appearance. This fact itself suffices to destroy the myth of the immortality of the soul.¹

"The monism of the cosmos which we establish thereon (on the 'law of substance') proclaims the absolute dominion of 'the great eternal iron laws' throughout the universe. It thus shatters, at the same time, the three central dogmas of the dualistic philosophy—the personality of God, the immortality of the soul and the freedom of the will."²

It is evident that there must be possible a large variety of reasonable views between those of the gullible *séance-habitué* and those of Haeckel. It is noteworthy that Haeckel would have liked to do away altogether with an invisible universe. He is, however, forced to admit that we perceive only a world of phenomena. His cell-soul, therefore, is a pure assumption. It does not stand his own tests: it does not qualify on a materialistic basis. Other philosophers have used the same idea to prove a complete dualism: both things and men have souls. Haeckel confuses dualism with immortality; and yet his cell-soul is itself a dualistic conception. He would do away with immortality by creating a novel dualism!

I do not seek to cast doubt upon the cell-soul as an objective fact. Very likely it exists. My position is that it may also be necessary to make additional assumptions and inferences as to the powers that are unseen. If the phenomena which Haeckel declares fraudulent and nonexistent, such as the Biblical miracles and all metapsychic occurrences, be correctly denounced, even then there is left as much ground to argue for unseen personalities as for an unseeable cell-soul.

The cell-soul is perhaps necessary to account for teleological or

¹ Haeckel, *ib.*, 138.

² *id.*, *ib.*, 381.

purposive action in matter anyhow. Perhaps it is not. But when it comes to the creation or "evolution" of new species, the doctrine of immanence has to be mightily stretched. It is a far cry from the first pyknotic condensation to the evolution of the amoeba, and again from the amoeba to man. The theory of *immanence-once-for-all*—a gratuitous, archetypal immanence—is an attempt to throw a sop to Cerberus, to make a minimum concession in order to preserve the general materialist position; but it gives the whole materialist case away. It will do for minds so constituted that they can swallow the formula, "In an infinite universe there is a constant quantity of force and matter,"—a rule which has seemed to work pretty well only in a finite world. We know nothing about the formulae for an infinite universe, being ourselves finite. Therefore let us stick to the point.

Is immortality a fact or not? Does it agree with other established facts? Do they, in turn, tend to suggest and confirm it? If we shall be led to insist on immortality, as a fact reasonably covered by the term, we shall also be constrained to concede the possibility of considerable modifications in our interpretation of the content of that term, for it encloses the concept of the soul, which eminently invites careful weighing and discussion. By inviting and admitting modifications in our previous notions about our human, earthly selves, we shall avoid a war of words, throw a bridge between the seen and the unseen, and, at the same time, make plain that the new science of "psychic research" is destined to project a strong reflection on human personality in general, and, in due time, to absorb a generous department of psychology or else to be absorbed by the latter and to lend to it its tone and purpose.

A worth has been imparted to the naïve spiritualist movement, which raises it above gullibility, credulousness, and superstition. Persons who are incurably afflicted with those failings will have to take their seats in the exoteric corridors of the temple. They are parasites who never furthered the cause of truth. They are not the type who set the movement firmly on its feet or who are likely to refine, improve, and render it a blessing.

The spiritualist revival is either nothing or a new focus of spiritual knowledge. Knowledge does not stand still: it grows apace, through effort, consecration, contemplation, experiment, and elimination. In this age of science, even religion must affect and modify science, if it would be useful; and while the title of spiritualism to be called a religion is perhaps subject to qualification, its claim to scientific methods and accuracy should be above cavil.

There is a well-nigh unconquerable pertinacity in new beliefs to assume an air of finality. This is due to the temperament of the first enthusiasts who are, perhaps, momentarily useful to the real founders, alluded to above, in advertising the new idea and in giving it vogue, but who spoil it by shallow ignorance and by their incapacity to discriminate and progress. Their readiness to volunteer home-made explanations reminds one of the anthropomorphic tastes and intentions ascribed naïvely to animals by sentimentalists who never suspect, perhaps, the degenerate, human proclivities of their admirers. How much does the dog in the canine pantomime, dressed up in coat and pantaloons, understand why he stands on his hind feet and rings the doorbell at the "lady's" home? And so the séance-mongers are always calling up grandmother's ghost, or demanding that a lost ring be found, or attributing a resemblance to Josie, when some mask or phantasm breaks the gloom.

True, we cannot proceed in investigation in the absence of assumptions. Reasoning normally involves false premises, since *some* elements are necessarily assumed, or, at least, clothed in formulae which call for further precision. If we must judge the future by the past, that day will never dawn when every last erroneous assumption shall have been cured. For this reason all the more does research demand selected minds, conservative action, the highest range of intellect. In this case only, will the results wear the appearance which we ordinarily, but in the last analysis grudgingly characterize as "truth." All truth is subject to restatement, and all finality to suspicion.

However, from the beginning of the wave of psychic ingercence in which we are interested, in the forties and fifties of the nineteenth

century, there were minds which were on planes above the commonplace, and which saw in the phenomena then opening a clue to untold possibilities. Such men were Capron, Edmonds, Partridge, Tallmadge, Greeley, Owen. In each city of this country there was a circle of the most intelligent and progressive, carefully testing the strange occurrences. These persons drew proper and logical inferences from what they saw and experienced, and omitted none of the obvious reservations and qualifications.

As an instance of the impartiality of Mr. Capron, I cite from his comments on the Auburn circle: "It is necessary to say . . . that a great majority of the communications were narrowed down to the mental capacity of the mediums through which they were received. In most instances—no difference who the spirit purported to be, or how high his literary character—the communication, when produced, was of no higher order, in point of orthography or style of expression, than was that of the medium."¹

"I have never known an instance where a medium or circle claimed to have all the great dignitaries of church and state, and them only, for their instructors, that the communications did not consist of the most senseless twaddle, full of ranting and sheer nonsense. Whereas the mediums having a strong feeling of self-respect and common-sense, making no pretensions to being so highly favored, get some of the most beautiful and important demonstrations which have been given to the world."²

Capron made a sensible distinction between "interior" and "external" perceptions. Speaking of a clairvoyant, he writes: "When in this third stage, she appeared to be so far removed from external influences and conditions, so interior in her perceptions, as to be wholly unconscious of external circumstances and highly endowed with interior impressions."³

Speaking of Baron v. Reichenbach's "Odic Force," he says: "It may be presumed therefore that this new element enters, in some sort, into these manifestations. It is said that this accounts for the

¹ E. W. Capron, *Modern Spiritualism, Its Facts and Fanaticisms*, 1855. Barton, 113.

² *id. ib.*, 234.

³ *id. ib.*, 253.

physical manifestations. But no one can show *how* this force produces them. And, even if this were proved, it still remains to account for the *intelligence*, in the communications which are received. That intelligence does not come from tables, chairs, or other material objects. It must come from mind or from a spiritual source. This new element may be the medium of communication to us.”¹

Capron must be looked upon as one of the enlightened fore-runners of psychic research. His book makes pretension neither to literary style nor to scientific knowledge beyond that within the reach of ordinary, good information; but it breathes the spirit of a well-balanced mind, in strong contrast to the uncritical who were able neither to scent fraud, nor to entertain the possibility of honest misrepresentation, nor to conceive that communications, instead of emanating from near divine personalities, might originate with quite carnal entities.

The extreme view that “the phenomena are probably all subjective” can no longer be entertained by anyone who will take the slightest pains to inform himself, especially if the phrase have reference to the mind of a single person. For it leads to a theory of solipsism, which must be condemned from the very fact that it would solve the whole mystery of life by stating that everything is imagination. Since each one of us is all in one, we live in a dream world. We must, however, believe that a real world exists made up of persons and things which have their separate individualities. The solipsism of God is something different.

The most burning of the outstanding, popular doubts concerning the phenomena is that as to how far our imagination may deceive us. This is evidently a scientific question, a question of the evidence, to be decided upon the accepted norms of truth. In the last instance, we entertain and believe that which is sanctioned by experience checked up by criticism, that is, by good reasoning. We must disabuse our minds of the idea that there is for us any final and absolute truth. Finality is often but another expression for

¹ *id. ib.*, 343.

naïveté. The most satisfactory and convincing formulations of fact have always proved more or less provisional, and always will.

The soundest satisfaction comes from the conviction that progress has been made, coupled with the acknowledgment that the goal has *not* been reached. The liberation that one feels upon finishing a piece of hard reasoning, say a mathematical problem, is but temporary. It is quite analogous to the relief from putting down a heavy load. But the mental burden must be resumed as surely as the physical. The statement of my friend, alluded to above, that he thinks the phenomena are pretty much all "subjective," was really meant by him as a means of avoiding discussion and as a polite declaration that he had not the time to look into the subject.

Proof of the survival of personality is but an entering wedge into a vast body of facts and knowledge; and when this initial wedge shall have been driven in, then will men realize that a new point of view has been attained. The records accumulated both in psychic research and in chemico-physical science, both in the study of the mind and in the history of religion, are so rich and varied that the new point of view will quickly organize them for further progress. It will appear clear as day that the great question is not survival of personality but personality itself. The self-denying labors of Meyers, Hodgson, and Hyslop will be followed by a free *essor* of the scientific imagination. Men will inquire more closely about the dependence of personality upon law.

Are our so-called "laws" simply the working of forces set abstractly going from on High, or are personalities the prime means of execution, and then lesser personalities? And how far does this subordination or infeudation proceed? The next inference after the possible affirmation in favor of personality would be that man himself, consciously or unconsciously, is in and of the hierarchy. If that were so, a flood of light would be thrown upon moral questions, free will, and responsibility. True, Orientals and their Western followers have pondered deeply on those topics; but the day demands a more scientific, more public and democratic discussion. Science has opened a vastly larger field than lay before dusky,

Eastern pundits. We deny that any man can proclaim closed a discussion barely broached.

Finality may be a very human prepossession, but it is the enemy of truth. Phylacteried dogmatism must be combatted and overcome. It was the principle of progress-without-end which lay at the root of the Protestant Reformation, and the latter, in a very real sense, gave science to the world. The same principle is launching a new wave. In the throes of the world war, men suspected that involved in it was an epoch-making current, apart from the political issues. Somehow there has been noted a revival of spiritualistic séances and investigations, scientific and other. The reports of metapsychic phenomena abound in the daily and periodical press. The clergy, very properly, in my opinion, warn their flocks against the snares of spiritualism, sometimes out of ignorance, sometimes in full knowledge of esoteric and exoteric problems and their harmful discord.

Men wonder whether all the pother of life be not in pursuance of some great design, some great unfolding, to which all this is necessary. Men reflect on the errors of prediction; on the fact that from the seasons and the weather, through business and politics, health and science, to the fate of nations, nothing turns out as expected. Men are the toys of fate,

Mortal creatures of a day,
Figures fashioned out of clay.

But the despair of the Greek poet is not at bottom an expression of atheism or of thanatism; it really avows the slowness, the near impossibility of solving the riddle of life and of personality. How long, O Lord, how long! It is the cry of a man of culture, enjoying in his own person the highest fruits of social coöperation in the building of souls, who realizes that he has at last reached Ultima Thule. Hundreds of years after Aristophanes, with the moral breakdown of Rome and disappointment of all the ideals that good men and philosophers had reared with the slender protection of civil government, which in the end betrayed them, the whole world was pervaded with utter despair—and Christ came!

I know not whether mankind be in such a plight now. I hope not. The world war, with its heroism, is a sign of things unseen. Such a sign may be welcomed with spiritual philosophy. A worse portent is found in the unintermittent war of capital and labor. Adjustment along these lines will always be necessary. Strictly evolutionary forces would guarantee a sort of economic equilibrium, as the result of free play. But the fundamental, planetary dedication of the third environment to physical struggle, and the poor foresight of countless members of the capitalistic army, the army theoretically committed to the policy of foresight, make it quite possible that the temporal victory declare for labor, with eventual return virtually to hand-to-mouth economy. A definite capitalistic victory is also not desirable, for any mere "victory" spells prolonged struggle and ultimate disaster. The best that can be hoped is a contest of growing mildness, tending toward Platonic debate but never entirely ceasing, so as not to betray the parts appropriate to the staging—the fighting Third Dimension.

CHAPTER II

NEGLECTED VALUES IN PRIMITIVE CULTURE

PRIMITIVE man was properly impressed with the personality that pervades our planet. His ancestor-worship was a tribute to it. It is curious that some students of anthropology should be satisfied to declare that fear is the sole basis of ancestor-worship and to rest satisfied with that explanation. And yet fear of the mysterious, the unknown, the invisible should not surprise us. One can, however, more readily account for fear of death at the hands of a ruthless enemy; one is led to expect bloodthirstiness anyhow on the part of troglodites confined within the limits of a spherical surface. But why should these primitive folk fear shadows, and imagine ghosts, and seek to propitiate the dead, who, on exclusive, third dimensional, materialist theory are "goners" anyway, obliterated at death, save a little nutritive or fertilizing virtue quickly dissolved by the elements?

The fear of departed ancestors, if it exists, is an evidence, so far as it goes, of the ingercence of other-world intelligences, for the unusual, perhaps because unexpected, commonly arouses fear. But although earthly, carnal fear be conceded to be the consideration chiefly influencing the savage worshipper, why do these anthropologists feel ashamed to pay some attention to the possibility that his devotion to the deceased also partakes of other-worldly sentiments, of love and duty? He takes their survival for granted. If the savage affects to cherish and honor his ancestors, that signifies that savage society acknowledges a duty toward those whom it regards as still living; and if this duty be overlarded with fear, it is but evidence that the invisible has a standing with the savage man which it has lost under civilization. Accepted and elevated into "civilized" society the negro secretly cherishes his magic, forgets his

ancestors, even father and mother, but clings to the most spiritual melodies.

However, how many men of spiritual type do we boast today among us? How many, having formally and institutionally accepted the words of the great masters of spiritual life, are able to sense them and practice them? The spread of the spirit is slow. It proceeds through signs and symbols to reality. And the savage is believed to stand at the bottom of the human ladder. He bears the brunt of the first great shock between the spirit and the flesh. But, on the whole, he bears it manfully. A study of him excites not so much our compassion as our human sympathy, for the best of us sees through a glass, darkly.

"No sooner have they (the dead) passed beyond our ken than the thought of their ghosts seems to inspire the generality of mankind with an instinctive fear and horror. But among savages this belief in the moral deterioration of ghosts is certainly much more marked than among civilized races."¹

In folk-plays the Torres Islanders represent the deceased as returning and assuring his friends of his continued life and happiness. The Papuans believe that the deceased survive only so long as they are remembered—an essential nominalism which has claimed respectability from Aristotle down to Maeterlinck,² and which lodges with the living the instigation of messages. . . . The Monumbo of New Guinea insist that the dead are still close to us. But when the dead are forgotten they do not cease to exist but are changed into animals. It is immediately after death that the danger of being scared by the ghost is greatest, believe the Yabim. He is quite likely to appear if you speak his name,³ apparently a very ancient belief and one amply justified in modern spiritualism.

The Yabim are typical of humanity. Science has done much to drive away fear of ghosts, but at the price of disbelief in the unseen and unknown. Science is agnostic; but the men of Guinea have also their advantage in the way of an openness to an inflow of a

¹ J. G. Frazer, *The Belief in Immortality*, p. 173.

² *id. ib.*, 180, 195.

³ *id. ib.*, 246.

sense and impression of the mysterious. Every civilized child passes through the savage estate, and has his period of being afraid of the dark. Is that because he *imagines* there is something in the dark or because there *is* something in the dark? It has been a common recourse of baffled science to seek to minimize the importance of phenomena it is unprepared to explain. This mode of parrying is very human. Recalcitrant phenomena can be banished to the lumber room of imagination and the professor is as happy as the proverbial ostrich with its head buried in the sand. Today the common gesture of dissent is a shrug of the shoulders coupled with: "What does it amount to anyway?"

The innuendo is that imagination is unimportant; it is unreal. As the veridicity of unseen and metapsychic phenomena was slowly impressed upon the conservative thinkers, they were led to be more careful and specific on this matter of imagination. One party declared that the seats of imagination, the brains of all mankind, were connected together intricately but invisibly in a spider's web, and that exceptional persons had the faculty of drawing upon this *omnium gatherum*, which guaranteed to them practical omniscience. It was to make a god of imagination. Of such stuff is the democratic Goddess of Reason composed. This was proving too much. Mediums do not know so much as that. (In fact, a more common complaint, too often justified, is that they talk and write twaddle.) This argument of Hudson's was the first scientific branch of telepathic theory; it was telepathy run to seed.

It is, let us admit, common experience that fear is greater of that which is unknown, or more exactly, fear exists because we do not know. We fear because we do not know what to do next; what motion we should next make, perhaps in order to defend ourselves. It is a real relief to a man on trial for his life to know definitely that he has been condemned to die at a certain time and place. Relief through the final passing of judgment counterbalances fright at expected execution, even though it be dreaded that extinction is to follow.

Fear is, accordingly and very pragmatically, a sense of the unknown. It indicates that we possess affiliations with the unknown;

properly understood, it argues that the unknown exists. The cure and removal of superstitious fear from the civilized man proves no more than that his attention has been healthily diverted onto a material world; but it does not prove that his gaze should remain forever stonily fixed on those temporal matters and relations. Progress demands changes of view. Only by acquisition of new points of view do we increase our appreciation of our experiences and attain to deeper thought. To be satisfied with the fear theory is to proclaim one's definitive stabilization. If the retina be continually aimed at one object, the object will be as continually reflected upon it; but consciousness of the picture meantime dies out. The muscles in the frog's leg, in the laboratory experiment, never tire, but the living frog gets tired, nevertheless.

In Kai, New Guinea, widows may and do elect to be strangled, if their husbands had proved good providers. They certainly have the courage of their faith. The theory is that the future life will continue on pretty much the same basis as this. The deceased's belongings are smashed so that they may be dematerialized and thus fare on in the ghostly housekeeping.¹

Among the Tami, in New Guinea, "When a man dies, the long soul (shadow, seat in the stomach) quits his body and appears to his relations at a distance, who thus obtain the first intimation of his decease."² The occurrence of this *kinetelesis* among civilized men has been established by the studies of the English Society for Psychical Research, reported in Meyer's *Human Personality and Its Survival After Death*.

The Tami have the institution of mediums. Their women inherit this faculty. Not only are mediums female, as usual among us, but they are paid. They get into accord with the deceased by lying down on some property he may have possessed and presumably handled, and induce a trance by rubbing the forehead with ginger. In this condition they are able to interview the deceased; and they remember the answers.³ This type of mediumship is not uncommon with us, and is known as "psychometry." Psychometry

¹ id. ib., 276, 294.

² id. ib., 293.

³ id. ib., 300.

perhaps plays a larger part in the metapsychics of messages than has generally been supposed.

The trance of civilized mediums is believed to be a form or degree of sleep. The acknowledged, usual, normal dream may be, often is, clairvoyant. Is it that civilized man has, in matters of fundamental superstition, not advanced beyond the level of the savage, and that science has failed utterly to banish superstition, or is it just possible that the primitive man came naïvely into touch with a wider spiritual life, which he reconciled with third dimensional ¹ conditions in his own crude way? Meanwhile, the civilized man, preoccupied with foreign pursuits and interests, was neglecting or underestimating the spiritual aspect of his own development.

We are here, again, face to face with the imagination-subjectivity theory of criticism. It must be insisted that the imagination, apart from experience, on the one hand, or intuition on the other, is a feeble thing. It can create nothing of itself. Its portrayals may be traced to pork and beans, but they must be traced somewhere. It makes nothing out of whole cloth. If untutored primitive men insist that they speak with the dead, it is conceivable that they do. The last thing were to hold them up to derision.

The New Caledonians are also strong ancestor worshippers. The families have their distinct *penates*, their burial places and places of sacrifice, which are inviolable. The head of the family is generally also the priest of the family cult, and relics of ancestors have the virtue of amulets, for example, locks of hair and teeth.²

It is well established that some mediums have power to reconstruct the history of things given into their hands. Senora Maria Reyes de Z—,³ of the City of Mexico, blindfolded, gives the history of articles put without comment into her hands, articles previously unknown to her. Thus, on being handed a bottle, she gave the his-

¹ The writer has adopted the terms "third dimension" and "fourth dimension," not because he is a convert to a mathematical conception of space, but because those terms are baldly objective, do not distract the reader with sentimentalism, and keep his mind on the matter-of-fact point of view.

² *id ib.*, 328, 332.

³ *Journal of the American Society for Psychological Research*, August, 1920, and January, 1922.

tory of a shipwreck. The bottle had been picked up on the sea-shore, containing a note from a passenger on a sinking ship. Civilized clairvoyants commonly have clearer visions when they hold in their hands an article associated with the person whose spirit is to be evoked. As remarked above, this type of mediumship is known as psychometry. It was especially prominent with the celebrated Mrs. Piper of Boston, Massachusetts.

According to Frazer, the wars of savages are caused by fear of ghosts calling for revenge. Religious wars in European history are not more reasonable.¹ Maybe the fear of ghosts is but an expression of man's touch of another world in the dark. Childish fear of the dark is quite uncanny and superstitious. Why are people so indignant when accused of being "afraid of the dark"? In our safe and sound age, they are ashamed to confess spiritual intercourse and community. The fashion is decidedly against it. Religious wars are incidents in a struggle that exists everywhere in nature to reconcile opposites, to find a common ground, to live a social life. What religious or other wars do on a low, material plane, is done by conferences, by parliaments, by courts, by laboratories, by universities, by dancing schools, on higher planes. The fear theory of ghosts is no solution; it is a surrender.

What is lacking among savages is chiefly intellect. But intellect is not coëxtensive with all intelligent appreciation. Intellect is a stepping stone to higher appreciations, to refined perceptions, undoubtedly. And so our modern economic life is giving an intellectual fitting to men which haply may hereafter be diverted along spiritual lines. Take for instance, the revolutionary invention of the automobile (The aeroplane is but an aerial automobile.) This is a very complicated mechanism, including, as it does, remarkable properties of rubber, of fibre, of tough, light steel, of electricity, of gases, and the harmonizing and timing of all these agents for the production of a semi-automatic motivity, not to speak of the fool-proof devices which ward off imminent disaster.

The astonishing and heartening thing about the automobile is the large proportion of our population who are fairly intelligent

¹ *id. ib.*, 468.

about the working of this very delicate and complicated horseless wagon. Of course, when your car refuses to go, or comes to a stop, with the brakes open and plenty of gas in the tank, it sometimes needs an unusual driver to divine the cause, or to apply the proper tests. But, looking at auto-brains by and large, I say to myself, "Here is the promise of better things." Mere automatic hurry-scurry, however, is no advance in civilization, it is no real progress. The restlessness of running into town four times a day when previously once or twice a week sufficed, is nothing to congratulate ourselves upon.

The shortcomings of the savage on the side of intellect forbade him any conception of natural law unless it presented itself in personal form. The modern, scientific conception of impersonal law was necessary for mathematical calculation, for laboratory experiment, and for engineering results, such as are obtained in large-scale production. But impersonal law fails to lead us directly back to nature, and thus to afford us comprehensible guaranties of our destiny. Men are becoming daily more dissatisfied under the mechanistic imputation.

Socialists egged on by restlessness of the less intellectual masses (due to somebody within the managing classes—somebody's lack of precaution, some time and somewhere), ask impossibilities of our social economy. Evidently, the only social relief is along moral lines; and moral lines are personal, individualistic; and the personal is, in a way, primitive, being fundamental. The intellect, however, can only help by and after becoming automatic, persuaded, and spontaneous on the subject of religion, on this great, naïve and original department of the laws of the ingercence of the unseen. On the whole, it is perfectly consistent that, at this our mechanico-intellectual stage of history, there should be a compensatory harking back to a modernized form of ancestor worship, the phenomena of which are under investigation by the science of psychic research.

In thousands of families, in many lands, there still exists, as of yore in consular Rome, a family religion, alongside of the visible church of the state or of the denominations and sects. So far as

this matter has come to attract attention, it has been assigned, with a shrug of the shoulders, to degeneration, or to reversion to barbarous usages. But admissions of an original spirituality, brooding in the subconscious of the average man, are now and anon hatched into full sunlight. Our Pharisees, twisting and denaturing proper evidence for immortality, aver that doubtless after death there does survive temporarily an umbra, a futile simulacrum, a tenuous, misty form, which, like eerie gossamer, continues to mow, for a space, before it is dissolved—and that ends all. A more optimistic view, however, is that the primitive savage and even the large percentage of civilized savages who are inscribed on our census and voters' rolls, really do know a sort of spirituality. They have an inkling of truth. Greater strides have been made along other lines; but our harking back to the savage cult does not mean taking it up in just the savage way nor abandoning what has been won along intellectual lines. If civilized man has, in his civilized way, assimilated a precious appreciation of truth, he is not thereby precluded from studying the savage nor from digging through and behind totem and taboo, nor from lifting the rich ore of primitive intuition.

Under ancient civilization, belief in spirits is attributed by Eucken to an entirely different source, and one more rational as civilization advanced, namely, to the need felt for intermediate powers between man and the All High:¹ "Man believed himself to be surrounded on every hand by such mediate beings, and to be everywhere dependent upon their help. In the view of the throng this fear sank to a vulgar belief in ghosts, and the heavy mist of superstition cast a gloom over the light of knowledge."

It is not merely the reach and scope of personality of which we are in search, but also a possible explanation of it in a legal scheme. In a word, law is the logical bridge which we are forced to tread in order to span the gulf of two habitable worlds. In this world, we are come to understand that men and animals and things conduct themselves according to law. By a contemplation of Kingdom

¹ Rudolf Eucken, *The Problem of Human Life*, p. 98. Eucken is speaking of the late classic era.

Come, we infer that law expresses itself through personalities. Why not try this version also upon ourselves, saying that *we* are the visible illustrations of law? We were certainly not built apart from law, with law then suddenly introduced upon the scene and thrust upon us. Such is, doubtless, the naïve and ridiculous view of the anthropocentric multitude. One cannot fail to react from that absolute zero of mechanistic prepossession, which regards man as a curious, never-to-be-repeated accident of the cosmical, monistic laboratory. On the contrary, of all creatures we live in closest intimacy with law.

That our existence, our acts, our joys, our thoughts, *express* law there can be no question. This idea is what I understand as our debt to Darwin. We cannot think outside of the sort of logic that natural science has imposed on us. That is what we owe in a considerable measure to the modest, thorough work of Darwin on the origin of species, whatever popular ignorance may say to the contrary. Darwin was no casuist. He avoided discussion. He let the facts speak for themselves. But discussion cannot be put down. A vast body of scientific, biological, zoölogical knowledge had been acquired in the hundred years which preceded Darwin; and of this he was heir.

Since men and animals and things are the expressions of will, or of orderly force, or purposive law, and since, unquestionably, there are at work more forces unsuspected or unascertained than ascertained and formulated, it is pertinent to inquire whether those other lurking forces do not express themselves through personalities, on the model of men? If they do, then it will be interesting to know whether those personalities appear, as it were, spontaneously and locally, in the various environments or dimensions which are the worlds of the apprehendable universe; or whether they pass, reborn, from world to world, according, of course, to law; or whether, again, the process be an eclectic one, some of the population of the higher spheres being born there, and some having, so to speak, worked their passage heavenward. This inquiry, however, should be strictly confined to the practical and experimental. It could easily be pushed too far, as the Orientals have done, and so

through and beyond our finite scope. We must learn not to want to know too much. Thus, in the end, we shall learn more. We must attend first to what lies at hand.

The ages culminating in Pericles are admitted to have embraced the master minds of humanity. Animism attained to its most refined expression and the contrast with materialism was brought into relief. From animism and anthropomorphism to Christianity we find a popularizing rather than a refinement. Is McConnell justified in the dictum that "now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of the life to come, Plato stands across the path and is commonly mistaken for Christ"? ¹

Presumably, the Platonic ideas are the stumbling block. They speak of a separate world where the norms and types and models of our actions exist somehow to stimulate to brave deeds and to standardize human lives. I think that a modern expression of a similar idea is to be found in a philosophy of the Absolute. Plato understood thoroughly the difficulty of expressing heavenly life in human words. Naturally, Plato has been understood by different persons according to what they wished to extract from him. There are those who even contend that he did not believe in immortality. To some it seems a strain on credulity to think that Plato meant that the type of an automobile has always existed in heaven. I quite agree. I doubt if such an idea as automobiles or chariots ever entered Plato's head.

Nor does Plato stand for a Leibnitzian, monadic type of soul, the theory commonly accepted by the religious, but rather for: (1) a separate spiritual world where (2) general principles, as we could regard them, have a distinct, concrete entity, or, at least, a patently superior objectivity, in the apprehensions of a heavenly population. There is nothing in Plato that militates against an evolution of the soul. He seems, rather humorously, to have accepted the current ideas of his day and age as to the panorama of Erebus, and also to have laid considerable stress on a home in the sky, suspecting that also to be important, but not quite ready to deny

¹ S. D. McConnell, *The Evolution of Immortality*, p. 48.

what, according to the Greek state religion, took place on the banks of the Styx and in the Elysian Fields. He took his world as he found it.

But, in addition to this visible world, he saw or inferred many things about the invisible. He believed in such a world, and believed that, if progress be a fact, the higher environment should be such that its *particular* things should correspond pretty nearly to our *general* things. Therefore, the *general* things seen through this half-opened door, or, as he put it, by a hasty glance of one who climbed up and looked through a hole but could not hold himself up long enough for a real, thorough examination, would be of a second degree of generalization, a higher potency of essentiality.

For two thousand years, Plato has been a beacon of spirituality. Doubtless the mission of Christ was more inspired, broader, appealing to the whole population, tragic, divine. But Plato was laboring in the same vineyard. Says Professor David Smith:

"Plato, though he never knew Jesus, was His disciple, and all the truth he knew was revealed to him by the Holy Spirit.¹ Both Jesus and Socrates adopted frequently a dialectic method.² Jesus paced in Solomon's cloister as Socrates in the Portico. They were both executed by the rulers.³ With all the difference in their temperaments and lives, the one the warrior of Plataea and the winebibber with Alcibiades, the other the village lad who taught to turn the other cheek—their mission was the same."

It was quite natural, however, that the great pupil of Plato, Aristotle, should cultivate a complementary view of life. Plato drew at invisible sources of inspiration; Aristotle catalogued and classified the visible world, and even strictly psychologic phenomena, such as those of the searchers for truth through formal logic. He consciously restricted most of his analysis to the third dimension, and drew closely the boundaries of inquiry. The complementary points of view of the two masters were both needed, and circles of light and leading have ever hung on their lips, sometimes more to the

¹ Rev. David Smith, M. A., *The Days of His Flesh*, p. 433.

² *id. ib.*, 351.

³ *id. ib.*, 350.

praise of the one, sometimes of the other, as is the wont in human progress. The Lyceum and the Academy remain the double university of mankind.

Plato's view is perfectly consistent with the born and growing soul. The very essence of evolution lies in the positing of stages of progress; and the Darwinian investigations were a successful attempt to follow the process, the mechanism, through which the steps are attained. Darwin did not try to specify the forces in play. He simply stated what he saw. The furthest he went in controversy was to aver that he was interested to combat the separate creation theory.

The clergy of the day, not content to avow that God had created all the fossils that Lyell and Hutton and Werner had found in the rocks of the earth, which no one would be disposed to deny unless he was possessed, as some were, to deny God Himself, had been so ill-advised as to add that He had created the various species *separately*. It was solely on *separate* creation that Darwin took issue with the theologians. That was the chink in their armor, and he proceeded to stick in the scalpel of natural history and to twist it right merrily.

And that was all, absolutely all! Darwin neither denied God nor the very obvious corollary of His existence, that He created the various species and families of animals. He merely denied that He created them helter-skelter, separately, with no reference to orders, to families, and species, and he pointed out how He had used struggle and survival in carrying out His plans. How people will twist and squirm in order not to accept the obvious, when their ingenuity can find dust to throw by conjuring a comic picture, like that of the descent of man from the ape!

CHAPTER III

CONJECTURES ABOUT MATTER AND MIND

SYSTEMATIC quest for immortality as a human principle, an inwoven quality of our lives, cannot wholly rely upon the usual run of experiment. It is not without a profound consistency, therefore, that the problem has ever been surrounded with a nimbus of untested fancies and ill-regulated imagination. In this connection, however, we are called upon to recast our provisional meaning attaching to the word "imagination," for it is far from being the chanceful, irresponsible, unhelpful, and obstructive affair generally supposed. Especially in connection with the present topic of human survival, has it been really useful to seize on such straws of evidence as offer and to build from them a cosmic structure. Evidence for immortality is abundant and persuasive. Not so that of the wider scheme of things, the framework into which men seek to fit immortality. Readers of an essay on immortality cannot fail to demand from the author some expression of opinion upon so suggestive a topic as that of man's relation to the cosmic process.

Disregarding therefore, provisionally, the injunctions placed upon him by the appropriate epistemological limitations, he ventures a brief, preliminary sketch of a possible "universe," making, in passing, the sign of the cross as a talisman against the naïve desecration involved in such an ambitious and obviously impossible attempt. Such an imagined system of natural law can never be of utilitarian application, presumably, in any petty or parochial sense, at least, but may afford a working hypothesis—a background for speculation—about the moral world in which we live and on which our chief forecasts of theory focus. Such an outline will lack brilliant generalization. It will be rational and eclectic, but should contain some spark of appeal and persuasion.

The universal, near-cosmic guess must, anyhow, be taken and understood as upon the outermost range of our apprehensions: In early mundane history, purposive energy was immanent in matter.¹ Matter itself is a form of energy. It has been so named in order to designate force at an early stage of its fixation and determination, and in order to distinguish it from later forms moulded by further energy exerted upon matter after it is once formed. Since matter is continually resolving itself into energy, and energy, again, into matter, it is plain that the contrast, energy-matter vs. energy-non-matter, is of temporal and utilitarian scope, rather than ultimate. In the early aeons to which we allude, we may imagine that the working of law, that is to say, the direction of energy, that is to say, force, was immanent in force-matter. This means that there was at first no ingercence of energy from without.

But our plan further comports with the working of other or additional forces, non-immanent but continually impinging from without upon matter. Such forces are not so palpably evidenced as those fixed for purposes of visibility and tangibility, or, to turn the explanation about, men are not originally constructed so as to see and feel the signs, if any, of these freely streaming, pursuing, and impinging forces—or so they at first seem. This ingercence of undocumented forces, so to speak, may be supposed to start in after matter has been pretty well formed and already impregnated with immanent mother-energy.

Some of these exterior forces may be surmised to be evidenced by the successive types of animals that have peopled the earth. The thought is that these supermundane forces have created the types through subtle interference in the operations of heredity. For the appearance of a new type has no reference to the fate of any individual animal. There is no first one of a new species or family; so that the concept of generalization streaming from the fourth dimension where generalization is at home, either through personal agents or not, lies straightway at hand.

In other words, the creation of a new type is an original, general act not pursuant to the laws of immanence, which are consecrated

¹ Etymologically, matter is the "mother-stuff."

especially to the regulation of individuals, which flourish only by virtue of following and conforming to established use and wont.

As is pretty well known, it is a moot question with naturalists whether the determination of new species is purely an effect of environment or one of heredity. The hypothesis of exterior forces here suggested can be reconciled with those of either environmental or hereditary theories of race formation, but rather inclines to a separate effect upon the hereditary forces from without the more obvious environment, which their plasticity would seem to invite.

Such are the laws which have created the earth and made it fit for habitation, and then have peopled it with appropriate living creatures, whose remains or surviving representatives have astonished naturalists by their ready yielding to classification and to a scheme of graduated, historical development, evidencing a progressive capacity for nervous adaptability and for mental progress. These larger revolutions we imagine not to be immanent nor fore-ordained in the primitive particles of matter, but to be imposed from without.

It is not necessary obstinately to deny that geological, astronomical, and climatic variations may, in conjunction with immanence, account for the smaller, specific biological and zoölogical variations. That is to say, the immanent modifications of the earth are protracted into its animal life. We reach here grounds of classic controversy. The doctors do not agree as to "the influence of environment upon heredity." Some think that heredity adequately comprises the continuance of variations. All are puzzled as to who turns the trick of morphology, and as to when and how it is done. About all that science has been able definitely (of course not definitively) to accomplish is to note the changes and to classify the forms.

To the writer, it gives a fresh hold to say that evolution is kept alive by a different law than that which attends to a stabilized, molecular and cellular conduct. This formula is perhaps not much of an advance. It creates an opposition between two realms of cosmic economy; but contrasts do not truly picture what is going on. They only suggest inferences. They only predict that some-

thing is going to happen. But such oppositions form a necessary part of the logical process, which would terminate in an attempt at "reconciliation" of the extremes or at welding them into a kinetic type of an unique process.

Professor Edwin S. Goodrich says: "In all probability, then, factors of inheritance exist, and the fundamental problem of Biology is, how are the factors of an organism changed, or how does it acquire new factors. *But this does not account for the building up of the original complex. If it must be admitted that such a building process once occurred, what right have we to suppose that it ceased at a certain period? We are driven, then, to the conclusion that in the course of evolution new material has been swept from the banks into the stream of germ-plasm.*"¹

In order to preclude erroneous inferences as to the scope of the above opinion that new elements or hitherto unspecified "factors" are to be sought to complete the story of mutation, the following is further quoted from the same article. After condemning "crude vitalistic theories," it continues:

"But try as we may, we cannot conceive how a physical process can be interrupted or supplemented by non-physical agencies."²

If the position of science is well stated in the above citations, then scientists admit that it lacks a needed element for the determination and origination of species, but are unwilling to admit that that element can be caused by the mind, individual or as a cosmic principle, for it is impossible that mind should act upon matter. I submit that the professor's negative conclusion is due to failure of *verbal* logic. First, he tacitly assumes the proposition that there are two mutually exclusive factors in life, mind and matter, and then he explicitly infers, that since they are mutually exclusive, they cannot act upon one another. If, however, we choose to deny that there are two such mutually exclusive factors, what is he going to do about it? And if, again, for "the mind" we substitute "Mind," perhaps we are making a suggestion toward a way out of the difficulty. We simply substitute continuity for contrast. We rise from

¹ *Some Problems in Evolution*, "Science," Dec. 2, 1921, p. 534.

² *id. ib.*, 536.

the temporal into the eternal. Why not? If mind is taken to be continuous with matter, our intelligence can conceive of a causal relation between them. And if there be a higher logic, a fourth dimensional point of view, which does away with efficient causality by some drastic modification of our assumptions, the difficulty about mind acting on matter disappears as mist before the sun.

Now we come to a more difficult and daring part of our cosmic dream, for it concerns the mystery of personality; and here Plato is certainly a help instead of an *ignis fatuus*. There is a logic in events and also in mental and spiritual evolution, which is seated not only in nature, but in man. A name like Plato's, a formula like his "ideas," that stands for progress, wins broad human recognition. The matter is indeed rather one of feeling, of intuition, than of schoolman's precision. Perhaps truth of this portentous sort would better be called epic than logical.

The quasi-cosmic appearance of distinct personality on the world scene need not have been confined to the visible environment. I am now speaking of the evolution of our earth. There may be imagined a third set of laws and forces operating in a still more general way. They might be associated, in terrestrial experience, with the creation of personality, probably in close coöperation with the second or morphological set, but they would primarily, characteristically, and independently have *à priori* engendered personalities in a higher and invisible environment, but one fully as real as the terrestrial. There would thus arise a supreme home for personality, a fourth dimension, if you please, to which the struggling personalities of the third or terrestrial environment could aspire.

Imagining exterior, unseen forces (who ever *saw* any force?) which (1) in part determine and guide evolutionary processes and (2) in part create invisible environments, and perhaps populate them, we ease the difficulties presented by the bald monadic theory of personality, and we also infer that reincarnation is unnecessary so far as the larger scope of man's destiny is concerned. Man requires no reincarnation in order to be sure of a home.

Under our scheme, it is a matter of taste whether the word "evo-

lution" should be generally applied to the whole, a sort of an explanation of progress in general; or only partially, to the physical aspects of the third environment. The word "evolution" connotes nothing to cause churchmen to froth at the mouth, for it is simply a name for the working of law, and they are, by this time, fairly broken in to that. Doubtless, in its physical aspects, evolution is a lower law; but the principle of testing all life by struggle, or of recognition of distinct environments of a progressing refinement, furnishes the real keynote of all explanatory thought since Darwin's day; and the characterization of him by Thompson as the greatest naturalist of all history may not be exaggerated, certainly not if we consider persuasiveness as the sole test of ability.

For the past seventy-five years, everyone who has seriously considered the spiritual problems of man has either been helped by or has had to reckon with Darwin's very simple propositions; and this basic importance of Darwinism proves that, 'way down at the bottom, searchers' intuitions told them: "Here is the crux." Many who might have been enlisted under the evolutionary banner have been unable to reduce their subconscious promptings to sympathetic, practical formulae, and their balked mentality has found vent in childish anger, in factitious and gratuitous crusades in defense of religion, which can never be assailed by evolution properly understood.

The significance of metapsychic occurrences, comprehensively taken as an evolutionary document, very naturally escapes the apprehension of minds not specially qualified by training or native sensitiveness to acquire new ideas. They may, about these topics, still linger in the preparatory stages of anxious adaptation and apprehension. But magic certainly appeals to them and they read magic into everything strange. Devils, hobgoblins, evil spirits, carnal spirits, "earthbound" spirits are their gnomic kin and familiars. If such there be in objective existence, they may, haply, hover about this class of rough campmeeting and stuffy séance spiritualists. Speculations as to the benefits of the spiritualistic phenomena to mankind must be qualified by a special consideration of their effects on this stratum.

Persons limited to a narrow view of life in general will unavoidably entertain narrow views of the scope and purpose of the future life. Translated to the fourth dimension by the hand of death, they would with difficulty assimilate the Platonic ideas which are the stock-in-trade there. Some will show aptitudes hitherto repressed or neglected; the ultimate fate of the rest we must leave to the livelier imaginations of Theosophists and Calvinists, who have thought out these matters almost too well.

The societies for psychical research early perceived that no headway was to be made in discouraging rampant, credulous spiritualism in default of rigorous, scientific method. Pioneer spiritualists had not precisely jumped at conclusions. As I shall presently show by illustration, they were forced into conclusions which will probably hold near-valid for a long time: conclusions as to survival of personality, beneficent guardianship, the purpose of molar phenomena, the existence in nature of distinct spheres or environments, the positive nature of progress, the reign of law, the beneficence of law, and its root in love. The minds which made spiritualism a movement worthy of the name were good minds, the kind of thinkers who give the indifferentists and defeatists of progress their chance to repeat: "It is strange how good men go wrong!"—men like Capron, Tallmadge—their names are legion.

Men of this kidney were quick to sense the harvest the human race might reap from the spiritualistic phenomena. Many of their commonsense conclusions will stand, and we only wonder that they saw so clearly in the heat of the battle which they could not honorably shun.

Time went on; the abler minds, like still waters, ran deep. Investigation became scientific, systematic, private, objectively experimental. The magic-minded spiritualists congregated by themselves in chamber séances in winter, and in loosely organized camp meetings in summer. There fraud, gullibility, and dark influences were not unknown.

The societies for psychical research concluded to narrow the investigations, first, to the fields of veridicity and telepathy, and then to that of bald survival of personality. Absorbed in pursuit of

these objects, they suffered in the critical branches of interpretation and inspiration. Their desire to avoid all possible source of error led them to reject many useful phenomena as not amenable to their exacting standards of evidence. All "disclosures" and "revelations" were tabooed. This rigorous pruning was severe but, under the circumstances of an early stage of the investigation, it was right. The phenomena are, indeed, ancient; decidedly modern is their investigation by logical, thorough methods. The unique accomplishment of classifying them was a real contribution; for the grouping of kindred facts soon leads to useful conclusions.

Were the historical order of the exceptional occurrences to coincide with the logical, the task of interpretation would be facilitated. Such coincidence, however, is not more to be sought in the metapsychic kingdom than in others, political or economic, for instance. It may ultimately appear that history, in a wide sense embracing every department of research, has been a logical development. Undoubtedly science looks yearningly toward that goal; but the ground has not yet been sufficiently cleared. All varieties of the spiritualistic phenomena of today have been observed early in recorded history. Their discovery or first appearance, severally, is therefore not to be looked for as of recent date. The Hydesville manifestations were not at all unprecedented, but only relatively new. If the theory of spheres of influence or separate systems of law for different magnetic fields, tentatively advanced above, have in it something of the suggestive, the phenomena under their present guises could hardly have existed very long before the human era; they could hardly have functioned *in vacuo*. There must have been men in order to be mediums. An intensive study of the animal kingdom, mammals as well as insects (in which animal psychology seems to be most interesting) might cause us to qualify this view.

No more would it be safe to conclude that there were discarnate personalities before there were men. We may imagine a fourth dimension to have been in the making *along with* a third. In it impersonal Thought may have hovered, influencing pre-men in unseen ways. Whether Thought always commissions personal mes-

sengers we do not yet know. In the affirmative case, such messengers had already been evolved. In the negative, the music of the spheres rang directly in men's inner ears, and celestial visions were reflected on the inchoate mind's mirror. However, the writer disclaims Arcadian affiliations.

Logically, psychic phenomena have been classified as molar and molecular. Were we to imagine an evolution, intuitively the molar would be given precedence over the molecular. The former offer demonstrations of contact between primitive third and fourth dimensions. The fourth would seek, in an impersonal way, to invade the third, and all sorts of boisterous happenings would occur, somewhat as the lightning and electric storm invade the normal placidity of field and fell. The fourth dimension, so gentle and personal at the private séance, breaks its way violently when the dimensional gap offers no beaten, habitual path or bridge. However, before the advent of man, there was already telepathy among animals. The insect heard the humming of its mate at distances prohibitive to air-borne sounds, or it "smelled" its partner, quite uncannily. Such telepathy is primitive and appears to start on the border of the pyknotic, as does a spontaneous certainty about direction and orientation common in animals.

The recorded human era has been, comparatively speaking, so short that it cannot be expected to offer proof of the evolution of whole environments or of their populations, not, at least, from chronological observation. The beginnings of metapsychic phenomena are undoubtedly, to a degree, coördinated with those of the usual psychological phenomena and implicated in the beginning of man. They are yet to be written, unless we are forever to be contented with the speculations of the zoölogist Darwin. Better evidence of the origin and purpose of the phenomena is to be found in the recent and near-recent history of happenings which answer to the popular term, "spiritualism."

CHAPTER IV

GROWTH OF SPHERES

DEFERRING to another opportunity the study of myth, anthropomorphic polytheism, divination, oracles and their pythonesses, sibyls, soothsayers, portents of haruspices, and the like, we may briefly notice some eccentric occurrences which modern spiritualism has brought into relief. In the front rank stand poltergeist, persecution, and witchcraft.

It has been plausibly suggested that, in very different ways, the demonstrations involved announce an effort, under law and on principle, toward more intimate union of the two dimensions in which we are interested, the third and fourth. In formal wise, we may say that they manifest, in the inaccurately called "psychic world," better the "metapsychic world," the working of the great principle which, according to Mr. Herbert Spencer, is finally to bring the material universe to an automatic standstill—the dissipation of force and the integration of matter. This implication of the spiritual world in the laws of physics seems self-contradictory to those who reason wholly by contrasts, (matter vs. mind) but perfectly logical to those who reason by continuities. If the environments offer contrasts, they are also in some sense continuous. The principle of continuity cures the apparent absurdity of mind acting on matter, and still more effectively that of mind acting like matter.

Poltergeist, to take a specific illustration, is wont to preface and to usher in metapsychic occurrences, especially when they happen on a grand scale and in a mania of revival. The action is often random, violent, spasmodic, and quite senseless. To this class might be added the recurrence of violent blows, even the shaking of the whole house. It consists usually in the moving of objects in full view, so that the spectator is thrilled by the absence of the usual,

visible, human, animal, or mechanical motor power. Thus, articles of considerable weight are thrown about, furniture is disarranged, noises are produced with an apparent intention of attracting attention, even at the expense of severe annoyance, of painful vexation, or of pecuniary loss. The most careful inventory following all the racket, however, fails to disclose physical damage. Such were the occurrences at Mrs. (Fox) Fish's at Rochester, New York, in 1848, and at the Phelps', at Stratford, Connecticut, at about the same time.¹ Poltergeist, properly speaking, presents itself impersonally. The initial disturbances in the Fox family home, at Hydesville, and emphatically at Mrs. Fox-Fish's home in Rochester, partook of the same character, as if some naked law were at work, as naturalistic as a storm at sea, which does, indeed, cause a very poltergeist effect on the ship's china.

After the spiritualist movement was well under way, the poltergeist antics, by and large, seem to have died away and to have been supplanted by less strenuous, molar manifestations, such as table-tipping, which so often, at modern séances, precedes the more psychic automatic writing. Eusapia Palladino here offers the type. Table-tipping passes quickly over into intelligence. The motion of the table, at first random, soon begins to evince intelligence manifested through the assumption by the table of demanded positions, and through the answering of questions by agreed movements.

The molar performances, then, do reach a half-way stage in intelligence. The force would seem to understand commands, and thus to be submissive to human will if not directly the embodiment of it. On the other hand, later on, in due course of the same séance, "raps" and automatic writing supervene; the agent appears to be different, to be condensed, to be at last a full-blown personality.

It is, perhaps, significant that in very few cases has the "automatically" written message admitted that the writer was personally concerned in the preceding, molar manifestation; not unless it was a specific, personal act, like the apport of a flower. It is very pos-

¹ Consult the volume, *Katie Fox, Epoch-Making Medium, and the Making of the Fox-Taylor Record*.

sible that such phenomena, when fully developed and allowed to run their course, are finally quite subject to some personal will, while not begun by men or supermen. Thus, not improbably, table-tipping is initiated under generally favorable conditions, continued under the control of spirits, but achieved in compliance with the wishes or set questions of the sitters at the séance. It is conceivable that impersonal, unseen forces might be put in motion or encouraged and magnetized by the human will. The same may be said of levitations, elongations, fire walking, and so forth. A preparatory tuning-up, an impounding and trial release of a general, psychic force has often been surmised. The relation to it of our wills and personalities is an exceedingly difficult problem. A careful study of it is sure to reflect much light upon our personalities. Slight contribution to science has been effected by seeking to register a trademark by baptising it "odic" force and the like. Infant baptism may unduly narrow and confine our grasp of a subject.

The early French students or observers of table-tipping were so sure of the domination of the human will over the motions of the table that they made little place for other hypotheses. Thus the Comte Agenor de Gasparin, (1853): "Notre volonté, ai-je dit, et c'est, en effet, l'observation fondamentale que nous avons recueillie au sujet de cet agent; c'est ce qui le caractérise, c'est aussi ce qui le compromet aux yeux de bien de gens."¹ Professor Marc Thuey (1855) of Geneva, is more cautious. He asserts merely: "En d'autres termes, la volonté peut être ordinairement nécessaire, sans l'être toujours."² Von Hartmann thinks all is explained by a *nervous* force (532); but Flammarion agrees with Aksakoff:³ "Il-y-a autre chose. Cette autre chose, ce résidu au fond du creuset de l'expérience, c'est un élément psychique, dont la nature nous reste encore tout a fait cachée." Something more than anthropomorphism is needed for complete explanation; and, in all reason, the spirit hypothesis cannot be wholly excluded. The acme of spiritualist manifestations is reached by automatic writing, but it is prob-

¹ Camille Flammarion, *Les Forces Naturelles Inconnues*.

² *ib.*, 369.

³ *id.*, *ib.*

able that none of these investigators had access to records at all comparable with the Fox-Taylor Record. Automatic writing never had a fair chance in their experiments.

There are forces and there are wills. The wills are dimensionally various, i.e., of the third or fourth dimension. The force is what interests us at this particular point. This contrast of powers of nature vs. persons, regarded as distinct from nature, is noticeable in everyday life. Apparently, it extends into invisible or half visible classes of occurrences. The way is facilitated, therefore, by our analysis of poltergeist, for the exacter precision of the particular line of contrast assumed at the start—matter-mind.

The willingness of men to die for or against dogma and the juridical institution of capital punishment for delusions of a very meta-psychic order furnish also chapters in the story of the effort at rapprochement of separate environments, the secanting of which had been restricted and generally unsuspected (if such environments there be).

The theory of environments is also the most intelligible one that can be offered for the explanation of the sanguinary prejudices and misunderstandings that have disgraced religion and mankind. If there be not some great scheme of nature at work in these cases, steam-rolling men as its sacrifices, charging the breastworks of hate, of magic, of abusive use and wont, regardless of persons, precisely as a general throws his finest troops against the enemy's entrenchments, unmindful of present cost in human material, then truly life is chaos. In piping times of peace, it is easy for economists and sociologists to work out competitive theories of moral compensation suited to going conditions. It is the slaughter and pain when soldiers go over the top that call for spheres that interlock. And so of the hundreds of thousands executed for heresy and witchcraft. Either the sacrifice counts under spiritual law, or life and the world are a failure. For what do the victims die?

The answer comes, "Primarily for character and personality." Even the bowman of Artaxerxes who fights under the lash dies a glorious death. He has made the great sacrifice, although against his will. It is said to be the general military practice to station a

rear line to watch that the men on the firing line do not trivially forsake the colors. Every army, however, contains a goodly percentage of men of Thermopylae. They are veritable artisans of their own destiny. Not all men are favored with such opportunities. But to all the chance comes, sooner or later, to exert a choice, a strain of the will, which is of a distinctly constructive nature. We can appreciate that it exerts a lasting effect on our personal character. Afterwards we are not as we were before: we are new men. The spur to this effort—he is a daring theorist who is content to enkindle it, *à la* Haeckel, once for all, back in the highly theoretical, immanent, molecular soul!

But something further has been accomplished by the institution of death. Contribution has been made to a permanent structure, raised, not all at one time, but a cathedral in which the long drawn aisle and fretted vault display the architecture of different centuries all blended into an harmonious whole. This is no mere moral nor rationalistic cathedral, no dream, no sketch. It is far beyond the blue-print stage. It exists objectively, even materially, (for the terms are here interchangeable). That in the invisible, throughout time, a social, coöperative process of constructing an environment actually proceeds apace, may be convincingly inferred from what one sees in the way of environment-building under his own nose.

The worthy young man who starts life with right instincts or right guidance or both—what does he do? He has before him the wide future; he realizes that something is to be accomplished; he sees the work cut out for him. Essentially the proposition is one of capitalization. A home must be founded which will bring in, outside of direct returns to labor, *perpetual* returns of saving, rewards for right choice and high ideals. If the young man and his wife are not capitalistic homemakers, then they remain hand-to-mouth consumers.

Socialism is so ignorant as to believe that mankind can do away with voluntary, personal, individual capitalism. Socialism would reduce free men to hand-to-mouth consumption, simultaneously making the illusory, deceptive pretext of substituting a fictitious

capitalist of an abstract nature—the state. The only way of procuring a coveted environment is through individual effort to build it. The same is true of a society, it must have its *raison d'être*, a history, balanced powers, nicely adjusted classes, businesses, and state organs. President Wilson's doctrine of theoretical and dogmatic reconstitution of nationalities was fallacious. It is impossible to pick out tests of a "natural" nationality. Unmade by ancient wars, they cannot be remade by a peace treaty. A society must make good in living the social life it has prepared or imagined, if it is to endure in the family of nations. And doubtless, similarly, the invisible but still social environment, which we have called "another-dimension," is a product or part-product of the moral and psychic industry of all life on the planet or connected with the planet, visible and invisible.

In the economic sphere, the truth of this constructive principle of the spirit finds ready illustration. It is sufficiently plain that the distinct sphere of industry is strictly controlled, limited, and regimented by a preparatory structure of prior inventions, scientific discoveries, combinations of mechanisms, especially those for transportation, on the technical side; and by the marvelous growth of credit, banking, guaranty funds, (sometimes helped, oftener hindered, by legislation) promotion, and foreign exchange, on the mental side, which constitute a true environment, if there ever was one.¹

This conclusion for the existence of a future material-intangible environment holds for man, whatever derogatory may be alleged concerning the efficiency of our animal predecessors and inferiors as soul-builders. It is not so perfectly obvious that they are makers of their environment unless it be conceded that they blend into the environment in a way that men do not. Indian trails follow the beaten tracks of large game. The roads of Africa are beaten out by wild elephants. Fertile meadows are due to earth raised by spermatophytes. The lairs of bears become the homes of troglodytes.

¹ See the writer's essay on this subject: *The Kinetic Theory of Economic Crises*, U. of Nebr. Studies, 1904, Vol. IV, No. 1.

Animals largely carry their homes on their backs; their foresight is instinctive, seasonal, limited to a narrow range of actions. Their capitalistic, environment-forming habits are at best rudimentary, even if sometimes quite complicated, as in the cases of the bee and of the beaver.

Spiritual progress, as an aggressive, ideal constituent of psychology, appears to have made its definitive appearance with the advent of man. Man is a laughing, tool-using animal essentially because he is a progressive animal. He has seized the bit of progress in his own mouth. The reins were formerly held by a separate, esoteric law of evolution. He is become an evolution unto himself. That law is not spilled from the chariot of progress; on the contrary, it has, to a degree, entered into the soul of man. Doubtless, external, invisible ingerence is intensified rather than diminished; but from impersonal it is become highly personal. The universe now throngs with personalities. If the picture the geologists and astronomers, with their light-years, offer us of the ultra-molar, cosmic birth of worlds hold valid, then the succeeding era of personality, in which we participate, is also no myth.

Witchcraft delusion is a very primitive superstition. It was once the modern and civilized phase following still earlier sorcery. It is allied to fetishism. The sorcerer is one who has a peculiar power over the soul of another, by virtue of exclusive, secret knowledge of the principles of that person's vitality. He has at his service unseen potencies, personal and impersonal. According to most savages, terrestrial immortality would be the rule were it not for sorcery. The savage is an Arcadian when not a spiritualist. But for sorcery, he would never die. But death is not obliteration. The belief in the spiritual is thus, in a way, coëval with man. Terrestrial immortality is not a denial of spirit. When the savage became convinced that terrestrial immortality was impossible, he clung to immortality, anyhow. This origin may be no scientific confirmation of the belief; may even be made to militate against it. Savage populations are kept thin neither by wars, by cannibalism, nor by bad hygiene, but by sorcery. Where all deaths by sickness are supposed due to

sorcery, many additional lives are lost in the attempt to find the sorcerer and punish him.¹

Materialism claims that the idea of spirit arose from man's seeing his shadow on the ground or his reflection in the water. This explanation would seem to suffer on the side of superficiality. All subsequent theories of spirit, elaborated upon the original error, are equally perfunctory. It is, of course, possible that the idea of spirit was originally *suggested* in this way. But the shadow theory is more curious than convincing.

Unseen powers are powers that you do not know. It is not illogical to claim that where you admit you cannot, on ordinary grounds, account for a given phenomenon, there must be some invisible force at work. The purpose of laboratory science is largely to affect such invisible forces with visibility. Sorcery may be looked upon, in theory, as a primitive and very unfortunate attempt in the same direction. It has cost the lives of untold hordes. The raging of this belief lasted until modern times and took a free hand in keeping down the population.

Here again, in essence, we have to do with an effect of the clashing of different spheres—of mutually exclusive rooted habits and fixed environments. An era of comparative light has superseded those of witchcraft and intolerance of heresy. The Greeks had, in their time and within a small area, shaken off sorcery or shrunk it down to pretty myths. They predominantly viewed the world in generalities and abstractions. We of today are trying mass-production of Greek culture, strictly edited in English version for the democratic masses. While education of the masses is indispensable, its scope and limitations are debatable.

Just why modern manners with respect to halter and gibbet, and stake and faggot are milder than were those of a couple of hundred years ago, it would be hard to explain. The world has changed in so many respects that a certain disinclination to kill men for their heterodoxy along any line is difficult to attribute to any single in-

¹ cf. William B. Seabrook, *Magic on the Ivory Coast*, Ladies' Home Journal, Dec., 1930, p. 114.

fluence. In wide circles, unquestionably, much of the old blood-thirstiness still prevails. The men of the mob seek their quarry as does the hunter, notably in the United States, which, while boasting many claims to civilization, and that not merely in technical matters, still, through occasional occurrence of mob violence, lags morally behind several European states. Religion has been so filled with intolerance that, in long periods, it has belied its name.

The last two hundred years, however, have witnessed a large and flourishing increase of the bourgeoisie, who, in a growing sense, have been the brains of the world. Whether the middle class have multiplied more rapidly than the proletariat, I do not know; but I suspect that their power grows even faster than their numbers. This class is naturally opposed to violence, for its rise and success are built upon its intelligence and peacefulness. This is the class that founded modern education and has attempted to impose it upon the proletariat. Wherever the influence of this class extends, one finds commerce, finance, and education, and also public peace, except so far as the proletariat cannot be restrained from private, decadent war among themselves.

The bourgeoisie tends to be and largely is scientific and rationalistic even when outwardly religious. It therefore inclines toward atheism and thanatism. Various recent spiritual movements and illuminations have combated this rather venial fault of the bourgeoisie. Universalism, Unitarianism, New Thought, Theosophy, Christian Science, occur to one. Psychic research promises to gratify the positive and agnostic tastes of this level of society, which "wants to be shown every time." Psychic research might be called "ultra-violet rationalism:" it avails itself of rational methods a step further into the invisible than orthodox rationalism permits.

A thoroughgoing explanation of and accounting for war seems to be lacking. A purely utilitarian treatment of the subject stands ready enough at hand. Savage wars are partly caused by disputes about hunting grounds and hunting rights. Wild men band together to exclude outsiders. The matter presents itself to them as one of life and death, survival or starvation. The human breast has

thus been early trained to the most bitter hatred of public enemies, and even in modern times, extreme measures are countenanced against them. But it does not appear why men should persist in such passions under the present civilization, where immigration is practically free between all countries and distinctions of nationality seem booked to disappear. Today we must seek some other cause.

An exaggerated sense of national honor was doubtless a spiritual outcome of the land struggle just spoken of. Aggressive wars might ensue. The World War was started by the murder of the Austrian Crown prince on territory practically sequestered by Austria. The German militarist was horrified at what would become of the Teutonic world if such things were allowed to continue. Fear starts wars—fear even masquerading as “precaution.” Such offensive wars are misnamed “defensive” for home consumption.¹ America sympathized with the French fear of being driven by the Germans into the breakers of the Atlantic. America recognized also that a military machine gathers strength as it proceeds. The national race for dominion is quite the same as the private greed for wealth. The territorial wars start on flimsy pretext of frontier squabbles. Let Selassie beware!

The pacifist is right enough in averring that such wars would not happen were there not, on the whole, a widespread will to war. The fact is, the strongest passion of man is *domination*. Domination is a third dimension specialty. Our individuality, trained in land conquest, in magic and sorcery, (destruction of body and damnation of soul of private enemy) in feudalism, *auto da fé*, witchcraft, and irreligion, is excessively jealous of the slightest infringement, fearful of ultimate consequences, “if things are allowed to go on like that,” and readily reverts to a primitive mode. It is when each nation believes that its ideals and spiritual prospects are at stake, that war becomes inevitable. The cowboy and the corporate state equally come to an end of patience and choose to die i’ the imminent breach rather than to watch and wait. Millennial history

¹ The United States’ recent restrictions on immigration are not conciliatory of foreign nations.

hangs the formal decision on a hair balance. Woe to the official called on to say the word! And yet the decision had virtually ripened through long years.

Wars, whether called religious or political, are fundamentally for honor (defensive) and for domination (aggressive). The object of war is to compel the other side to acknowledge itself beaten, that is to say, subservient. Doubtless, this bully passion is stronger in some nations as in some persons. The bigger, the more numerous be either nation or church, the more is it swayed by the spirit of conquest. It is the ruling, terrestrial temperament, which is, after all, in a sense, a spiritual matter. The terrestrial, mortal body of man, at seasons, gets the upper hand of the astral body and rules the spiritual self. The decision lies with the preponderant member of the vital pair.

The Church, in its infancy, sets out to save souls, meaning thereby a friendly process of self-sacrifice and of good example. It ends by giving up the heavenly task and substituting saving souls by violence, conquest, heretic-hunting, witchcraft, and magic. The state, more frankly brutal, nevertheless has also its hours of saintliness. It starts out as an institution cocked and primed for mutual help, but abandons the altruistic job and goes in for repression at home and landgrabbing abroad. The bellicose outcome is unavoidable in both.

The conditions of the third dimension are thus against the higher spiritual life. We mortals learn a goodly vocabulary of spiritual words, which are helpful to many, but become empty formulae to most. The "instinct to live" is strong within us. In order to live, we must adopt the ways of the world, enter its market, accept its justice, and study all the means of survival which do not infringe upon it.

They include (to descend to disagreeable details) advertisement and equivocal representation of wares designed to fit the curiosity and credulousness of the market—to create, in other words, a demand by a pandering to the foibles of buyers. It is a fact that the common run of men invest in either consumption or production goods only after representations have been made far in excess of

reasonable expectation. This holds from washing machines to blue sky. What is the saint in business to do? The proposition to run a Kansas newspaper as Jesus would do is meaningless. Jesus would never attempt it. Jesus has always worked by more subtle ways than the street knows.

The third dimension is not the place for ripened sanctity. It is a Becoming; it is hard to describe in the abstract; it is a place of preparatory contention, of character building. It contains its own visible heaven in nature and art; so does God's universe everywhere for those who are privileged to sense it. You can get along in the third dimension pretty well, or pretty plausibly and superficially, without much of a glimpse of its heaven. But we cannot recommend "muddling through" to men who cherish spiritual aspirations. Lives of quiet but determined influence are crowned by uncompromising martyrdom. Then the world moves ahead.

How will it be in the fourth dimension? Religion has attempted to solve this problem also. When men set seriously about a problem they generally make some headway; they seldom obtain full liberation, however, for nothing is completely finished. The circle and *à fortiori* the globe to which the earth is compared are wrongly proposed as symbols of perfection. They represent despair of continuous progress, either in a line or spread out on a surface. A figure which always comes back to the starting point cannot symbolize perfection. It represents rather a surrender of the original proposition. It refuses to go off at a tangent. Convinced of the fruitlessness of an ideal life under the present conditions of incompleteness, man seeks better elsewhere and imagines something like a multi-globular life. Revolutions within and wars among the nations here below prefigure a new deal all around, of the metaphysical sort. "Knock and it shall be opened to you. Seek and ye shall find." The spider builds its web, the caterpillar its cocoon, the beaver its dam, the man his tools, the mind its heaven.

The soul-building is, in a sense, a social operation, and follows from our ideals. The pre-beaver had the ideal of a dam and home in the waves; anyhow he kept striving under *some* impulse from *somewhere* outside of his physically inherited cell structure (and

that was his equivalent for an ideal) when lo! he was provided with webfeet and a trowel tail!

Man's strivings are answered more readily than the beaver's—some of them. He does not wait thousands of years to grow a tail, by dint of wish and random grubblings, but he makes straightway an honest-to-goodness trowel of metal and builds his house in short order. But he has not lost the power of budding on a natural tool. It is a strange, an original one. The push of man toward the ideal has discovered its possibility. A larger home has been created free from the contentiousness of earth, where a newspaper could profitably be edited by Jesus.

God has not given us desires for the purpose of arbitrarily frustrating them. He has created desires for the purpose of answering and gratifying them. Life is largely a play of question and answer, desire and gratification. Low desires receive their grantings, which are later followed by disastrous reactions. But those were already implicit in the fallibility, the childishness, the retrogressiveness of the concrete desires. If the man had had foresight, he might have known. Lofty desires abut into happier terminals.

As one beaver did not make a beaver tail, so one man's divine aspirations did not make a soul and its appropriate "dimension." It was a social desire, at work for countless years. It is still working. Within the limits of the third dimension it is building a fourth dimension, and astral bodies to people it. In this third dimension it disposes over a definite mass of materials. Desires, in other words, are effective upon a certain range of vibratory wave effects known as "matter." God acts in all things according to law; so science has taught us. Our desires are effective according to the laws of the tensile field in which they seek to operate.

In every case of belief, the appropriate inquiries are (1) the veridicity of the phenomena, (2) the description of their manifestation, which can only run in terms of law, of their general possibility. When we consider that only a certain range of choices can have effect upon a certain range of vibrations, we straightway visualize the framework of a general, graded scheme, quite organic, which might be instituted upon thoroughly legal foundations. Fur-

ther than this it is not yet practical to push the inquiry how one environment (invisible) can be raised upon another (visible). However, it may be assumed that the relation of the individual to this higher scheme would proceed upon the same basis as that in any familiar social scheme.

A quasi-material,¹ astral body has been built up through the aeon-long strivings and desires of man and of pre-man. I wish to lay emphasis on the point that the new body was not built *by* man, any more than the tail was made *by* the beaver. I am not attempting here to penetrate the veil of law, but only to imagine the workings of law in a certain field. I neither digest my food nor do I beget my child. *My* child, in the popular sense, is simply an error of understanding. I call him *mine*, in any philosophical sense, not because I made him but because he was given to me in response to my desires.

And so, from the human point of view, this is a world of desires answered and rewarded, not of desires frustrated and disappointed. But desires cannot work *in vacuo*. There must be a legal programme. It presents itself in the third dimension under the conception of organic law. The formulae of this law are the only ones which provide us with fructuous thought. All other thought is but a foil to this. The delusion, for instance, that an unaided man can conceive or carry out a comprehensive social scheme, belongs to the thinkers, limited and thus mechanical, who liberally endow the world with their seven months offspring. The mass of mankind is still, relatively speaking, possessed to act thus mechanically without adequate reflection or conscious organic principles. Their impulses of sympathy or inclination pass directly into their vaso-motor system. They are not provisionally chambered in the brain, that creator of an inner world, if not also of an outer.

Our man-built soul is, thus, not exactly man-built, after all, any

¹ Many agree with Sir Oliver Lodge and speak of an "immaterial, etheric body," with precisely the same meaning that I am attaching to "quasi-material." The terminology is partly customary, partly matter of taste, and leaves little play for theory. Laboratory methods are commendable so far as they can reach. cf. articles by Dr. J. B. Rhine of Duke University, Dec. 1934 *et seq.*, in the *Forum*.

more than it is finished and conclusive; and least of all by any one man. The wider scheme of things is outside of man, even though it be an attractive notion, and in its way profitable, to assume that he is a sort of a universe. And yet there is a sense in which the individual is master of his fate. If general desires have historically created a fourth dimension, it is also true that an individual man's own desires have the deciding of his particular destiny. The evolution of a fourth dimension has made things harder for the individual, for now he is really a person, he must really say what he intends to do with the opportunities spread before him, but perhaps non-existent in preadamite time.

That which, running in at the ear or eye, forthwith rapidly runs out again as speech, has little to say in building up the soul, just as the cow that gives the most milk does not yield the most butter; but that which abides in the brain and mind, and lies there, coming up at proper moments to the automatic central, and then retiring to its chamber for another good opportunity, and even germinating unconsciously like seed in the ground—that is what capitalizes spiritually and builds up the immortal soul. The parallel of capitalizing is no haphazard one; for economic capital goes on forever giving off usufruct.¹ The important topic of research for our metaphysical science, then, will be: what is it that builds up the soul?

The epochmaking experiments in materialization of Madame Bisson have illustrated the effect of the personal will, carnate and discarnate, upon matter. A beginning, at least, has been made in the laboratory study of the physical constitution of ghosts. Conditions were observed which appear to have overcome the objections raised against the Franklin voice: that the process of materialization is wholly repugnant to what mortals comprehend and are accustomed to. In the sequel, I am venturing on a physical explanation of the faulty materialization, that it is the result to be expected from the inference of one field into another; for a fundamental discord lies in the fact that the conception of *shortest dis-*

¹ Professor John Bates Clark, *The Distribution of Wealth*, p. 117, says: "The most distinctive single fact about what we have termed capital is the fact of permanence."

tance, as explained by Einstein, is completely different, so that organs producing identical results would look quite strange. If occurring by daylight, such a reconstruction would be offensive, and hence it must be kept from view by turning off the light, for we are adapted to the sight of finished exteriors only.

But science has habituated itself to look familiarly and with friendly mien upon the most humble functions of nature. All of our own organic processes are disgusting, if bared to view. Nature has covered every internal-combustion, organic engine with its hood, and men discuss the graceful lines of the covering more than the system of ignition or of elimination of waste. It is precisely in the direction of the Bisson experiments that the future of psychology and, indeed, of metaphysics, lies. Let us have a new era of free experiment and speculation before we run up against another wall of incredulity, another widespread brain-flexure of *non-possumus*.

CHAPTER V

THE CRISIS IN SCIENCE; ITS EFFECT ON OUR VIEWS

A DEAR FRIEND, a fine mind, a widely read and widely reading student, a man of the world, smiles at my interest in psychic phenomena. While he thinks that most of the strange occurrences about which I am curious are fraudulent (in plain English, they do not occur), he still admits that there are occasionally such phenomena, but thinks they are not worth while. Even were they all veridical, they would not bulk in the daily rounds of a man living this life for all it is worth, for they are probably entirely "subjective." In the case of my friend, I consider it unfortunate that he does not care for the metapsychic line of inquiry. In the case of the less instructed majority, a very long period of apprenticeship would be required for the grasping of its broad significance.

I have another friend, a mechanic, who is a devout spiritualist, and at the same time, strangely enough, a follower of Ingersoll. For him the bridge between these irreconcilables is a general disposition to kick against all authority. By the way, only the scholar can fit together seeming contradictions, for he alone can surmount verbal conflicts and go to the heart of the matter. Men are commonly slaves to the letter of the law, creed, or whatever the formula of their "ism."

My friend, the mechanic, piously sets aside an early hour, often before sunrise, for spiritual communion, a thing that my friend, the scholar, has not time to do, and would never fall into the mood to do. I do not doubt that the former views many a fantastic procession pass before the mind's eye and listens to many an eerie message from his own subconscious, accepted as God's inspiration; but, after all, who can say that he does not enjoy openings of truth? They that seek shall find. The scholar is hard-headed and puts

down all day-dreams that are not compelled at desk, pen in hand, to weakness of the surplus, unregimented convolutions of his brain.

To be frank, I concede that we are treading what the clergy properly warn their hearers to be dangerous ground. I admit that it is dangerous for my friend, the mechanic, but claim that it is perfectly safe for my friend, the scholar. Let some misfortune happen, let some bereavement occur, which shall direct and constrain the scholar's center of attention to this class of phenomena, or let the merchant lose his market or retire from business, or somehow find leisure over and above the carking claims of contemptible routine, and I am free to assert that he will find psychic research an absorbing topic. For he will be led into lines of thought really fruitful, more than suggestive, and very refreshing to one who has, perhaps, been striving to extract new appreciation from the hackneyed classics and trying to make something new and better out of what, time out of mind, they had seemed to contain. The schools of philosophy are inconsistent in themselves, are buried in words, indulge in excesses of conclusion built upon a minimum of experience, demand endless toil to make precise niceties of distinction which are not worth while, and leave the student without convictions valuable for life, but only master of a school dialectic.

He will find: (a) That the harvest from logical excogitation should not be cultivated beyond a point where it yields diminishing returns. Hairsplitting is exceedingly unprofitable. Scholarship demands accuracy but not disproportionate development of inconsequentials. The broad acres of knowledge embrace multitudinous rich fields, none of which must be overlooked. Otherwise ingredients will be lacking which fructify the whole. There is no branch of knowledge in which this principle of comprehensiveness does not apply nor one in which its conscious application is not demanded. Even philosophy cannot be omitted, although philosophy should be indulged in with moderation and discrimination.

Take education, for example. The superannuated and well-nigh superseded studies of the classics and of logic and pure mathematics undoubtedly created harder heads than do the present "information" courses; but the world demanded more stuff to be put ulti-

mately into the hard heads for them to grind. Hence, the present apparent slump in scholarship bids fair really to be in the interest of ulterior progress. Meanwhile, secular education, while swarming with fads, has been left without a central faith. It is beating time, waiting to find out what sort of a standard man—ὁ σπουδαῖος ἄνθρωπος—the modern state wants. All sorts of cute things are taught and cute tests are applied and predigested pabulum served up, but there is very little digging and mining. The standard man has a soul, which can be developed and understood, however, only by hard application and (whether he knows it or not) with the aid of metapsychic power and science. When all has been said, and the equilibrium of classes and masses shall have been reestablished in the field of education as elsewhere, then it will be acknowledged, afterwards as before, that the object of education is not horse-shoeing, not typewriting, not steel-puddling, not even fiddling, but the building of the soul.

Take politics. Politics is concerned with some of the stereotyped forms and channels and spheres of social action—of the cut-and-dried social action. The politicians are all more or less socialists. The only thing that saves the state from becoming socialist in policy is that, looked on as society, it is and always will be organic. But the politician does not know what “organic” theoretically means. The term has a little tendency toward “individualist,” and so the better politicians call themselves, “individualists.”

There is also a leaning toward organic thought at the back of the head of the representative bourgeois. The less he reads on the subject, the better for him. Outright exponents of basic truth are not numerous. Organic thought cannot be appreciated apart from a pretty thorough study of the cosmic relations and of the nature of human personality, for organic action is the conduct of such personalities. And so, all around the program of life, everything, every category of interests, harks back to the inquiry, What is man?

There is a branch of learning very indispensable in spite of its quibbles, devoted to this master category: the science of philosophy. In it the interests of man are treated in the abstract. The

reader must get used to that. By persistent generalization, it seems to lift the studious onto a rarefied plateau where the general concepts of the lowlands serve for the particular details of its everyday life. Its cultivation is, par excellence, soul-mastery. The philosophers started out with disputations on goodness and bravery and on the ideal state and the ideal citizen and his education—especially on the standard and virtuous citizen. They then discussed matter and mind and the essence of things. Ancient philosophy, like modern, was too scholarly for mankind at large.

The Church arose, not upon knowledge but upon an apocalypse; but it soon called in philosophy to its aid. The ancient philosophers had done something: they had marked out the ground in casuist fashion. The shoulder hits of Christ called for application and interpretation by philosophy. And so a theory of immortality and of punishment, of redemption and of atonement was built up, on which a visible Church was founded.

But still something was lacking. All institutions are booked for a fall unless they are founded upon the real nature of man and of the world. The Church backslid in that it failed to perceive and duly appreciate the organic and historic nature of the Christian opening. This (like every thing that is) was inevitable, because the organic idea did not possess even the most acute minds. A further and painful development of philosophy and of education stood next on the life-program. We are not through it yet. The age of miracles was declared at an end.

And so, after the human mind had rolled and pitched for over one thousand years in ages properly termed "dark," science advanced, girt to make another and hopefully final master effort toward perfect method. It formulated the law of laws and it laid down the true principle of enquiry by experiment and by physical test. The Church did not wake up to the demands of the times nor interest itself in this new dispensation; so science went off by itself and prospered wonderfully. But the weak point of science has been that its cultivators, necessarily specialists, made "scientific" assumptions which were not scientific in the event. They became sat-

isied with acquired results. The formulations of the atomic and thermal and gaseous laws worked very well for simple practice, but were unfortunately assigned absolute, final values.

It is very easy to become satisfied with results and to rest upon the oars, especially after a hard pull. Man was taken to be only a product of the acquired laws, and further inquiry on scientific and philosophical subjects was tabooed. So the position was reached where the Church had denied and finally disowned claims to inspiration subsequent to about 300 A.D.; while science, once fairly in the saddle, also felt itself quite satiated and rejected the possibility of radical improvement on the state of formulation reached by Galileo, Kepler, and Newton—by biologists, anatomists, and physiologists—by the father physicists, by Darwin, and by the earlier naturalists. The later men of science were engaged in the work of rounding out and filling in the details of the existing, formulated theories.

It would be presumptuous to make exaggerated claims for the specific effect upon scientific thought of the despised, widespread, spiritualist revival of the forties. Of course, there was due a general spiritual reaction, anyhow, as a matter of course, following upon a century of science. An infinity of isms fluttered in the sunlight of a single day. However, that the spiritualist movement, popular, sentimental, legerdemain, magical, bordering on witchcraft, deserved the utter contempt of men of science, goes without saying.

And yet, was there not a crevice in the armor of science? And even a good many of them? But there we must insist upon discrimination. Among the leaders of science have been many who were ready to turn their attention to the metapsychic phenomena, and these, not only psychologists of the chair, like William James, but more notably physicists, like Crookes and Lodge, naturalists, like Wallace, classical scholars, like Meyer, and professors of mental science, like Sidgwick. America has less prominent names in psychic science to offer, but Horace Greeley, Governor Tallmadge, Robert Dale Owen (born a Scotchman), Professor Hare, Judge Edmonds, and many others of light and learning indicate that here,

too, the phenomena attracted the best minds. Men of this open yet cautious stamp were to be found in many countries.

It is significant that scholars like Sir Oliver Lodge and Camille Flammarion thought it worth the while to test whether the objection be really well grounded that metapsychic phenomena are wholly subjective. A further field at last invites us. Granted that the phenomena are merely real-subjective, are they thereby excluded from investigation? Time was, the objection of "subjectivity" at once barred out all and any ascertained or provable facts and occurrences from serious consideration. The suspicion soon began to gain ground, however, that facts classed as subjective were also really obnoxious to experimental methods. They were either subjective-experimental or they were objective. Anyhow, experimentable. If this were so, the metapsychic occurrences could not be brushed aside.

Just as a topic of abstract or dilettante curiosity, it would be opportune to follow the changing relations of the hitherto classed "subjective" to matters of ocular or tangible demonstration. The clergy had innocently surrendered to the scientific inspiration that heaven was wholly subjective. What content was there in this formula? Heaven was a *place*, where *persons* wore white *robes* and played *harps* which one could *hear*. If so, wherein was heaven less tangible, demonstrable, and objective than earth?

Also the psychologists had gotten busy and from Kant down had told us, that in no case was our perception any guaranty of the real nature of objects, so that it became a puzzle to know whether a given perception was *merely* subjective or partook of an invisible or at least unascertainable objectivity.

Psychology stands for subjectivity, and this attitude of psychologists swept aside much of our confidence and interest in the outer world, but partly compensated for the loss by paving the way for a further pushing back of the conception of subjectivity *per se* toward the center of our being, and for a further inroad of objectivity (or what was so called) into the hitherto subjective field of experimentation.

To this end the studies of the men at the top in science, who

suspected the direction in which it was to expand, materially contributed. The etheric theory was studied and elaborated. A whole mathematical and chemico-physical science of the infinitesimal arose, in order to render the electrical force available for mechanics and engineering and to explain molecular and ionic, undulatory and kinetic phenomena. It now became plain that the function of experiment was to translate into visible signs (as by the pointer on a dial) the workings of nature otherwise invisible and intangible to the natural senses.

Reality in this third dimension of ours is, after all, pragmatic. When the ancients and mediaevals were searching for the essence of things as a static reality (still the style of philosophy in our schoolboy days), they were doubtless doing something, but they were playing leapfrog with knowledge, they were straddling into the fourth dimension, where such ideas as love and beauty and virtue are less affected by those baser motives and passions which are founded upon the sphericity of the planet, upon its contracted playroom, upon its inevitable clash of interests. Here emerges some notion of what is meant by the initial statement of this chapter, that the employment of logic in the strict Aristotelian sense is of limited application in the search for truth upon the path of progress. It is not that the combinations of premises and conclusion do not work, but that the total complexities of experiments and of observations drawn from and based upon surrounding and habitual life conditions are so great that their results entirely escape our perceptions and even consciousness. The higher or fourth dimension is now accepted to be there to offer the simplified formula. In other words, we must die because we are overwhelmed by the accumulating complexity of life; and for that very reason there must be "the simple life" of Pastor Wagner waiting to welcome us.

The enquirer who is absorbed in such a department as search for essential truth would be foolish to try to formulate the possible conclusions from all his manifold thoughts and observations. The subconscious action of the immortal mind, become instinctive and automatic, attends to that. Subconscious formulation is a novel proposition, but quite sensible, after all. Let us grant that his mind

has previously been trained in Aristotelian logic. The thinker fixes his attention, turns on the steam—the will to think through to a conclusion—and the disciplined subconscious does the rest. Fatigue is as inevitable as where consciousness is more in play, perhaps not so severe, but still fatigue; the operation is ostensibly, and, perhaps, primarily, personal to the thinker. But his will to know opens the gates of heaven. The result is that a new thought that amounts to an inchoate conviction finally presents itself to consciousness, a thought which is experimentable, verifiable, spectacular, and which passes over any sense of syllogistic labor. Subsequent experience affords the indispensable test, verification, and final liberation.

And so the process of progress ever is. Somehow it brings two worlds, two spheres, two dimensions of reality into contact. The materialist claim that the world is a delusion, mere “psychology,” does not withstand the evidence. Matter is really merely a documentary phenomenon, and the essential force of legal performance, of yore implicit and entangled in “matter,” is not an elementary, prophetic infusion, an immanence, gulped once for all, but there is continual inference from other dimensions, which goes on increasingly as the terrestrial work of evolution fares apace.

This was the very essence of the thought of Plato. The notion of ideas clothed in quasi-material form was the best way of impressing upon his age and times the superior reality of the spiritual, white yoke-fellow in the span of life. There is a dualism in our world, but it is not a parallelism. The lines of dual action touch and part and touch again. The dualism may even change into a triad. There is nothing more flexible than life. Materialism is itself a phase in spiritual evolution. It has rescued us from going insane over the metapsychic phenomena. It is, however, a far cry from such lunacy to complete agnosticism and hopeless materialism. Because savages and peasants believe in totemism and in the werewolf, it does not follow that there are neither souls nor immortality. Such, however, is a too common snap-judgment of our latter-day, satisfied, matter-of-fact, pseudo-agnostic intelligentsia.

(b) The science of psychic research, however, is not merely at

work enlarging the vision of the scientific mind, employing its overflowing energies, and encouraging it to new formulations of the most suggestive kind; psychic research opens the way to a new apprehension of human personality. Hitherto, science has treated us to the physiological-brain conception of the mind. The needs of ascending, animal life have given rise to more and more complicated networks of cerebration; and especially has discursive reason called for unexampled concentration and elaboration of nerve currents which can, however, surely be traced back historically to an origin, more or less remote, in external sensation. Very true. However, it is possible that an electrical machine may record tremors of voice which betray perturbation of mind and disqualify the candidate for a place in the aviation corps; but the tremors are not the fear, nor could any idea of their significance have been gathered, had not the psychologist-experimenter previously known what sort of a thing "fear" was and how it made itself known.

Our personality, doubtless, flows from God, or is somehow compact of a personal element pervading the universe. Consciousness and self-consciousness are either the complex thing the physiologist says or the simplest thing in the world: "Man was created in the image of his Maker." This *simpliste* conception of the Divine Personality prevailed until the scientific era. The word "individual" was invented to cover it. The conception of the man as an indestructible monad was not original with Leibnitz, and it still prevails in religion and elsewhere. Nor do I reject a certain leaning toward it, especially in preference to the extreme psychophysiological view. Perhaps it is not necessary to declare for either. We are here too close to the heart of things to commit ourselves to hasty conclusions. It may be that the reality as to our own personality transcends verbal expression or mortal conception.

If for one moment we blench from unquestioning fealty to the naïve notion that we and the world are separate, mutually exclusive, our thoughts about ourselves become unsettled. "Hesitate and you are lost." For the present purpose, we only need to modify our natural, simple, unaffected appreciation of our own

solid individuality by following the furrow broken in by the sociologists. The interdependence of the individual and of society is very striking throughout the animal kingdom; so much so that it must arouse doubts about our naïve self-sufficiency. To imagine an individual man grown up unaided on a desert isle, by its very impossibility, stimulates our reflection at least upon mutual aid and upon the weakness of an isolated mind. Even if the body could grow, under such circumstances, what could be said of the mind? What could be said of a mind from which had always been withheld the symbolism of writing and of arithmetic numbers? And even of language? These reflections, however, shunt us from the exact issue. If our personality be conceived of as a sort of sensorium, which, on its outer edges, fades away into the outer edges of others', we are perhaps nearer the idea.

"As our mental fields succeed one another, each has its center of interest, around which the objects of which we are less and less attentively conscious fade to a margin so faint that its limits are unassignable."¹

To put the matter more concretely, suppose the brain to contain a central, combined mirror and sounding board, or, more plausibly, a sort of wireless sending and receiving set. There is much warrant for the belief that animals generally enclose such apparatus, even the insects. The telepathic powers of some animals and insects would appear to be considerable. A trans-oceanic wireless apparatus is an expensive affair and demands great mechanical strength and high horse-power in order to produce the necessary length of vibratory wave in the hypothetical ether. The boy's wireless apparatus still demands considerable motive power. It is hard to believe that the soft, animal brain can send messages of the same sort; and yet the analogy with mechanical wireless, with its operation and effect, is so close as to challenge comparison. Perhaps a new "fluid" will have to be hypostatized, if not discovered, in order to furnish the mechanism for the observed, psychological phenomena.

What are they? On the one hand, those of multiple personality.

¹ William James, *Varieties of Religious Experience*, p. 231.

The individual seems to suffer from suppression of certain traits of character, along with amnesia, to such an extent as to appear to be someone else. So far we have only a modification of what might otherwise be reckoned an indestructible monad. But in some cases there are additions to the individual, knowledge of circumstances foreign to his bodily experience, and traits of character, perhaps knavish, still more foreign.

On the other hand, the phenomena of telepathy run into something more than mere sending of wireless messages. For we must take into account, further, the newly-discovered territory of the subconscious. F. W. A. Meyer is credited with the demarcation of this area, and with linking it up with metapsychic phenomena. What I am calling attention to, is the fact that this study must be invaluable, through its suggestiveness, in the analysis of our human personality.

For if the brain contains such an apparatus which, without our conscious connivance, is sending and receiving messages to and from others, and perhaps with other species of animals (and they with one another), and still further, under certain circumstances, with discarnate minds possessing astral brains—about all the separate individuality that is left us amounts to: (a) our consciousness and self-consciousness, (b) our store of separate experiences, our memory, (c) our individual wireless “apparatus,” which may be stronger or more delicate than those of our compeers, short-distance or reaching into the fourth dimension, weak in our physical but strong in our astral brains, or the reverse. Considerations along this line would seem to justify the claim that a psychology which aims to measure personality must call in psychic research to its aid.

The theory of McConnell runs to the effect that Christ is the last word of evolution, of *animal* evolution. This evolution has produced the soul. Very well. But is that enough? The Christ-personality demands something more. Both a body and a soul are indeed necessary to receive the Christian inspiration. But this comes from outside. It is in clear addition to the evolution, which only produces a mechanism. The soul itself is an invisible mechanism. Spiritual mechanism is a novel idea, introduced *argumenti*

gratia. Let us assume that Christ had at his disposal a very perfect body enclosing a perfectly balanced nervous organism.

The best of us suffer from lesions of the nervous system or from defects of the physical structure, more or less serious. When we make errors, we are perfectly conscious that we were "not to blame," that we would have done better but for our little skeleton in the closet, our secret, most often an unascertained heritage of unavoidable imperfection. We usually conclude that society, by its blind rules, is somehow to blame for these lesions. Christ was probably remarkably free from such weaknesses; He could face the bully, the practiced dialectician, the rhetorician, the secret police, the walking delegate, the broadacre taskmaster, the criminal court, with equanimity because his spirit was in command of a perfect soul, and the latter ruled over a healthy body.

It is surprising that anyone, even though impregnated with agnostic biology, could be satisfied to stop with the popular, inadequate, Darwinian evolution in his account of immortality. What is desirable, perhaps, after all, is Darwinian evolution and then more evolution. It is a matter of curiosity or experiment whether we choose to assign the stepmotherly interference of the separate, external, dual or triple flow of spirituality to evolution or not. I mean what we imbibe of spirit, from social pressure and competition, what is imparted to us by personal but discarnate suggestion, and that music of the spheres which flows in to us from the cosmos. My opinion is that Darwinian procedure is so essentially true, so eminently in accord with nature's processes, that we can hardly think fruitfully in other terms. Therefore, it is highly questionable whether it is good, logical form to speak of terrestrial, visible, or quasi-visible, or to-be-made-visible processes as "evolutionary" to the exclusion of all other processes or forces or influences that may stream in, permeate our world, and conclusively affect our destinies. To launch a tirade against evolution on the assumption that its principles have been confined to the biological origins of existing species alone, seems to me not to be looking in the direction from which we may expect advancement of knowledge.

This matter of opinion, however, is the point at issue in the discussion of the real, essential process of biology and of life-progress. Most other matters of principle are settled or on the way to settlement, except this one, and except the personality issues dependent on it. Moreover, the camps of Plato and of Aristotle are not so separated and inimical as might be supposed. The former has accepted scientific method, and has seen in it, as organic thought, more than the Aristotelians themselves had suspected. It only complains that the latter take frequent rests at their task, that they have a habit of turning back to survey the beauty of the scenery, and are so struck with it that they are hard to convince that fairer fields lie above. It is no easy task to debate with materialists for the reason that no two of them is stuck fast at the same point in the path of spiritual progress. Confusion of terms is inevitable.

On the other hand, the latter, the Aristotelians, have, under the sting of the Socratic gadfly, repeatedly recovered from their past attacks of coma, and have as often advanced to visibility the workings of the unseen, so that the latter have become matter-of-course. What the gadfly has done in the past, it can do again, world without end.

Unceasing action and reaction between the schools (as between the spheres) of the visible and the invisible seem to constitute an important principle of the process of progress. In order for its lively operation, the schools must stand neither too close nor too far apart. If too close, the opposition and conflict which make for third dimension struggle will fail; and if too far, there will be lack of contact and the vital machine will stop. I believe they are pretty near together, at present. A perfect, momentary conjugation is desirable, for the new questions of substance and of personality which will then open up with intensity will inevitably start of a free play of the positive and negative, psychic and materialistic, deductive and inductive, optimistic and pessimistic, particularizing and generalizing, legal and personal, leading and following proclivities of the world of thought.

Whether the operation of law be immanent or ingeant or both, may be of remote importance, compared with the discovery of

some new, organic principle or point of view. The fact of immortality has been provisionally established by the labors of men of science, in connection, partly, with the societies for psychical research. What we need now is to push our studies into the why and wherefore and into the descriptive. Heretofore, scholars have only proceeded on the basis established and founded by the pioneers who suffered a static lapse after the rude upheavals of Hydesville and Stratford. It is for this reason that our imagined scheme is confessedly eclectic, fanciful, and provisional. We can only build on what has been already built. It concedes that the principle of immanence preponderates part way, claiming that, anyhow, inge-rence of influence from outside is emphatic later on. It may be, from the first.

All that we are sure of is that inge-rence operates today. In other respects also, the outlined scheme of evolutionary immortality is debatable. Can we suppose that there existed a fourth dimension aeons before the evolution of immortal personalities was accomplished? It is more congruous that immortality wove its own environment *pari passu* with itself. While the globe, in its rocky skeleton, appears to have been created before and for its inhabitants, their advancing spirituality more and more created and creates its separate home. This process is especially prominent in the economic life of the animal man, who most manifestly inhabits an economic world, self-created, historical, in a very serious sense.

In completing the perusal of these elementary pages, the careful reader may record a note of dissatisfaction and disappointment. He may have expected a completer theory of life. Specifically, he may accuse the writer of stating both sides of the case of mind vs. matter, without passing judgment or without adequately weighing merits or without possible reconciliation or combination of the litigants. The writer sympathizes with this difficulty. He believes, however, that a complete system of life is impossible of conception, much less of description. He has been led to lend support, to a degree, to both schools:

On the one hand, the Platonists offer little satisfactory in the way of organic, or rather descriptive, thought. Their emphasis is

laid on speculation, on generalities. To declare that there is inge-
rence of unseen influences, more or less constantly in operation, and
that, no matter how far we press our science and our experimental
knowledge, we must believe that this inge-rence will still be found,
will still be necessary, will still speak of higher things, sounds very
well, but fails to give us a concrete hold anywhere. Says Eucken:
"Plato was the first to make the belief (immortality) the central
point in a view of the world, and to connect it with the whole of
human striving." ¹

But, "Plato did serious injury to the pursuit of natural science:
a network of subjective notions here overspread the actual world,
and prevented an unbiased estimate of things in their natural rela-
tions; as a consequence, the important beginnings of an exact
knowledge of nature contained in the pre-Socratic philosophy, were
lost for more than two thousand years." ¹ In reply, it may be said
that the world was also in possession of the pre-Baconian method
of Aristotle. Why did it not apply it? Evidently, in the absence
of Platonism, the world would have been not better but worse off.
It was Plato, who, as it were, harnessed the mysterious in primitive
man and set it to work. The cycle took a long time to work out,
but what of that?

Whether the soul and the soul's fabrications and the whole
fourth dimension be the product of immanent forces or not, would
be a question of less consequence were it not for the evidence so
abundantly flowing in of an experimentally substantiated immor-
tality. We believe it is useful for us to learn all we can about
this immortality. On this quest we shall incidentally learn how it
came about. The nature of things is often clarified by inquiry as
to their origins. The science of history is chiefly to be justified on
this ground.

The writer, therefore, suggested the inge-rence of unseen and out-
side forces, or perhaps, systematic exertions of a Supreme Will,
coöperating with the immanent forces, in the determination of
families, *genera*, and species of plants and animals, toward the

¹ Rudolf Eucken, *The Problem of Human Life*, p. 29.

² *id. ib.*, 32.

evolution of the soul, and toward the preparation of a higher environment, a fourth dimension, already furnished with, perhaps, a tenantry of autochthonous angels. The contributions of the invisible toward a man's daily policy and even his specific actions may be studied extensively in the companion volume on the Fox-Taylor sittings.

Much of this is pure guessing; it avails itself of direct observation so far as that is as yet vouchsafed to ordinary mortals; but some such suggestion has ever been the recourse of those who were not satisfied to think solely in terms of selfish personality and sentimentality. The writer insists that he is in good company. The excuse for speculation of this sort is not precisely the ignorance of men but the fact that men are of so diverse psychic classes and aptitudes that they vie to welcome agitation of the question mysterious and seek to find satisfaction, each according to his needs. He who ventures into these fastnesses of knowledge needs no excuse for attempting to bring back booty of his hardy undertaking.

There is no triviality, therefore, in assigning provisional parts in the coöperative play between "mind" and "matter." The part of mind is the future part, the part to be completed and realized by experiments on matter in nature's laboratory. The only just basis for criticism on the present scheme is that it fails to give an exact frontier and to assign to each domain an exact area. The answer would seem to be that the duty of speculative thought is, as it were, to assign frontiers to the debatable land, and that that has been done at least partial justice by tracing the large parts attributable both to mind and to matter, to ingequence and to immanence, in conducting the affair called "life."

Psychic research promises its assistance in the furthering of the vital study. How these marvelous phenomena of personality are related to our human personality we do not yet know, or only superficially. Their appearances and disappearances, their instantaneous voyages and lightning changes, their materializations and dematerializations puzzle us exceedingly. Our daily life and humdrum science are unequal to the occasion. By new terms, new

classifications, new formulæ for our tests, we shall advance. Happenings in the paternal home of the writer, to which the medium Katie Fox granted her assistance, serve to illustrate the material that is coming into cognizance in the near contemporaneous phases of the miraculous. "Everything is a mystery."

CHAPTER VI

REALITY AND PROGRESS

THIS chapter deals with a phase of the relations of the intelligence-strata of men to each other, in the course of human progress. It shows how in political and social life are found elements probative of immortality. So far in our study, it has been surmised and tentatively argued, if not conclusively demonstrated, that the supreme and the superior directions of all life lie without the pale and tests of science. This holds true of mind and also of energy: the two principal categories of our accepted, current experience. What we see and record is the shell, the form. This fact has always impressed itself upon thinkers not prepossessed and earthbound with a mania for premature, deceptive, circumscribed experimentation. The latter are excusable, doubtless, as any amiable narrowness is excusable, but they wander often far from the path of a generous insight. Confronted with the insufficiency of the method of trial and error, men have ever inferred the interference of invisible powers, often in fantastic guise, to be sure, only to be met with the reproach of weakly yielding to "the imagination."

The adverse verdict by the man of the hour, looked upon as an attack on a misuse of the imagination, has doubtless been in many quarters deserved, and the corrective has, for a couple of centuries past, justly been administered by science. But this swing of the methodical pendulum toward science has been only too often accepted as a repudiation of the intuitive or spontaneous or introspective imagination *per se*, a conclusion than which nothing could be more erroneous. The imagination has no moral quality—it is a reflector, or the gazing at one, which reflects the good, the bad, and the indifferent. It reflects with impartiality the phantasmagoria of the fever patient, the calculations of the scientist,

the messages of telepathy, and the intuitions of the mystic. If, then, light and leading do come from without, it becomes important to win some idea, so far as this assertion touches on humanity, of the way in which the culture classes are affected, since progress is not merely a matter of schools and colleges, but there is a larger university, comprehensive society.

The phenomena of nature come to us fraught with vast significance. It is an open question whether any are chanceful and negligible. Perhaps nothing is more intriguing than the ways of inheritance, whereby cells, that apparently pack the life principles and personal characteristics of leviathans or of men into the compass of a speck scarcely discernible with the microscope, ostensibly carry over all the qualities with which we are familiar and are the only means knowns to science of reimponding those qualities into a fresh personality, said to be the offspring of a parent pair. One wonders whether the near-invisibility of the germ cell be really such a reduction in size as it appears to us. I do not mean to doubt the fact of the small size of the cell, scientifically speaking. But the curious speculation suggests itself whether, while the life-shell is so reduced as to be almost a blank to our apprehension, the crystallizing force, the personality or individuality, be not "somewhere else" correspondingly expanded, elaborated, and made over. If we are to learn further about the world, there is no reason why we should deny ourselves speculations of the sort, only holding ourselves ever ready to recant.

There is grave danger, be it observed, involved in the spreading of knowledge. Assertions accepted by the lower classes of intelligences are almost never satisfying to the upper, who have a habit of looking on both sides of the case, of examining the arguments for the negative, and of sifting out the meed of truth or of approbation which may be conceded to the original proposition. This elenchus is so entered into the habits of the thinking class that they even have been known to assert that the negative of every proposition is as true as the positive, and that the thing interesting to progress lies solely in the fact of the positive-negative

action-and-reaction, in the *sort of a thing*, the class or genus implicated.

Anyhow, the business of the intelligentsia in the university which is the nation is the drawing of distinctions which arise in the course of the positive-negative contest, in the addition of new names and formulæ to the scientific language, and in the generalization throughout the community of these distinctions thus provided with labels and with legality. It is precisely the course of this popularizing that is dangerous. The fact that the lower intelligence class has confined its observation to one set or another of terms and events without connecting the two sets together, as should have been done, or has connected two or many together without noticing or accounting for the inconsistencies, evidences a lack of capacity of discrete thought on their part which cannot be instantly cured by the rote reading or repetition of the improved and discriminative formulæ which have been handed over to them by their betters.

It may be said to be the chief work of the upper classes in the spiritual bee-hive to conceive and then to spread the improved formulæ and terminologies. Their activity in this direction evinces all the fervor of an ant rescuing larvæ from a destroyed ant-hill. That is apparently what the classes are for—to inform the masses. The process in presence is deeply social. Beginning with eagerness to impress one's views in desultory conversation, the further expansiveness of some finds vent in school-teaching, or in college teaching; of others in news work; of others in occasional literature; while almost all members of the intelligentsia cherish the hope of writing a book. The orator is born, not made: he cannot be restrained from telling his fellow citizens how to vote or how to gain life eternal. This passion for telling another "how to do it" and what to do yields to no other in prominence in the human make-up. It is one of the tracks outlined on the evolutionary race-course of domination. We do not here need further to account for it. It accounts for itself.

The only hope for spiritual improvement in the masses lies in

their growing up to the stature demanded at each step by the new formulæ. Teleology evokes appropriate plasms and circuits. Biologically it might be maintained that the strain for mental adaptation *must* create new tissue, nerves, cells, and ganglia in the cortex and in the nervous system. Spiritually viewed, the will to live calls for an ever larger soul, capable of doing the work of directing this new machinery. The great difference among the intelligence classes is that the upper absorb new knowledge rapidly, the lower slowly and with difficulty. In the former, the youth inherit a tissue already near-adapted to the advances of science and of the arts, while the latter are less well equipped histologically. In their case, this poor provision is poorer from level to level till the defectives are reached, who are hopelessly left behind in the race.

A man who hugs a formula which he has not informed with its appropriate soul-and-cell evolution is dangerous. He is as unsafe at large as is an unskilled golfer to the parquet or a green chauffeur in a crowded city street. Every careful writer knows the danger from a use of terms ever so little variant from the appropriate ones. They distort the meaning and end by distorting, by repercussion, his own thought.

But generalization among the masses has the further, vast disadvantage that they do not put the right content into the formulæ from the first. They are incompetent. One error breeds another. And then the large army of politicians and of unfrocked preachers and penny miscreants of knowledge finish the wreck of the people's education. I do not deny that these worthies are a part of the general, pedagogic congregation. I accept them as such. Doubtless "everything is for the best in the best of possible worlds," as Leibnitz said.

Let us take an example from Darwinism. Probably no one was more surprised than Darwin himself at the success of his ideas. It was partly due to his painstaking array of facts and partly to his very habit of abstaining from discussion and from ambitious inferences and scientific houses of cards. The shortest route to a formula at all fitted for popular publication was discovered in the almost ribald phrase, that "man is descended from a monkey."

The better qualified accepted this catchword and adapted their knowledge to it, while the mass thought the phrase a sufficient refutation of "Darwinism," for was not Darwinism, monkeyism?

Men of science to this day are explaining that Darwin never meant anything of the sort, but stated that man was descended from the dryopithecus, which is extinct and which you don't need to call a "monkey" if you don't want to. In my opinion, it would have been nobler to accept the monkey formula and fight it out on that line, for in no other way could the nice distinctions involved in selection, struggle and survival, adaptation, the neutral zones between habitats, and so forth, so well come into the apprehension of the minds either of men of the mentally passive type or of those pugnaciously reactionary. The reader, from his own observation, will not fail to supply further illustrations of the inability of the most exact distinctions to work their own downward passage through society. Political science, including political economy and credit theory, is full of them.

Especially in the pedagogic field is this difficulty manifest, even in the counter-revolution of the teaching army itself against the currently accepted purposes of instruction. Teachers themselves do not adequately appreciate that they are building souls; they think they are there to make children grow up useful, or self-supporting, or gainful, or well-trained in the arts and sciences, or healthy, or shrewd in politics and the like. It is the sophists over again. Therefore, they abandon the old disciplines, which had imposed themselves through unconscious struggle and survival, for the supposedly scientific fads that cluster about specialization. They endeavor to mend faulty, inadequate specialization with more specialization, just as the politicians would cure inflation of the money with more inflation.

But the true object of the teacher is the same as that of the life-university itself—the building of souls. And when teachers will have done with equalitarian faddism in education they will hark back with quickened consciousness to the belief that their fundamental object is to make men. Then will they do away with distracting, weakening specialties, and preserving whatever of

utility may have been injected by modernity, return to the simplicity of a former day, when pupils were often taught by rote formulæ they did not understand, in the hope, often realized, that the empty phrases would be sedulously filled by subsequent experience. A good, sound training in language and mathematics offers the key to unlimited progress.

Allusion has been made to the university that is the society or nation taken in its human entirety. Not less comprehensively can we envisage the process of progress. The object is not simply to inform and inspire a few elect. They themselves could never get very far, if wholly cut off from the rest; and the lower strata are always on hand to send up fresh blood to fill the ranks above. The nation is a culture-unit, if not an homogeneous society.¹ A quasi-monopoly of knowledge by the cultured classes can never be near-perfect knowledge, for a free competition through all classes will carry the leaders much further and even furnish more leaders.

There is no means of comprehensively dividing society into knowledge-classes, for our standards of knowledge are neither sufficiently nor distinctly ascertained. Therefore, the historically practiced caste systems have been restricted to either the religious or feudal and military or economic terrain. Back of the caste system, however, has always lurked the fundamental, soul-system of the knowledge test. Aristocracies are only supportable if manned by superior personalities. For example, the English aristocracy is freely defended on this ground, which is assigned as the reason for its long survival far into an age of overwhelming democracy. The caste system is a human, imperfect attempt at a knowledge-system. The latter, while fundamental, is so rapidly progressive and changing as not to offer the necessary, third dimensional hold for a perfect caste system of society.

Knowledge is the more substantial outcome of psychic competition, and might be qualified as the ultimate flower and highest

¹ "Ainsi, les nations sont des faits. Les nations sont des volontés. Elles ne procèdent pas des individus, quoiqu'elles se renouvellent indéfiniment par eux. Elles étaient avant eux, elles seront après eux." René Hubert, *Le principe d'autorité*, p. 12.

manifestation of that grosser competition termed "evolution." "Spiritual competition" is also a proper and significant term, not only because the soul is the outcome of the struggle of the mind and of the thereby implied adaptation of the brain to work under new ideas (there is little question of originating them), but because we can admit such a thing as rivalry in good works and thoughts quite as well as in the struggle for economic survival.

The use of set terms of speech by the naïver levels of society at once proves their educable quality (up to a certain point) and also chains them to habits of thought which put high value on causality and contentiousness. The leading motive of ingenuousness runs: "Who is to blame?" And so of things: "What is the cause?" Note the parallel. Persons endowed with hard-and-fast, chop-logical minds, who reason solely through contrasts and oppositions, find difficulty in pushing upward the application of their verbal distinctions from bottom to top of nature. They are steeped in contest. There they stick. They fall short of the direct, comprehensive, if mystical, view. They must sense all the clankings of their own and their disputant's mental mechanism in order to be convinced that they both truly exist and really think. They balk at the idea of imbibing directly and freely at the fount. They mistake consciousness for a thought process, which is, to be sure, a natural, structural form existing in the soul, however attenuated, and in the brain also. *But consciousness is a primitive, adjustable function or rather witness of personality, taking up its abode, apparently now in the mind (soul) and now in the brain (body).*

The spread of familiarity with and fondness for things spiritual will be hastened if we will only humor the popular bent for causality by inducing people to impute the cause of things preferably to the brain but, on occasion, to the mind. The brain processes are singularly adapted to apprehension of the environment peculiar to them: let us say, the "third environment." Whether the brain is the product of the third environment, or the other way about, the environment is a spiritual product of the brain-mind, is an open question, in view of the primacy of mind in the universe. At any rate, the brain *must* suffer reaction from the environment and

so be said to adapt itself to it. But that is a very different thing from saying that the former is primarily caused by the latter. Biological science, it is true, treats the brain as a product of the environment. But psychological science prefers to believe that the environment is rather caused by the brain. Kant declared there was something real-external, although quite beyond our power to know it, which suggested to the brain sufficient to persuade it to create the world as we know it: and Kant's theory of perception seems still to hold the boards.

It will be a fitting topic for psychical research to ascertain, so far as possible, the modes appropriate to the various intelligence-and-social classes in their respective acquisition and transmission of knowledge. The mental differences to be arrived at will certainly help us toward a proper conception of the intelligence to be expected in another world. For there is both knowledge to be acquired by reason and that which flows from intuition. Mystical writers are fond of pointing out that if knowledge is an active state of consciousness [not knowledge *in posse* (brain) but *in esse* (consciousness)], desired information may be obtained wherever the consciousness penetrates. If consciousness has the quality and faculty of detaching itself from the brain and transferring itself to the hypostatized astral body,¹ then it will learn also what it can appropriate in that way, and that will presumably be whatever is interesting to a higher and further, independent, or fourth environment, where the astral body is free to voyage.

This change of habitat of the consciousness takes place definitively at death, anyhow, but observation of psychopathic persons and of hyperphysical phenomena, leads us to think that the shifting of gears, so to speak, may take place, provisionally and temporarily, before death. The experiment is dangerous and should not be attempted by amateur researchers. The writer is about to suggest, below, that intuition is commoner among the lower classes, rarer but clearer in the higher.

Knowledge is not, of course, the monopoly of any class; but it is, after all, somewhat of a class affair. Furthermore, our knowl-

¹ *Projection of the Astral*, by William Muldoon.

edge of things seen is quite partial and ever subject to the Kantian reservations as to the non-veridicity of our perceptions. It depends on the coöperation of many minds, the more the better. In this sense is knowledge democratic, I had almost said, "telepathic." The intellectual democracy, however, is so small as, by and large, to constitute an oligarchy or aristocracy. It plainly suffers from the inability of the surrounding crowd to develop itself into a nation-wide intelligentsia. So long as men blindly follow leaders and do not think for themselves, there will be war between armies of spiritual recruits. So in politics, if all men thought adequately and vigorously, would there be either internal, party wars, or external, exterminating wars?

The possible error of knowledge of the few is cramped and inhibited by the ignorance of the many. It is not only that the brain efficiency of the many is below par and unequal to participation (*pares inter pares*) in the world coöperation for perfect knowledge, but the errors, the ignorance, and the perversion of the many occupy the attention of the few as separate, pressing problems of the day, to the exclusion of more long-time, fundamental thought. The "Crime Wave"; the "Control of the Tropics." They propound separate problems of crowd psychology and mass crazes and upheavals which arrest attention and divert it from the search for the deeper principles watching over the flow of life.

An instance in point is furnished by the ever-present practice of war. Why do not the leading statesmen of the world conclude peace for good and establish a parliament of the nations as parliaments have been established within the nations? The answer runs that they know full well that the nations, their better purposes warped by short-sighted multitudes, will not abide by the decisions of such a parliament nor even falter for them. As I write, the world's broadest-viewed statesmen are demonstrating the inadequacy of statesmanship. How about exacting a little teleology?

If so much spiritual languor exists in the broad masses of the leading Western nations, those which stand at a lower stage of culture can hardly be expected to attain to higher levels of spirituality, which is itself a test of culture. Public opinion, in the

long run, controls everywhere—in empire, democracy, dictatorship, and bolshevism. At the present moment, the Western nations are too much exhausted by war, superinduced by greed and vanity and by self-deception about one's rôle in the drama of progress, to settle down to use and wont at home, while the tropics are lying in wait for the favorable moment to rise against their hated patronizers of the temperate zones. Those responsible for the world war knew perfectly well that they were loosing the hounds of hell and in danger of turning the savage against the Christian, and of bringing down a civilization in ruins. But they were willing to risk it because either they felt power slipping from their grasp or believed they could win still more by cunning, by bluster, and by browbeating. But the cunning of the few gradually expands and evolves into science and inspiration. It balances the simplicity of the many, multiplied into their numbers. Illustration of the need of a true democracy of knowledge, in default of such a democracy, could be indefinitely extended. It is history. The ultimate triumph of such an aristo-democracy is not out of the bounds of reason.

Such an ideal democracy would be permanent; but it would better be called an "aristocracy," because it would contain no lower classes, with which we must carefully reckon, in our review of the national university. The democracy of every day experience, democracy as we know it, is a frame of government suited only to periods of rapid change and progress. It dominates an era during which the classes are being sifted while awaiting an aristocratic, enduring form, be it empire, oligarchy, dictatorship, or other. The constitutional governments and the histories of Venice and of England have measurably answered to this theoretical reaction toward a relative stability. Those governments have endured because they have paid scientific attention to the foibles of mankind, and made consistent allowance for them. The process is one of alternate bullying and concession, taxation and education.

After all, the biggest influence in men's destiny is their souls, because a man's progressive ideas depend on his soul, and what the community stands for depends upon theirs. So far as knowledge comes intuitionally by inflow from cosmic or merely meta-

psychic influences, be they personal or impersonal, it would seem to be plain that the soul is the department of our individuality which receives and accounts for it. And while the soul may by some be considered as already immanent in germs and cells, it nevertheless constitutes the directive power of the whole physiology. The evolution of the soul, therefore, is fundamental history, and the advance of knowledge is closely correlated.

There has long existed a suspicion that political history does not answer to what we require for study of progress. The newer development of history writing is an acknowledgment of this. Comprehensive historians like the encyclopaedists and Henry Buckle have honestly but vainly endeavored to pierce the gloom that as yet surrounds the real process of our advance. Biology has been more brilliantly successful, but has been brought to a halt at the chasm of materialism. For biology is come to mark time within the confines of causality. In a nutshell, progress is too complicated to be, as yet, entertained by an unique science. It is unavoidably studied in detail, with the disadvantages involved in first steps. But the lines are narrowing, and some general notions arise of the route we are blindfolded, if not blindly, pursuing. The course of civilization and of soul-building, therefore, is hard to map out either in retrospect or in theory.

Since we do not digest our own food nor reason our own syllogisms nor think our own thoughts nor engender our own children, in any fundamental sense, our belief that we do so is an illusion that will some day be regarded as a delusion. Men of a future age will shake their heads and their hearts will well out in pity toward their ancestors who weltered in this species of imbecility. The pride of causality has bulked mightily in man's ill-starred consciousness. He has fatuously held his head highest where the pellicle of hell was thinnest. "Materialism" attaches exaggerated importance to causality.

CHAPTER VII

SATAN'S FALL

WE have, in earlier pages, endeavored to make more precise the nature of certain misleading consequences involved in the doctrine known as "materialism" and advanced by those who accept the title of "materialists." We have noted that it is a satisfied state of mind, a premature contentment with a certain ingenuous way and shallow degree of explanation of events, commonly allied with and limited by the sort of information popularly gleaned from the superficially tangible and visible. Finding, however, that such material limitation is so rapidly whisked away by the progress of science that it is become inapplicable at the given moment, and so unscientific, men take refuge in "causality" as a handy substitute for "materiality," and declare that they take their stand on it. Causality constitutes, therefore, a second line of defense behind materialism. All events are connected in a relation of cause and effect. The universe is in such perfect balance that a deviation of a hair's breadth in the fall of an apple or the annihilation of a grain of sand would affect the courses of the stars and the fate of the world. Here men stop satisfied. This is all they think they want to know.

Reflection shows, however, that this cult of causality is but another, a more refined, form of materialism. It posits a tangible, if not always visible, universe. That is the suppressed hypothesis. The cosmic balance is of *things* which have *weight*¹ as we know weight by our ordinary, terrestrial experiments. The "causes" are

¹ The measure of the pressure of the sun's rays or of the heat radiated by a star a thousand light years away will at no distant day disclose a bearing on psychic science.

an impression we have of the importance of temporal sequences, which play so large a part in the uniformities we call "laws." Laws always act in temporal sequence of a material cause and of a corresponding, subsequent effect. But causality which, at the height of scientific over-prepossession, ranked a god, has, on closer inspection, its ingenuous aspect, at last more and more plainly disclosed.

Grave errors, when not realized in their length and breadth, frequently win, even in a large circle, partial recognition. Remember what President Lincoln said about "fooling the people." Thus, the hallucination of causality is conceded in the logical fallacy labelled, "*post hoc ergo propter hoc*." How, then, are we to conceive of a world without causes? By taking a higher vantage ground, we recognize that the effects as well as the causes depend on a First Cause. The effects do not take place because of the causes, in this higher sense: they both occur by virtue of the laws which connect them, and it is now absurd to speak in philosophy of an effect in the ordinary sense, since the influences transcendently involved are quite different from any mechanism. To the apprehension of the First Cause, moreover, all events have a utility in His scheme, and that is why they happen, and not even precisely because they systematically obey concrete, habitual groups of sequences. The hypothetical suspension of causality, therefore, exposes a fallacy in materialism and gives us a hold on spirituality, if one may so unrhethorically express himself. The neglecting, forgetting, or transcending of causality helps us to a more spiritual, other-worldly view-point.

Here, once more, is furnished an inkling of the solution of the contrast between matter and mind. Men are wont to broach the life problem with the inquiry, "How is it possible that mind act upon matter?" The answer is the not inept one that the framing of the question is itself naïve. The real question for the sensible searcher after truth to put to himself and to his teachers is: "What are the limits of my possible knowledge?" And the answer is that either the materialistic or spiritualistic explanation is optionally the firmest foothold on reality that is vouchsafed to us to work

from. Our point of view is the most decisive thing about our uttered opinions.

What more could we or should we demand beyond and above the consecrated, scientific materialism? The answer should not balk our eagerness to learn, but it should teach us a provisional contentment which accustoms us not to despise our early lessons in the school of life, while eager for more knowledge. We can utilize the two points of view. We can work them out to a finish. We can convince ourselves of their separate importance, nay inevitableness. And if we fail in the supreme effort to unify them here and now, we do well to persist in the belief that sometime, somewhere, the two views will resolve themselves into one. If we are willing to accept materialism as a strictly limited and provisional view-point, it can still be made useful within a narrow circle of inquiries.

The immense service of science to humanity will clearly appear. The material point of view, prejudice, entanglement, stupor, restrict reality to the direct apprehensions of the senses. Materialism unsuspectingly, nay, greedily yields assent to the more usual tools, such as the microscope, the telescope, the Bunsen burner, the test-tube, the crucible, the spectroscope, and to their most highly elaborated, latest developments. It yields equal assent to the spectroscope, and to whatever ingenious refractions and calibrations enable science to measure the wave lengths of gases and of the more finely divided energy-bearers or afford sound premises for inferring the small size of atoms or the departure from accuracy of earlier, rougher calculations. And only by straining imputation to the utmost can it most grudgingly entertain the notion that the ions are naught but points for the play of positive and negative electrical forces. It obstinately imputes a core of matter which shall lend a classic objectivity, comprehensibility, to this last, infinitesimal hearth of a fading reality.

And so the whole world is explained materially, save the trifles known as intelligence, energy, life, and so on. The most bitter partisan of this materialist view was obliged to admit the immanence of a soul in matter itself, but treated it as non-experi-

mentable! But everything that is, should be experimentable, otherwise science is not science.

The complementary view starts with mind. Pure mind encloses all knowledge, purposes, plans, and intelligence, sufficient to stock a universe during infinite time. Mind infuses the whole living universe and all men without the need of being divided. The mind of each man is an universe in itself. The life of a blade of grass is potential of all life. Mind and life touch. Mind as such has the power of producing phenomena, for phenomena come out of the essence of things. If mind can, through its offspring, matter, function in detail and in the concrete and in the particular, then you have all that is prerequisite to all that happens. Mind creates natural laws, thinks them into facts, as it were, and thus the complex of phenomena and experience constitutes the world as we know it. This explanation does something more than load all the riddle of life onto a new term, "mind;" it removes the unknown a step further and thus makes more room for the known and knowable.

At this point of the analysis, the spiritual idea has traveled far enough and has reached sufficient development and importance so that the materialist himself must begin to catch on and try to hop aboard. For his benefit, the ideas are supposed to "thicken up" into things. They acquire consistency, however, simply because they advance to the stage of familiarity. The materialist utterly fails to scrutinize and compare the usual with the material and energetically disclaims such bad logic. Familiarity breeds materiality. Materialism is a welcome delusion to rescue unwelcome destruction of timeworn error, a fixed point of view, mental development arrested short of the obvious goal. Nevertheless, it is competent for the handling of numberless utilitarian arrangements closely bound in with our economy, such as clothing, housing, heating, and transportation.

Your initiated mystic recks naught of causes but knows full well the whole gamut of stages of thickening of ideas into things, or, in other words, of the evolution of the complex of forces till a complete, physical world is created. By and large, there are

seven stages. Thereupon follows a brain development which, by seven more stages, enables the animal, first an oyster, to become a Man capable of grasping all this.¹ Such are mystic dicta.

While these two concepts or points of view, the materialistic and the spiritualistic, already constituted, in the classic period, two perfectly distinct and determined camps of thought, modern science has contributed substantially to the bringing of them together. Beginning with the discovery, 1654, by Otto von Guericke, Bürgermeister of Magdeburg, that air and other gases have weight and are hence to be classed as material, it certified a regular series of substances of decreasing palpableness reaching down into an indefinite tenuosity. Thus has science itself pressed the crassness out of the conception of material and opened the way for metaphysics to turn the tables and assert the spirituality of all matter. Physical science today veers towards metaphysical. However, a good dose of laboratory method will always hold physics apart from metaphysics, and justify the distinction started perhaps by Aristotle.

Unaided metaphysics had somewhat modified the primitive conception of the attributes of mind. For that was founded formerly on an absolute, and naïvely on the freedom of the will. But the modern metaphysics can only entertain the notion of mind at a point of evolution where it finds a beginning of concrete, practical plans, however rudimentary, and where that mind is in possession of a will which, creating phenomena, appears as energy. Metaphysics treats of mind at the stage of "natural" forces. The Greek belief in Moira as an archetypal mind setting tasks for the gods, is perpetuated by the modern belief in God who invites credence in an universal will. The career of religion leads over many bridges.

Thus the materialist, constrained to defend himself with merely a recourse to a doctrine of immanence; and the spiritualist, who takes his start only where will and energy are first in evidence; separately fail to complete a cosmos; and it is not stretching the truth to say that their stopping where they do is because they

¹ Robert F. Browne, *The Mystery of Space*, diagrams, pp. 209, 271.

have reached or started at the confines of the comprehensible. During most of their career they go hand in hand. In order to complete their identity it is only necessary that the one or the other suppress the double-distilled odor of perfectibility which he affects. We have here, in large style, an illustration of the saying that men fight hardest about non-essentials, matters of prejudice. Weighty matters they treat with their reason. The two views are really complementary.

Doubtless modern philosophy has explored regions unknown to the ancients and has busied itself with distinctions of greater refinement. It has obeyed the same instinct for elaboration and analysis which set modern science upon its brilliant career. But is modern thought any closer to finality—to the establishment of a complete and closed system? Is not monism as much of a fallacy today as in the days of the Stoics? The ancients were pleased to say that the world was sustained in the strong arms of Atlas, who stood on an elephant, which stood on a tortoise. There they were content to stop. Our speculators may go a step or two further. They may think they have found a pedestal for the turtle, also; but their attempts to annihilate infinity are equally futile. The closed system is a fallacy.

Consideration of the restricted scope of human knowledge and activities persuades us to concentrate our efforts toward more knowledge upon fields that promise rewards which are apparently attainable and within our human competence. It is not intended, at this point, to enter into the arguments for immortality, either deductive or inductive. The book on the Fox sittings is devoted to a description of experiences which seem convincing of the affirmative solution of the experiment. The materializations of Madame Juliette Alexander-Bisson are the only ones that have struck the writer as perhaps more conclusive. The two lines of research typified by these instances are diametrically different and hence complementary. Competent investigation pays.

However, we are at present concerned with the setting of the parapsychical occurrences. Are they chance happenings, or do they, taken altogether, signify a process quite to be expected and at

work on the confines between a "physical" and a "spiritual" world? Place heaven where we may, put it in space or put it in thought, view it materially or psychologically and psychically, put it here and now or there and then; let metaphysics settle that!

Our conception of history, then, is one in which knowledge is ever alternating its weapons, adopting sometimes those of causality and sometimes those of intuition. The product of history is the individual soul along with all that this term implies of social development, in a metapsychic as well as in a mundane sense; in the fourth as well as in the third dimension. Plato had fenced out experimental knowledge for a thousand years. The religious disputations as well as the *elenchi* of philosophy were based upon more or less Platonic assumptions as to the nature of knowledge and of the world. The arts and sciences were only developed to the point of furnishing men with what rendered them recognizable as human—the grist mill, the wheeled cart, the water-wheel, and some other simple uses of the wheel, primitive processes of smelting iron ore, little advanced upon those of savages, extensive construction in stone, principally of a military or religious type, agriculture without knowledge of the real principles of fertilization, weaving and tanning where the aesthetic held full sway. Mass production was an unsuspected possibility.

The modern prepossession was not yet entertained that the road to well being lay along lines of material causality. The evolution of the arts and sciences had been so extremely painfully slow that men never divined that they were entangled in a process of change at all. They were still children believing that everything had always been and would always be the same as they found it. Eventually we are eating the grain and exploiting the domestic animals the varieties of which were fixed and their domestication won, countless ages before the beginnings of written records. Modern methods of agriculture and of horticulture have hardly multiplied the species; and such improvement in their quality as has been secured by us could relapse into nothing in a few seasons of neglect.

Man's gainful activity, therefore, imagined nothing better than

war. From peace, no one awaited substantial progress. It was supposed that peaceful means of enrichment were incapable of improvement. Reflection must early have taught that the losses of war are greater than the gains. But in the case of one tribe conquering many, the superior one was doubtless richer for the conquests, for a while, at least. Macedon was richer for Alexander's conquests in Asia, but Greece fell soon into decay. The gambling instinct has much to do with permitting and determining wars. The short record of history or tradition sang no other personal, voluntary field of ambition than that of violent acquisition. Land-grabbing and spoliation were, it is true, gradually discountenanced by the spiritual and especially by the growing ecclesiastical movement; but its anathemas were pronounced almost *in vacuo*.

What alleviation or betterment has come is due partly to the efforts of the other school, that of causality, that of Aristotle. If wars are less frequent and less frequently universal, it is due to science. But that they may again be more universal than ever and much more destructive is also due to the same science: so that men ask whether the next war will not annihilate the race and blot it from the earth, especially since savages and Japanese, acquiring a veneer of civilization, always eagerly welcome and import the military improvements, neglecting the others. To be able to poison a whole city by the dropping of a bomb—is not that grand! It is hard fighting to banish war from the field of human ambition.

Appearance of a new class of revival manifestations—not those of savages nor of flagellants at the feast of the mother of Mohammed, not crusades, not witchcraft, not heresy persecution, but (1) mesmerism (magnetism), (2) telepathy (spiritualism), (3) physical or molar metapsychic phenomena (poltergeist) is opportune at the moment when science and metaphysics have reached a common stalemate.

These despised, newer, portentous occurrences are distinct from the older, which were typically brutal, destructive, breathed fire of hell, Satan. The ancient, anonymous folk movement was fanatical, it glozed of spirituality only under a cloak of materialism,

which adapted itself to the low prevailing mentality, took on a certain objectivity and generality and a quasi-substantiality, doubtless, in close affinity with the planet-visible, dependent chiefly on physical conditions and on the terrestrial motives of lust and rapine. This new spiritual movement, typified in Greek philosophy and Hindoo myth of dreamy reincarnation, and later still in the standard bearers, Christ and Mohammed and their local followers, in the founders of Protestantism and of its innumerable schisms, was hampered partly by its endless implication in the dying efforts of destructive satanism.

Satanism was inherited partly from savage times. The northern, Baltic, white savages brought in a strong dose of it, emitting very sulphurous fumes, which has gradually been triturated into harmless fairy stories. And thus much of the early barbarism has passed over into rather friendly, social, religious practices, ceremonies, and cults, which are again modified into forms which we support with our tithes and pass over with a smile. We hire a priest to say our beads for us and he assures us that salvation is properly and eminently vicarious. And so we assist at Satan's fall.

Anyhow, the satanic phenomena document, substantiate, illustrate a phase of rising spirituality, perhaps exert a peculiarly constructive activity in the history of the generalization of thought. Long before the modern means of spirit communion appeared on the scene, the plague of satanism raged quite regularly up and down Christendom, if not other parts of the world. The recurrence of uncontrollable insanity on satanic topics (which stood for religion with those ill-starred generations of men) at least contributed its effort toward a generalized view of things, and the frequency of it at last tended, on the whole, to substitute a new sport for that of war—the sport of persecution. Although religious wars were encouraged during the Middle Ages, perhaps the satanic flood waves may have tended to supplant the wars, in the end. Thus satanism was, after all, an inflow of spirituality.

But the world was soon introduced to a great change. The confusion of the *old* and the *new*, of Satan and of Christ, of chop logic and of clear intuition, is resulting in a victory for the new.

This change might appear to be reflected from, or, as cause and effect, implicated in, thought and moral tone waves circling the globe. They would naturally have sprung from the bourgeois class which carried the note of modernity and the name of "gentleman." Benjamin Franklin, the distant colonial, stands to us today for the world's first gentleman. The bourgeois gives the tone to modern times and sets the communist to gnashing his teeth. Does the "new thought," with its spirituality, tend to supplant or rather to supplement science? We witness endeavors consciously to wed the two, mysticism or intuition with science, e.g., "Christian Science." Like other spouses, they quarrel at home but put up a bold, united front abroad. Meanwhile the invasion and revival of spirituality waxed apace.

Another outstanding element of modernity is music. Music in the modern sense was unknown to the ancients. Its evolution is a matter of historical data. Specialists can show the stages of development. And yet if we ask, "Whence comes music?" we are not satisfied with an enumeration of the stages or with the details of its progress. Are we in error when we maintain that music opens to us a new world, another world, a better world? Can cunning variations in our nervous system account for music, or is it music that generates the nerve adaptations? In the latter case, then Plato is right: there *is* another world where the prototypes of music do objectively exist. For the cells do not modify themselves at random. Experiment but enforces the infinite interadaptation and reciprocal effects of cells. This pliancy of matter is spiritually purposeful.

The modern novel is a new thing in the world. Cervantes built better than he knew. It is poetry without rhyme or meter. It assumes an air of history. This kind of prose it is which has built up modern literacy. The folk-mind that of old was incapable of straining and consecutive thought is, at any rate, hardly less incapable today. Through the novel, however, it is daily instilled with idealism. The heroes are typical; the romanticist pats himself gleefully if he believes that he has written what will seem natural to the reader. Improbabilities are glossed over in the eager

chase of a situation which, always thrilling and improbable, is such as might possibly have arisen to test the depth and breadth of the leading gentleman's or lady's rôle.

This appreciation of the great, the noble, the good, this testing of our response to elevating stimuli, set off by a strained and violent contrast; does it consist or reside in a bundle of somatic cells? Even granting that the cells do the work, in a way, of appreciation, who or what does the measuring of it? Who or what does the feeling, the sensing of it? The ancients possessed and enjoyed the drama. In their literature it stood out prominently. In it they obtained whatever foretaste of modernity was vouchsafed to them. The type, the bewildering moral situation, the note of heroism, the agony of disappointment and renunciation, the sensuous appeal, all were there. The undying glory and apotheosis of this apocalypse belong to Athens. In the Greek drama we recognize that element which has risen from the tomb and flung its influence so widely in modern times.

The materialism of causality, however, has contributed its part, not always honored by the mystic crew, toward the flinging of a bridge over the chasm that separates it from intuition. Science has been driven by inner forces more and more to explore the physically infinitesimal. It has carried the microscopic search to a point where the imagination of the physicist has been brought to practical coincidence with that of the metaphysician. That is a solid result.

Now at last we more correctly assess the power of imagination: its domain is surely not of matter, for its empire is over ourselves. It is a poor, unoriginal, dependent thing, this imagination, when appealed to as a cause of anything except of our own psychosis. It alone grants complete liberation to our ideal yearnings. If, therefore, the modern notion of causality has, through the imagination, at last brought into our thoughts the same overtone that ancient metaphysics contributed, what further can we ask? The ancients got along quite well in absence of the contrast, subject-object; we moderns are finding out that we can freely dispense with mind-matter.

The desire of man for explanation moves him to the retrospect

called "history" as well as to that sort of prospect which is science. In both cases, he can not know beforehand what he is after. He is like the dog who briskly enters a room, hunts all about, and finally stands up and looks on the table. Perhaps he wants food, but mostly he is driven by a restless habit of apparently idle curiosity and by a random activity. Much of man's so-called "science" is of the same sort, so that a separate study of philosophy is pursued by some persons in the hope of aiding in a distinct effort toward a more consciously "planned" or "managed" guidance. Experiment may be more wasteful than intuition.

Even a history of philosophy is a blind thing; for it can only grope about for something definite in the trend of things, so that there presents itself a large group of philosophers who do not believe that there is any trend. I hope that it has already sufficiently appeared that any philosophy evokes a higher philosophy to explain and guide it. The ancients seem, rather glumly, to have looked on life in the mass as revolving in a circle. And yet there is everywhere among them, as among us, irrepressibly present, an undertone of belief in linear progress, even though it may be curvilinear. It is, therefore, incumbent upon him who would stand for a definite view of things, such as is implied in the debates on immortality and on the substantiality of the psychic, to point out what there is in history and science favorable to his contention and looking toward a positive doctrine of progress.

CHAPTER VIII

LOGIC AND PROGRESS

THE world has, apparently, been drifting into a spiritual constellation. Its purposeful preparations transcend our faculties and comprehension. Not only sects and individuals but the whole psychologic conjuncture, and not only the levels of light and leading but the practical middle classes, the real people, the bourgeoisie, and even the proletariat, whose psychic importance is so greatly overestimated by sentimentalists and vote-seeking politicians, are involved. The belief in the joining of national, spiritual progress with a fact known as personal immortality is growing.

We can better appreciate the meaning of the spiritualist opening of the forties and fifties by an estimate of what it has since then brought to pass. Just as at that period a new aspect of life was already crystallizing, of the order of the Benthames, of the Humes and the Smiths, of the Rousseaux and the Voltaires, of the Davys and Boyles, of the Cuviers and Turgots; so subsequently we have entered into the era of the Pasteurs, the Curies, the Kelvins, the Lodges, the Doyles, the Flammarions, the Hyslops.

Before the fifties, there was an abuse of the psychic, or rather a false lead, a promiscuousness, an inconsistency, an absence of divine leadership of the psychic impulse, which has been subsequently measurably corrected and atoned for. And this improvement is due, so far as causality is to be entertained in such a case (it at least blends in perfectly), to the appearance of the various, unwonted, friendly, metapsychic occurrences. We place in this period the pivot of the definite evolution of the general psychology of the world-that-counts from the satanic into the benign psychosis. The quiet right-about of liberal thought was of cosmic import. Our world took a definite step in advance in the galaxy of worlds,

and some day the new order of things already accomplished will be hailed by humanity, formerly laboring under its yoke of greed and lust. The prevalent phenomena afford a better understanding of the apparently psychopathic, past manias or epidemics.

The humanistic or anti-humanistic, the causal and scientific thought of the eighteenth century acted as a sort of limbering, Delsartian exercise for the human mind, preparing it for a new orientation. Psychology and whatever it represents have determined the next step. Only a future age will be able adequately to assess the benefits that have accrued to humanity from the patient study of psychology. It is true that latter-day psychology, along with biology, seems to many to suffer from lack of inspiration. It may pass over into psychic research unless it be liberal and far-seeing enough frankly to absorb the latter. But its earned merit is enormous in that it has brought men to a clear recognition of a psychic realm and has prepared the way for a truer estimate of the relation of the psychic to the materialistic.

That relation is preferably one of quashing the materialistic. "Preferably" is used advisedly, for the nice distinctions about reality have reached the point where it is largely a matter of *taste* which of the two terms is employed. It is not here a question of pragmatic reality but of that reality which lies behind the pragmatic and makes it what it is. It is up to us to look on the world nominally either from the psychic or from the materialistic point of view; and while we may temporarily toy with double points of view, the two blending at their juncture outside the limits of divisibility of matter, we must ultimately adopt an unique psychic standpoint or fail utterly to obtain such touch with the Divine Plan as agrees with our frame and constitution. If, on the other hand, we vote for an exclusively materialistic association or connotation, we renounce the power of real understanding of parapsychic physics.

Analyze the universe as we will, it *must* retain its homogeneity, or, at least, its consistency. *Natura saltum non facit*. This principle applies to each and every dimension, environment, system, or dissection, however violent; for human distortions can and must

be cured, in every case. The point for man to grasp is not exactly what nature is but what he can know. Investigation itself distorts. That is the price of learning; for example, it is pretty evident that he must take bookkeeper's rests or balances in his supermundane reasoning as in everything else. His cinematographic effects of continuity are produced by a series of minute but perfectly measurable, differentiated, and distinct screen projections. His apparently continuous gases and fluids are analyzed into distinct wave lengths, as the ultimate manifestations of an influence not otherwise to be evaluated; ¹ nor would the perpetual, seeming motion of the sun about our earth be even guessed at were we not blessed with a regular succession of sunrises and sunsets. Our knowledge is at best a blending of glimpses through the outer or the inner (intuitional) eye. Arithmetic and calculus, which palpably work by jerks, afford accurate computations in engineering matters, and hence are practically trustworthy.

Γνωθι σεαυτόν! How that phrase made my heart jump when I read it at the feet of John Williams White! Man, in seeking advance, craves also a test to establish that he *has* advanced, even so gross a test as the catchpenny scales in the restaurant encouraging one to record "your correct weight" daily. Why not recognize the unavoidably imperfect route, the thorny path, right here and now? However, contrasts that once seemed so important to him seem trivial now, for they are patently superseded. Thus, in the astronomy of the savage, what bulks is this very contrasted succession of day and night, night and day. For him, a day is a material fact, a year is a theory. But by the efforts of Copernicus and of Kepler and Galileo and Newton down to the Dane, Bohr, and the Englishmen, Lodge, Rutherford, Jeans, and Eddington, and of a whole age of savants whom they typify, the world has moved on. In the vast heavens opened by the telescope and by cosmic thought, the materio-psychic contrast that previously seemed basic is noticeable only as an incident common to a million worlds and implicated in a centrifugal overtheory. Hereupon, again, arises further a centrifugal-centripetal contrast, which is perhaps still further on to be

¹ Rudiments of a quantum theory!

resolved into a cosmic, vortical aspect, which lends a blended physico-psychic appearance to all things—a most pragmatic viewpoint as well as a cube power in theory. Only by knowing thyself dost thou attain to grander prospects.¹

Take the sexual contrast. Primitive civilizations, savages, barbarians, worship especially that contrast, a humanistic, phallic religion. Mohammedans partly succeeded in improving their forbears' ill-regulated practices and conduct. Christians made still further progress, too far for certain groups or classes of men, who have slid back from primitive Christian purity by introduction of a quite gratuitous sex-consciousness into their worship. Science has aided greatly in this conquest of class- or genus-consciousness over sex-consciousness; for recognizing once for all sex-differentiation, it has thrown the weight of its efforts toward a classification which would be impracticable if it continually reënumeralated sex differentiation. In other words, sex has no place in the concepts of orders, families, species, and genera. Science transcends sex.

And so everywhere, if we would rise from the petty to the great, we make stepping stones of dead distinctions. Our world changes because and only because we change. Cosmic history does not modify the principles of a truly subjective evolution. There are, in the aeons, reactions from these changes, doubtless. Science is cunning: it takes man behind the scenes and puts his hands upon the ropes that do the shifting. Science enables man to stage, within reasonable limits, just about what he pleases. Knowledge is power, because knowledge is of principles, of higher realities, which seem very general and metaphysical on their first promulgation but quite concrete and matters of detail when we catch up. For our lives, our worlds, have shifted. And so we come to a more familiar view of the Platonic theorem that generalization lifts us to a higher plane. We do not know the supreme Reality, but we do know what we may not know—*Cogito, ergo sum*. Cogitation at once creates and limits humanity; and our favorite striving, as men of culture, must be for that,—for what we *may* know.

¹ The grain of salt for this paragraph may be sought in Book III, Chapter VI.

I reaffirm that we may here below take our choice between the points of view afforded by the contrast of mind or matter, for our later advance to a higher plane blends the two into one, renders the distinction nominal, leads it to melt away in the receding past behind our dawning glimpse of divinity, very much as the savage's contrast of the sexes dissolves before a study of the career and attributes of the *genus homo*.

This harmonizing principle of progress makes its appearance to different persons in various garbs. For one thing, the concept of general principles would seem to be cognate to the Aristotelian golden mean. The higher truth connected with contrasted phenomena would then be found somewhere between them, not exactly halfway, but a little nearer to one of the opposites. Thus the contrast of day vs. night would give us a resultant something better or lighter than mere half-light of dawn. When we consider that the rays of the sun are in space only interrupted by the stars, which are not very thickly strewn (especially if we take a very advanced physical view, which teaches that solids are really skies full of ionic stars!) or by rare, impenetrable patches of cosmic dust, we come to the notion that, on the whole, day lies nearer the general "truth" on the subject of light than does night. The golden mean signifies rather the metaphysical aspect of things.

And so in the mooted contrast of matter vs. mind: while we have been conducted by science to a juncture of the two in infinitesimal waves embodying energy or a something which might be claimed to take a half way stand between the extremes; yet we are always haunted by the suspicion, the fear, the touch of sacrilege that we may admit that the minutest fragmentation of matter is, after all, a material phenomenon (perhaps also because a means of portraying the significance of things), and not the force, the power, the Thought which informs all. But the mind side of the equation infallibly and ultimately outbalances the matter side. The identification had not occurred to the ancients. The contrast will be forgotten by posterity.

There is, in all this apparent concession to materiality, no return to the pessimistic pathos which, time out of mind, has been the last

recourse of brilliant but weak philosophers. The world itself is real, positive, although it may be conceded to be hypothetical. In a hypothetical sense, it is true that each one of us creates his own world. It is both our privilege and our duty to do so. To further this end as adequately as may be should be stated to be the fundamental purpose and final cause of education. Thus, in a very essential sense, our world is for each one what we choose to make it. Anyhow, it *seems* as though we severally do choose. Perhaps the simulacrum of a choice is just the way a cunning sort of determinism appeals to us.

The importance of augmenting our personalities to the limit of the possible, by endowing them with every tool of research and analysis, and with an apt subconscious stored with the greatest multitude of observations, experiences, and conclusions, cannot be overestimated. If we are what we are made, we are also what we make ourselves. There is, of course, a mystery here, which cannot be resolved by any short cut or by any cheap, man-made system of metaphysics. The moral world is still the domain of religion. Culture is its key.

The careful reader has observed that the efforts of the writer have not been at all directed toward proof or demonstration of the fact of immortality. While his belief in it has doubtless furnished the motive, his studies have been directed toward the nature of our very existence and toward speculation whether immortality be possible. As a man writing for men he can only cull and impart resemblances or convincing parallels to what he understands to be already commonly accepted as facts, while, at the same time, he repels random assaults. Progress will only occur through war of beliefs. On the whole, the belief that he assails is known as "materialism," and that which he propounds is, so far, not so much "spiritualism" as spirituality.

He claims that, by and large, the mental or psychic view of the world is the truly pragmatic one, the one clearly adapted to our needs in a discussion of immortality, while it would be quite superfluously sublimated for the discussion of repair to an automobile or of surgery of a horse. The pragmatism of mysticism is quite other

than that of economy. Immortality is indeed consistent with either a spiritual or a materialistic terminology.

He goes further than this in preparing the ground for his special experiences with convincing, metapsychic phenomena. He is willing even to be called a "materialist," if only materialism be broadened to include not only what may, at the present stage of experimental knowledge, be seen only by the naked eye, or with the aid of telescope, microscope, spectroscope, rapid-fire photography, and the like, but also whatever can ever be hoped to be seen at once directly or mediately through any instrument that may be contrived; and further, to admit fair inferences from what may thus be seen.

In our mentality alone we possess means of anticipating discoveries. This has been the past history of the relations of the *à priori* to the *à posteriori*. The ancients conceived *à priori* that the true, next explanation of matter lay in the atomic theory; modern science confirmed and substantiated *à posteriori* the prognosis. From the beginning, select minds had, with growing frequency, maintained the sphericity of the earth, although that was not to be generally accepted till about the sixteenth century. However, it had been scientifically proven and recorded, about the Christian era, by Strabo the geographer. Since the Present, the Becoming, has an uncanny way of recapitulating the Past, thus always strangely involving the old in the new, we may venture a shrewd guess that mind and matter are somewhat similarly related as are present and past. They meet, vis-à-vis, they blend, they are solidly grasped only when resolved into higher from lower subjectivities, or, for easier comprehension, as contrasted appreciations of that which, in itself, is unique. The process of resolution of opposites is as old as the hills (and valleys). This is the most important answer that can be given to those who ask how the world progresses.

A rather apt illustration of transcendental criticism lies at hand, drawn from quite another walk of life, the theory of value in economics. It runs in terms of constitutional law. Our legislators have limited the profits of railroads to a percentage on their cost of production. Among the endless difficulties presented by the attempt

and desire to enforce the law, the courts have found a major obstacle in the interpretation of the words, "cost of production." Does it mean the original expenditure measured in the dollars of that early day, or should the dollars of today be adopted, or, and this is the crux, does it mean, rationally, the cost of *reproduction*? But a railroad built today only remotely resembles one built fifty or seventy-five years ago. Further, the old railroad was not built at a stroke, even the magic structure of the Union Pacific, but has continually been added to, changed, and improved. New bonds or stock have from time to time been issued. It is impossible, therefore, to set any date for a standard capital value, much less for a corresponding income. But the courts were held (or thought they were) to sustain and defend a contrast between cost of production and cost of reproduction and to make a choice between them. And yet, in theory, the generalized conception of "cost" is highly useful. In taxation and state regulation it is quite impractical, as the history of N.I.R.A. seems to prove. The substitution of the word "expenses" for "costs" has not been very helpful. However, the courts should peruse Alfred Marshall as well as John Marshall! Further light could filter in to them from the higher criticism. Perhaps the courts could pass down a hint from which the law-givers would profit.

The forties of the nineteenth century would appear to have been a time when a preview of our pliable humanism, in very rudimentary form, gained much headway: that is to say, a moment when men began to think and talk in distinctly psychological terms. Not only a few selected persons, but crowds began to look on the world through new spectacles. Epidemics of passion (and here war played a large part) had ever and anon swept through all tribes and races. Political ferment, the desire to assert personal and local individuality had always welled up periodically, and had constituted what has been called "history." Historians, perceiving at length the swaddling clothes that had restricted them to the material, protested, only to find themselves hopelessly adrift and aimlessly running amuck through all departments of knowledge. They had little sus-

pected what a row they were raising. Mystical sentiment has vied with political in periodic recurrence and perfervid abandon. Psychology became popular after the forties.

The sociologist tells us that these periodic recurrences are due to a psychological urge. The brain of man is carnally sensitive as to his personality and as to relations of cause and effect. It obtains half glimpses and prematurely sets to work the motor system. The psychologist will refer to the physiologist, and he, in turn, to the physicist, who will explain that all nature ferments more or less on a plan of waves and alternations; that while energy is being expended in political wars, it is being stored up for future use in theological formulations and in ecclesiastical disputes and persecutions. Similarly, plants exhale oxygen as waste which animals inhale as fuel. The necessity of alternate, periodic repose or tumult is perfectly obvious. Many useful pumps and other engines have utilized this reciprocating *modus operandi*.

Here, again, we must register dissatisfaction at the inadequacy of an explanation which forthwith tumbles into the merely causal and formal. All motive has departed from it. Hence, we must supply motive from without: we must presuppose somewhere a reservoir of motive and an inflow of it at appropriate (or inappropriate) intervals. If such there be, then they have always borne a psychic character. We are unable to answer the question, "Why anything?" but since phenomena must happen in order to signify any being at all, they might as well be these as others. We do not, with Ingersoll, use events as cudgels to castigate God, but welcome them as God's means of instruction and introduction to higher realities. I believe that I am here trying to say in physical logic, what the Christian religion has put to the fore: that our trials are for the good of our souls. And if life is worth living, it is worth while finding out just what these psychic occurrences really are. Perhaps it is because I have, so far in my life, been connected with education, that I honor the formula that all life is in some sense educational. The world is a school and the humblest activities, ay, the most pernicious and loathsome, of man or beast are, in some way, a moment

in the school of life. The motive to revivals seems to enter in waves from without.

The spiritualist revival of the forties of the nineteenth century marked the turn from satanic crazes to benign openings. This is not to say that true spirituality had not glowed, like cracks in lava crust, from early ages, brighter or dimmer, but that the peculiar and humane form of *these* manifestations had never been so widespread, so characteristic, and that they at length drew in classes who hitherto had been prey to darker insinuations.

Let no one slip into the verbal pitfall that life being, in last appeal, mental (and so far subjective), it is therefore imaginary. There is an imputation of the untrue about the word, "imaginary." If life is imaginary in that stultifying, not to say diabolical sense, then there is no real life. But if life is real, it is profitably to be looked upon as still essentially mental; for we can not hope to know what it is, objectively and ultimately, while we may profitably discuss the better angle from which to view it here and now—the mental angle.

Apparently progress works out through a series of stages each introduced by a nerve shock, a slip of mental strata, which involves broad masses of the population. The élite anticipate mass action by quiet industry and study, without shock. Such deep scars upon mass psychology spell faith. What the people have experienced in this way they believe. Such is the impression created by the revivalism of Christ and of other inspired reformers. Tragedy adds flavor to proselyting. The intellectuals thereupon again set to work to explain these happenings. They weigh the arguments pro and con for materialism or mentalism, for diabolism or divinity, and they reach for every weapon known to the armory of intellectualism, such as science, logic, grammar, mathematics, biology, history and the like. All contribute toward the longed-for conclusion, or should contribute, if their leads be not forbiddingly various, contradictory, and divergent. Without mass psychology, the social sciences would have little material. If *vox populi* is near to *vox diaboli*, it rests upon the classes to transform it into *vox Dei*. The

peculiar part played by mass psychology should be understood. *Vox populi* is the material for the classes to work over.

Revival experience slowly and painfully elaborated into knowledge finishes the stage or cycle of education. The new knowledge thus perfected in the university of mankind trickles down again in ever thinning return streams, till it has, more or less, saturated the total population, which, however, is not likely long to remain satiated, for it finds that the explanation offered fails to work in one or many respects. Men do not long rest satisfied with a doctrine of election, or of perpetual punishment, or with unpractical, unhuman pictures of the blissful state. Yarns are spun of the little girl who prayed for the privilege, if she should die, of going down to hell Saturdays to play. The atmosphere is ripened further for a new season of metapsychic drama by the earnest desire of the men who count, the burghers, for precisely a new, a further opening, for a new chance to observe an aspect of mystical truth, at least of direct, cosmic influence outside of the narrow, patient ways of science. Science and intuition are the upper and nether millstones of knowledge. The cycle of folk lore is closed by the elaboration of revivals into formal knowledge. The evil of revivals is an error of those who have been concerned with the higher education alone.

The attempt has been made to show that some such expectancy and need prevailed in the early part of the nineteenth century, and to lay a basis for continuity between the past and the Hydesville happenings.

The criticism will be made that there is nothing to prove experimentally periodic ingrence of outside influence, except that revivalism is not accounted for otherwise. But even if the progress of science should succeed in combining the formulae for these occurrences out of psychologic materials today confessedly at hand, it would still be true that the need of some thoroughgoing treatment is overwhelming, and that it is the duty of every student of the psychic to point that out. The ascertainment of the metapsychic occurrences calls for their study and classification. An imperative obligation is laid upon *à priori* thought to sketch, outline and describe, as well as may be, the territory where science has not yet

fully asserted itself or even ventured at all, and to make the likeliest possible conjectures about it. Materialism is the attitude of mind which, satisfied with what seems to have been acquired, would decry and even frustrate both conjecture and experiment pointing ahead. Revivalism awaits its theory. The witch and the werewolf were not instigated from the stars. How they arose may be of no scientific importance. But they played their parts in the history of poetry, religion, and art.

Astrologers insist on the influence of the stars. Do they know more than we give them credit for? We learn from the labors of Milliken, Rutherford, Jeans, Eddington, Piccard and their colleagues, that rays enter the atmosphere from space. These rays are no accident. The probability is rather that they are most momentous and purposive. It is even possible that they are of moral significance. The astrologers may have seen something, after all. If there be moral influence streaming in, it speaks from personality to personality. Hydesville may even have been an *apocalypse* disclosing a higher personality than man's.

CHAPTER IX

DOCTRINES AND AIMS OF SPIRITUALISM

I. *Matter*. It is perfectly legitimate to regard the experimentable universe as composed of matter. The material point of view is voluntary, permissible, and non-demonstrable. The term "matter" simply qualifies an association- or habit-thought. Its scope and meaning are definite enough to enable us to use that thought in a further connection. That atoms and ether do not always obey Newton's mathematics does not constrain us punctiliously to deny that they are "matter."

II. *Subject, Object*. These terms are essential to the conception of personality, and together constitute a provisional advance upon ancient ingenuousness. The two must coexist in order to qualify or found the existence of men or of animals nearly men. Consequently, they must apply to the fourth dimension as well as to the third. Whatever is object in the third dimension is typically material. What is called object in the fourth dimension will also seem just the same to the subject there as in the case of the same relation in the third dimension, and he might and may with propriety call it "material."

The "absolute" measurements of the physicist (if such measurements there be) will have to be taken as subject to qualification characteristic of some environment. For the purpose of psychic science, "objective" and "material" are sometimes near equivalents. If there be an Absolute, there subject and object would require a fresh treatment.

III. *Mind*. Human experience splitting itself into two parts, which have to do (1) with mind, (2) with matter, we find that "thought," "energy," and, I had almost said, "force" fall under the former heading. Force was anciently and under the physicists,

up to a comparatively recent date, connected exclusively with matter: it was accepted that force could be generated from matter. But, since recent times, the contrary view prevails in physics: it is now correct to say that matter, even in its most static or specialized mode, is a manifestation of energy. The newer formula is more favorable to psychic theory, which likes to claim the whole realm of the invisible and to head the vital procession.

IV. *Motion* also is closely connected with the mental. "Quick as thought" is a sample of the unerring philosophy embedded deep in language. The quicker a movement is, and the more a manifestation turns out, on investigation, to be compact of motion, the more closely are they assimilated to mind. Owing to ease of communication and to rapidity of transportation for passengers and freight, and to shortcut mass methods of manufacture, modern life, notwithstanding a certain compensatory slowing up in the higher ranges of thought, or, at least, a relative restriction in this pursuit, even by the intelligent, is justly regarded as, on the whole, more psychic, more mental than the ancient. All men are now exercised to discover or to adapt themselves to vivacious new modes of life, whereas, of yore, the few cudgelled their brains secretly about the essence of things. The balance strikes favorably to modern life, although, by and large, philosophers are not honored, are even in disrepute, and seek to disguise themselves by an affected flippancy.

V. *Unification* or identification and centralization of all observed manifestations of any sort or, finally, of all sorts, into one whole by successive resolution through ascending generalizations, is a necessity of the mind and hence unavoidable. Animals cannot ascend far in this syncretism, their minds being rudimentary. At successive steps or stages, partial or provisional unifications occur. Thus, it is perfectly proper to look upon life in the fourth dimension as material, if that helps vividness of appreciation by one of us; but when it comes to the question of unification in the highest sense, in a truly transcendental sense, it is impossible to look on mind as compact of matter, but the reverse recommends itself—matter is compact of mind. We must think that material objects and animal bodies are manifestations of mind taken in the largest, or of energy,

in a concreter sense. The various exhibitions of mind and energy act and react upon one another through orderly impulses directing them invisibly and enabled to guide them precisely because they themselves are basically compact of mind. Master and servant, artisan and stuff are thus homogeneous. Hence the mystery of the action of matter on mind may be satisfactorily solved, so far as is helpful at this (third dimension) stage of universal evolution. The bugbear about mind acting on matter need keep us awake no more.

VI. *Soul*. To the mortal eye, the soul is an invisible body; but not so to the immortal. Since mind and soul are both invisible and personal to each individual man, they are often confounded; and indeed, the terms may often be used interchangeably without serious failure of clearness, under claims of euphony or in order to avoid unnecessary discussion and meticulous precision. But the soul is not really the mind. Just as the visible body contains the brain and nervous system, so the soul harbors the mind and its faculties. If our minds are already indeed attached to our bodies, it must be through and by virtue of our souls which are being woven attending the change called, "death." In theory, there is nothing to hinder us from imagining the soul to be, in turn and through travail, endowed with an oversoul and the mind with an overmind, except that this sort of vagary starts an excursus deeply to be deprecated. All such pyramiding is worse than superfluous until the existence and functions of soul and mind have been carefully explored and established on a firm basis. Our speculations cannot fruitfully wander beyond a fourth dimension. Let our physiological psychologists first inform us what all the organs contained in the cranium are about! Until then we may safely locate thought in the mind and call it quits! And we may also profitably hand over dreams of seven heavens of blessedness to Oriental sages and to irrepressible mystics! *Festina lente* is not the meanest lesson of science.

From earliest times the belief in a soul always performing substantially the same rôle in human economy has prevailed. We cannot today safely sidestep the "soul" in our written and spoken intercourse any more than could Plotinus, Plutarch, or Plato. The idea has been and still is that the soul is the real, immortal body,

and is hence the important body in all speculation. Some may have believed that the soul was newly provided to the personality upon death, while others, and this is the more recent view and the one herein favored, have looked upon the soul as formed *pari passu* with the visible, mortal body. It would thus be subject, invisibly but truly, to the laws and workings familiar in visible evolution; it would be unfolded in the course of the successive, morphologic changes culminating in the developed and grown man. Its achievement, phylogenetically speaking, if that could be ascertained, would serve to indicate the eclosion of mankind as mankind.

Somewhere hereabout lies the crux of the debate between science and religion. The futility of casting overboard the assumption of a directing principle has caused even hardened materialists, like Haeckel, to admit the hypothesis of the "immanent" soul—immanent in each atom. Of course this admission gives away the whole case of materialism and unites the world of thought in face of the world of ignorance; for the cell-soul concedes an invisible world at least as complicated as the visible.

VII. *Consciousness* is the most important and inexplicable term among all those which common experience has submitted for more exact definition. Physiological psychology informs us that it summates all sensations, uniting them into a more or less harmonious whole, which is the ego. The trouble is that the separate sensations are just as arbitrary and unaccountable as is the centralized consciousness. It is just as logical to turn the nexus about and declare, what seems more plausible, in obedience to our preference for the mental hypothesis, that the sensations derive from the fact of a central consciousness! This horn of the dilemma of the main psychological thesis is favored by all the metapsychic phenomena, which teach that the consciousness is sometimes in the visible body and sometimes outside of it, apparently off on an excursion with the soul or astral body. It is the naïve bowing of men through all time to metapsychic events which they have failed to value at their true worth and thoroughly to understand, which, undoubtedly, has prompted them, in season and out of season, to stand for the existence of the conscious soul.

But, on analysis, consciousness is something quite independent of either soul or body. It is more allied to mind. Whether mind can be unconscious or not, it is settled that the body can be; perhaps also the soul. No biological theory can account for consciousness. Our mechanism does very well without it. Whether we know that we are doing things is rather superfluous. There is nothing but higher criticism left to explain consciousness. Elsewhere this book takes up the topic of consciousness, in the sense of perception, as a direct datum from the Almighty.

The affirmative answer to the quest for immortality is a great step forward in our appreciation of our own personalities. This search has been pursued since the dawn of history, with, on the whole, a steady progress in definiteness and a solid basis of assurances. But it has been but a beginning of knowledge about ourselves. Armed with this assurance, we assume a belief in our high mission and a familiarity with the unseen which robs it of its terrors. At the same time, this assurance is but a beginning of knowledge, which, unique thing that it is, acknowledges no future comprehensible as divorced from present and past. In order to know ourselves, we must know our part of the universe; and this feat requires the unfolding of powers hitherto but dimly and only grotesquely suspected by us. For we do not definitively know what we cannot perceive. Or must we know first in order to perceive? This is but one of the dilemmas in which all categories are locked, and hence need not worry us unduly. But the unlocking of this one certainly requires a master key.

Men were convinced of their immortality thousands of years ago, and yet how near are we of today to the *understanding* of death's mysteries? And how many centuries are still to elapse before the assurance we now have of personal survival will unfold into as incomplete but still rather extensive knowledge as we have of the blossoming of a flower or of the transformation of a butterfly? It may seem long, but for this knowledge our education, from *a b c*, was instituted.

Some speculators, quite materialistic, have guessed that the human race was capable of perfectibility, but only on earth.³ This

hypothesis is shocking in its waste of human material, for all men, not to say animals, of the imperfect, still incomplete generations are by it consigned to the waste paper basket. If early Christians made theological concessions for the advantage of the good heathen, (passed beyond) previous to the Christian era, thus generously conceding a moratorium on hell, what qualifications should not the perfectionists admit in favor of the billions of pre-utopian humanity!

But they would thereby cease to be materialists; and surrender is not in their vocabulary. Unquestionably the hypothesis of immortality looks toward a final, complete transaction between heaven and earth. Each man and aggregate humanity are some day to shake the dust of earth off their feet for good. It is plausible that the dogma of the resurrection is founded on a more than instinct on the part of Christians of the ancient formative period, that the end-outcome of history would be a growing commerce between dimensions³⁻⁴. The barriers would fall lower and lower, until it would be practically realized that man is a spirit, while spirits would materialize under such circumstances of use and wont that the effort would be nominal. The will to die is widespread and effectively practiced among Hindoos, Malays, and some more primitive races.

If spirits beyond the frontier do today really make journeys to different spheres and levels of dimension⁴, how is that branch of their life-activities carried out if not by so-called "comings in form," of degree calculated for the various, desired destinations? A journey "down" to dimension³ were but a fork of the same highway. And if human beings do take excursions outside of their mortal forms in sleep and in still deeper trance-sleep, the perfecting of that practice may ultimately enable them to concentrate their consciousnesses and fare forth at will for parts by us as yet untrodden.

Adepts will multiply, and facility in these short cuts of locomotion and of soul-mingling will so strengthen, especially with the aid of spreading social-mindedness and consciousness of kind, that an intermediate dimension between Three and Four will tend to separate off. The process, in principle, looks toward a final extinction

of the contrast between the dimensions, in agreement with the general tendency toward ultimate static conditions in our part of the universe, pointed out especially by Mr. Herbert Spencer.

Crowding, urging propaganda cannot hasten this consummation. Nor is speed desirable. We live for education; but what little time we lose in dimension³ will be made up to us in dimension⁴. The important thing is to keep on the right track. Education, after all, is growth; and growth is organic. Why put a value on the more or less accidental measure of time, when the soulful search is for essential truth? The whole process of creation and evolution is conceivably but the history of phenomenality which requires, demands, and summons explanation in terms of spirit; and it would appear to be genially arranged so that all persons, whether past, present, or to be born, shall come out abreast and foursquare on the final judgment. When the sons of men ultimately, corporately enter in through the gates of Being, the world's work will be done.

This brand of universalism is substantiated, if the Kantian proposition just mentioned that spirits see, *sub modo*, the same things that mortals do, be correct. To be sure, many suppositions are possible about the unseen, which can neither be proven nor disproven. The ancients, so-called "heathen," consigned the souls of the deceased to beneath the surface of the earth. But from the abodes of the Gods, on mountain tops, they soon imagined airy realms to spread out, also inhabited by spirits; and Christians have continued both fanciful notions, in their own way.

But were not these fancies largely necessitated by the impossibility, then as now, for dimension³ men to form any image at all of an abode for dimension⁴ men? The world impatiently waited for science, intellect, and knowledge to clarify and expound the transition, in order that the way might be cleared and an universal homogeneity established. Further it were impious to peer. The accounts cited from the Fox-Taylor Record as of Part II of the volume on Katie Fox, Epochmaking Medium, describe (a) a physical carrying away of material things, through the window. The window was also opened for the more facile passing of spirits who came and

went in some degree of form. (b) But it is hard to suppose that this degree of materialization was sustained far within dimension³. The probability is that very soon after the exit of the already partly dematerialized bodies and objects, the metamorphosis in them was completed to suit the conditions of dimension⁴. (c) Whether mere invisibility was accomplished before or after exit from the window, we do not know. Probably invisibility might be effected while the physical qualities of impenetrability, or at least of tangibility and ponderability, in some degree, still clung.

At any rate, if the locus of spirits cannot be affirmatively triangulated as separate, in any familiar sense of the term, the agreeable thought presents itself that the whole life of the world—let us be moderate and think only of human life—is, in some dimensional sense, ever present, (at least all men that *have* lived) and that the problem of the vast educational effort as exemplified in history, politics, science, or letters, is at basis really the problem of solving this question of immortality in a universalist sense, and thereby of bringing into one perfected society all the various branches of it, wandering on earth or definitely established in other circumstances.

It seems a simple thing to hire a medium and evoke a spirit. Fijians do that as well as Californians. The final realization of their archaic and primitive promise in a global parliament of humanity will tax intelligence and spiritual resources for centuries to come. "Quelqu'un qui y consacrerait son existence pourrait peut-être arriver à se représenter la quatrième dimension."¹ The evocation some eighty years ago in New York City of the voice and simulacrum of Benjamin Franklin offered to mankind a definite, objective, undeniable innovation, but nothing once for all conclusive for all men. The notion that mankind could henceforth give up effort and lie back on its oars was too good to be true. It was hasty and patently unethical. The soul process demands a periodic new start. A definite exterior which satisfies our premature aspirations always covers a complicated interior, complicated because

¹ H. Poincaré, *La science et l'hypothèse*, 69.

mechanical and composed of endless parts seeking equilibrium but always falling short of it. The important thing for us is not the closing of discussion but the firm premises accepted for the next debate. Such is cosmic logic and such was the message from Hydesville.

CHAPTER X

OUR EDUCATION ABOUT LIFE

IN the foregoing pages, the principle of metapsychic science has been freely suggested: that the main purpose and final utility of psychic research (and of the facts bearing on immortality established by it) is to be the light thrown upon our personality. In a way, past and future are inclosed within ourselves. Our past and future combined equal our present selves. And the other way about, if we could know what we are, we should be less flustered about what we have been or shall be. Haply, we cannot avoid circuitous reasoning in this matter. If we do not know our future, in a general way, we cannot know our present. Here, then, comes in the great importance of the establishing of immortality upon a basis of tangible demonstration.

Interest in immortality wanes in periods of sophistication. Primitive and heroic men demand no demonstration of the future life. They dwell so closely on the borders of the Styx that they seem to live that life of poetry which colors everything third dimensional with the ideal shimmer of the fourth. Sophisticated men are scientific, disillusioned, and materialistic. They are come to realize the difference between the dimensions, in the sense, at least, that they have restricted and lined in the visible world by rules of weight and measure; and this critical process works to exclude the fourth dimension.

By so doing, sophisticated men exclude from their own view the larger part of themselves. It is no affectation, the disinterestedness of the common run of men towards immortality. They feel the burden of multiplying cares imposed by our ever more complicated civilization and long for surcease. They are resigned to sink back to rest into cosmic dust. To them the soul is a figure of

speech, a bundle of actions and emotions, an unstable chemical, a chance surprise, and their weary minds are willing to let it go at that.

In our contemporary whirl of the cultural kaleidoscope, the transformation into complete sophistication has occupied much less than one hundred years. Men of today, glancing back through family history, can put their finger on the unchurched father or grandfather. A slow-going race, these ancestors of ours were of temperate mental habit, so that the onrush of science surprised and awed their whole attention, driving out the mysterious and unknown to the point of denial and renunciation. Undoubtedly there was a plan in this relative incapacity. The new knowledge must be thoroughly absorbed before it could be utilized for combination with the old.

Revivals came. The ill-lettered, ill-trained, backward, but still sentimental masses—not the whole of the masses, by any means—were dissatisfied. They could not understand science. They dimly participated in the discredit of religion. They jumped at what would rescue their dwindling personality. It is pertinent to ask, more specifically, what they jumped at? Even if the mysterious, rendered doubly suspect and enticing by the severe, exclusive tests of weight and measure, were wholly fictitious, whence came the dream about it? Especially since, as is claimed, dreams but reproduce a jumble of recent, waking experiences. If, however, the mysterious was really experienced, then new material was offered for science to study, and men could board the train of progress for the next station.

The accepted view of the soul, in this recent period of rationalism, now tottering to its fall, was and is that the study of the soul and of thought concentrates attention on the brain and nervous system. Exploration of the nervous system along functional and biological lines has been pushed as far as possible. The theory has remained the same: that all thought is done by the brain, and that the action of the brain can be solved by the microscope, by the scalpel, by chemical reagents or injections and vaccinations, by selected foods, by vivisection, and by other experiments along that

order, including vivisection and inspection of animals of a low type.

To be sure, in such a quest, the experts are betrayed occasionally into the casual mentioning of the *mind*, and even of the soul, in an immaterial sense. They do so naïvely, simply because they are more or less unwittingly thrown back upon those more spiritual ideas as a basis for all their research. But they do not acknowledge the obligation. When closely pressed, they deny the existence of those supposedly distinct, assumed corporeal processes, or, as a last resort, identify them flatly with the brain and nervous system, in spite of the inconveniences of circular reasoning. Conversion to belief in immortality, however, produces a new conflict. The converted, illuminated man of science sees his problem of personality elusively pushed on to a further stage. Indeed, he beholds the prospect of an indefinite series of moth-chrysalis-worm transformations, in each of which the old question of mind and matter may be revived and the old dispute fought over.

On the other hand, the philosophers and the clergy, the easier to convert because they already believe, turn out to be the most recalcitrant in one respect. They have never taken stock in the serious objectivity of matter. To be sure, they are numerically not important, but morally they carry vast weight in the community, and on that account they are among the foremost to be reckoned with. These clerks have always cherished the idea of an immaterial spirituality, and it is as hard to knock into them the temperate idea of a materialized spirituality as to knock into the men of science the complementary idea of a spiritualized materiality.

The fact is that the two professions, that of the cloth and that of the alembic, seem to have drawn their inspiration from what, at first glance, appear to be opposite poles. The scientists begin with the phenomena that yield results to common economic or technical measurements of yard-stick and scales, while the mystics begin with a conviction and an assurance of direct inspiration from an immaterial, even divine source. On the whole, it must be conceded that the deliberate, elaborate, and indispensable conceptions of gradation, of transaction, and of compromise come the more gracefully from the men of science. They the more unhesitatingly have

conceived of an infinite series of bodies of greater and greater refinement. And this scalar thought leads over easily to the other and kindred one that the series does, as presumptive matter of fact, terminate in that direction, at almost infinite remove, but which might be imagined as subject to the law of limits, in what we may term, for lack of a more plastic name, as Being devoid of body. This limiting idea is of little practical value except as justifying the other one, that a return influence streams down through the whole series of bodies, more and more attenuated, perhaps, but still distinct from the bodies as the latter become plumper. And the conviction lies at hand that soul is that part or function of us primarily obnoxious to this purely spiritual influence.

On the other hand, the mystics are less friendly to the organic process of differentiation, whether concrete or historical. Is mysticism founded on the rejection and ignoring of mathematics? They have carried over militancy into things spiritual. For them, it is, "either, or." They know no compromise. To them the stake and faggots look inviting. This is undoubtedly why so many of the clergy have spurned the experimental demonstration in psychic research of the very tenets they hold most dear. A primitive habit of mind inhibits the finer play of inductive reason. But the scientific exceptions are daily becoming more numerous. The clergy are at last absorbing the mentality of science but are especially concerned lest the receding and vanishing film of the crucifixion lose its sanction, which will be wholly obliterated unless it be restored by modern miracles. The Catholic Church, however, for the spiritual edification of its own communicants, takes pains to supply this defect, while denying validity to paraphysical and metapsychic occurrences without its pale.

A man who survives death is a different man from him who does not. It is useless to claim that the matter of belief or none in survival is indifferent, on pretence that a man is a man for all that. Right here and now, the believer and non-believer are different men. When it comes to a matter of bare logic, Torquemada was no fool. The sceptic is thrown back upon biology alone for his sanctions. He labors to show that the processes of generation, of fecun-

dation, and of stercorization are marvelous, beautiful, he had almost said, "divine." He is proud of them. These and other animal or anyhow useful acts, are sufficient to found the noblest character, ground the highest aspiration. He who finds dirt, dirty is naturally dirty. Dirtiness is wholly subjective. The onus is thrown back again upon the renounced and denied spirit. All the processes of nature are beautiful or grand. Whether the phylacteried biologist of that cult is entirely satisfied, I am unable to say, as I never stepped wholly into his boots; but there are not lacking evidences that he is not. He admits that his work is not finished, only fairly begun; and he is able to point out, from time to time, the gaps in it, such as the much needed plasm of thought, and so forth.

Doubtless, the marvels of nature expand his soul, but he has little of substantial on which to found belief, purpose, ambition, a career, and ethical conduct. In the last particular, a strict utilitarianism reigns, whose teachings must, in ultimate resort, fail of complete satisfactoriness, especially as we, growing old, near the bourne. One cannot, of course, assert a coincidence of ethical prescription with this or that religious belief. Spiritualists and mystics of all degrees have been known to go insane or commit torts or suicide. It will not be denied, either, that at least an equal proportion of atheists have gone wrong in this or that particular. On the whole, for an optimism which wafts men toward the victories of the soul, we must look to the camp of the mystics; and if their optimism infects the weaker minded brethren with intolerant self-satisfaction born of assured election, it may be observed that an equal intolerance pervades the acolytes of science, who look down with unutterable scorn upon the superstition of the credulous crowd.

The forward view is the prominent feature of the mystic crew. How does it stand with civic and social conduct? The greatest contribution of science to humanity is undoubtedly the enlarged conception of utility which we enjoy. Of course, the word is as old as the hills. Utilities have always been recognized. But modern civilization has erected in science a temple of utilitarianism. The encyclopaedic theory of evolution is founded upon it. Selection and survival start from the ability of the animal to distinguish between

the useful, or pleasurable, and the harmful. It was possible to build a distinct psychology upon this basis. The endless combinations of human thoughts or propositions, of locutions, are very successfully conceived of as entirely built upon the basis of experience. And then arose crowd sciences: politics, economics, sociology, psychology, philology, and so forth, wherein the standardization of conduct was very properly referred to the utilities emerging from the contact of individuals with and among one another. This standardizing effect of democratic intercourse was early recognized. *Vox populi, vox Dei*. A school locates God outright in Demos, thereby restricting the scope of the universe incredibly, but aiding election to office surprisingly. The Platonic-minded man, however, does not permit the utilitarian analysis, wide reaching as it undoubtedly is, to be substituted for a complete philosophy of life. It affords, to be sure, a marvelous clue to the play back and forth of the phenomenal symbols which constitute the text on our visible world. But the whole scheme lies strictly within the scope of causality and never for an instant transcends it.

Short and sweet: utility is the natural method of bringing about conformity with a plan. Whatever conduces to the furthering of the plan is useful: selection and survival are useful for that reason and for no other. This was the grand conception of Plato, in its essential lines. Evidently the conforming does not, in all its amplitude, present itself in man's consciousness. But the guiding hand is there. It is an immanence in matter. It is influential, in increasing degree, on higher organisms. It reaches consciousness, willy nilly, in man.

It is true that our assessments or valuations of specific acts of individuals are founded upon socially evolved rules; but it is also true that the human trend upwards would be impossible without a constant streaming of purposive influences downwards. The goal to our action is not survival on earth but survival in heaven; it is not loaves and fishes but the fruit of the tree of knowledge, even though acquired by sin; it is not conquest over broad dominions but over the dominions of Erebus, but justice, but self-control.

And these things are not made desirable because they bring gain. God does not reason in a circle. Too often they do not deliver the loaves and fishes. The latter are at bottom to be sought for only if and when they carry opportunities for knowledge and for justice.

The plan is but dimly visible here; it bulks mightily there. Inferences about it are a first rift in heaven. This very concatenation of causes and effects, which fills the whole bill and constitutes the whole show in the third dimension, and which deflects our thoughts from the Final Cause, falls away, in principle, in the fourth. For there it is seen that the efficient causes and the unavoidable consequences are equally in conformity with the larger plan, and that the cause is as inevitable as the effect.

If, therefore, morality speaks of conduct conducive to the highest spiritual uplift, we must look for it in the Platonic minded man. This is not to say that he is guaranteed against weaknesses of the flesh. We occasionally observe a temperament endowed with extraordinary spiritual insight, eloquent, poetic, full of vision, but, at the same time, erratic, visionary, changeable to the point of fickleness, even fickle to the point of moral obliquity. Men are not, as a rule, perfectly balanced. Indeed, the social sciences are founded largely on the idea of a coöperation of talents, each talent being supposed prominent in a few and merely average in the rest. The complete man is, therefore, nothing short of the whole society. But it does not follow that society is God.

On the other hand, there are not lacking individuals who, deeply inspired, are endowed with ample talents for realizing the highest ideals. But even the man of this high grade may sin. He may, from the mere purpose of gaining experience, or from inadvertence, or from some lesion still lurking in his physical organism, commit a crime: and he will pay the penalty. But compare the effect of the identical act on the worldly minded with that on the other-worldly. To the former, the prison is an university of crime; to the latter, of spiritual knowledge and cleansing. The former becomes more skilful in crime with each repetition, and his pride turns about a purpose of successful evasion of detection and punishment. The

latter is satisfied with one experiment; he knows what he sought; he is glad to emerge into an atmosphere of "sublimely sublimed" associations.¹

I am aware that different standards of morality exist. There is honor among thieves. I am arguing straight-forwardly that the highest standard goes with a belief that there is a super-plan, and, to some extent, that its nature is disclosed by the ideals of spirituality, of immortality, of the abstract virtues. The rank utilitarian makes sport of these beatitudes; the Platonist regards them as primary truths enfolded in language by Higher Powers. Your choice, gentle reader, depends on your previous start in spirituality, prenatal, forsooth! It is also a matter of age and experience. Youth, which is ingenuously preparing for the battle of life, sees nothing outside of the field of utilitarianism. Whereas old age, satiated with the game, yearning for justice and for fresh interests, either shifts the point of view toward the metapsychic or throws up its hand with the cowardly conviction that life is only a mirage.

If life have an objective (and the negation of that is self-stultification), be it contentious or be it ethical, it is to be striven for along the road of education. "Know thyself!" More than that, the purpose itself is presented to our deepest ponderings as none other than education, or, it may be, as that dynamic state which consists in being forever educated. Harbinger of nobler, higher attainments for the race is the well-nigh universal practice that the common man seeks education in the regimented sense—that to be obtained by going to school. The push of the masses toward education is the firm basis of civilization, although it is pestered by innumerable hindrances.

Pedagogy has conferred on mankind the greatest benefits of any department of regimentation save religion—greater than those flowing from legislation of the remedial or paternalistic sort, or from the police, or the military. Pedagogy is the fairest development of the socialistic trend, although theoretical socialists have not recognized that in it socialism has reached its apogee of bene-

¹ The thought verges toward the Gnosis, but stops short of it.

ficence. Common school education seeks to discipline the mind in the ruts of traditional mentality. Arithmetic and reading having been found eminently useful and even indispensable to individual success, men have united in social contract to impart their benefits to the rising generation. That these disciplines were not invented as a result of regimentation, but that regimentation followed upon their invention, is not pertinent at this point.

Our glance at regimented education immediately suggests its upward trend. It is always a training in something a little more psychic than most folks otherwise would have attempted. It speaks of striving. Itself supported by the struggles of the market-places—by “business,” it does not tolerate that men beset the lower wallows of use and wont. In its higher efforts, it even enters the field of invention, discovery, original thought. Within academic walls, new chemicals are isolated, new physical powers and elements of forces are determined, and, especially, careful collections of observations on language and nature, reaching back into early epochs, are made. Archaeological expeditions are fitted out to distant lands. The stars are watched and animated. All of this activity is forward looking. And it is the ambition of fathers that their sons tarry in this refining ambient so long as their careers or the family purse permit.

Legislators, however, representing the qualified foresight of the toiling masses, usually strive to restrict education to a breadwinning scope. They are sure of their ground. They little reck that the standards they would hedge in are the result of a previous upward push from still lower ones. The breadwinning, economic norm has an air of finality about it; it easily waives explanation; it seems to excite little debate or dissent; its appeal is too obvious. Business, the trades, possibly the professions, are tangibles to be encouraged by subvention or by very light taxes, while philosophy, grammar, mathematics are intangibles to be ferreted out and discountenanced in every way. Their ultimate improving working is unknown or undervalued and blotted out from the picture.

But education is really universal in its scope. If life may be looked upon indifferently and globally from the point of view of any of the great human interests, such as art or law or morals or

science or worship or contention or pleasure, I know of none which more easily embraces everything that is, was, or shall be than that of education. For the regimental, legislative definition of education cannot for a moment stand in the way of the self-improving, progressive idea. The self-made man is truly educated, to the extent that he has learned to play the game of life with due respect to its rules. And, in this sense, most of our education is individual, familial, traditional, and openly contentious or competitive. It is, by and large, self-education. Take, for example, woman's work in any household, so far as mechanico-regimentation has spared households: the many cares of the home, meals, including methods of preparing them, cook-stoves, the linen, the clothing of women and children¹ (formerly of men also), with their thousands of details, all seem to be understood by the wives and mothers, as though by instinct. Imitation and private instruction play their part, often under a sort of compulsion from a parent, or because "there is no one else to do it."

And so the men's work of caring for stock, of training horses or (formerly) oxen, of sowing and reaping, or irrigating and freighting, of selling and buying, is quite imitative, spontaneous, and traditional. This is true for most trades and markets and nations. Skilled workmen pass through an apprenticeship, which is a quasi-competitive, quasi-regimented school; but the higher one looks, the less formal, in many lines, becomes the preparation in the careers of economy. Taste, ingenuity in devising methods, boldness in seizing markets, tact in managing employees—these are the last things to be taught in an ostensible way, although the columns of our periodicals teem with the professions of those who would impart memory, directive power, and all the benefits of an abounding vitality, at so much per. However, methods of measuring wages, including the field of arbitration and conciliation, are at last standardized and tested.

The wider one scans the educational field the more one, asking himself, "What is it all about?" is impressed that it has been insti-

¹ Now as completely on the ready-made counters as men's, only much more careful consideration precedes the purchase.

tuted always in order to obtain *more* education. All living presents itself as scholastic to the scholar. All happenings are experiences from which something is to be learned. In fact, experiences are of little account, apart from the bread-and-butter side, if they are not also experiments. To experiment becomes a privilege: it may be in management; it may be in a boy's radio; it may be in one's own capacities. The bathos has been reached of experimenting on global society in order to establish what sort of government works best!

One experiment leads to another, world without end. The ladder of experience rises inevitably through gradations of concreteness, from the most specific to the most general. There is no end to the process. Such is the convincing argument to be drawn from a Darwin. And as, apart from the needs of the hour, nothing else presents itself, as an end-thought in all this pother of living, the conclusion is reached that it is all-in-all to know. Our arguing by exclusion may not be liberal, but it is convincing. It is easily demonstrable that the economic life divides itself into daily living and provision for the future, or labor and capital. The same thing is true of all life and arts: they possess in common a capitalistic feature, a forward look, which works further and further away from hand-to-mouth living and closer to pure knowing.

The mass-swing of folks toward education, naturally has its revivalist feature. With savages and with the common run of men, stagnation alternates with frenzied wars and ghost dances. Even the Western world suffers financial booms and depressions. Revivalism is in instinctive acknowledgment that knowledge is the end of existence, at least within our practical reason. It reaches us from the unseen, whether ingherent or immanent. It is the mystery which carries us along and, even if there be no progress, keeps us ever in commotion.

There is danger, while entertaining vast ideas of destiny, that one take himself too seriously. Individual narrowness, banished for a space by awed contemplation of law, reasserts itself unexpectedly in the proposition that all experience is real for the subject alone. External personality is denied. Only solipsism is convincing. All other men are but appearances shown for the benefit of furnishing

the subject with a gymnastic phenomenalism. Since all my impressions are peculiar to my own consciousness, I cannot affirm that they arise from an external source. Such a theory, regarded merely as a freak possibility or as a curious problem, is of little consequence, since the phenomena of life are the same upon it as upon the theory of a democratic mankind. Its near insanity only comes to light when the subject takes himself seriously, really believes his theory, and then concludes that social restraints are a fraud on himself; for is it not an insult to be regulated by that which is nothing?

On the other hand, the searcher after knowledge does, as a matter of fact, find the chief field of exploration within himself, in the sense that he is a microcosm, contains a bit of every element and every motive, and finds in himself that sympathy with other men and with the great outdoors which should only spring from common experiences and sources. If, however, he disown all interference from the spiritual unseen, he will naturally cling to materialism. As monist he will seek explanation and purpose only in the finite.

This may be a useful brake upon an ill-qualified enthusiast for psychic research. Too much knowledge is a dangerous thing. But his conception of life runs the danger of degenerating through rationalism to materialism. The higher education, the arts, religion, science, government will seem to him as merely nice and subsidiary things, lucky accidents in a world of chance. They breathe no divine afflatus. If the ideas of our most advanced knowledge confessedly fall short of perfection, the idea of materialism falls shorter still, with the added onus of a smug satisfaction hard to dislodge.

Conjectured suppression or absence of spoken and written language in the fourth dimension is a stumbling block to belief in it. The conjecture is the child of our ignorance; it may be discussed, however, in passing, for the purpose of drawing useful inferences. Men cannot understand how, in another world, the fruitful results of the higher social intercourse there, strong in educational virtue, can be attained in the absence of the apparently definite propositions and syllogisms and conveyance of sentiment brought to pass

by the use of language in its spoken, telephoned, printed, and pictured forms, familiar in the third dimension, current even among the little educated.

The writer recalls that, in college, he was assigned the subject of an essay: "Is Language Necessary to Thought?" and further that he maintained the negative of the proposition. While he does not think it would pay for him to search trunks full of old papers in order to discover the sapient grounds which he advanced, he suspects that he relied largely on the idea that the thought itself is essentially a thing apart from the expression of it. However, the theory of successive environments now teaches him that, in the sense of a ladder, language *is* necessary. Telepathy cannot do the work of this world. In heaven, the flowers cast our horoscopes; on earth, we toe the chalked line and are ethical by the letter of the law.

It is thought, itself, which rules the world; and no one has succeeded better than Plato in putting his finger upon this principle. Acts are spontaneous, habitual, or the result of reflection. The former two cases are not said by psychologists to involve real thinking, but only a momentary, if any, presence of consciousness, when they occur by a flow-in-and-out about a subordinate ganglion. Going deeply into the self is an act the result of long reflection and of representative and re-representative reasoning, where thoughts stand as sculptured things, and conclusions are stored away for future use. The appropriate impact then fires the gun of social import, which is already loaded in anticipation of a special, concrete touch.

The function of selecting the fitting stimulus for response, and of distinguishing it from other events that might well enough fire the gun, as a merely mechanical proposition, is stated to be of the essence of thought. In other words, if it be admitted that our premises and conclusions are correctly pictured and ordered by mental mechanism, what is it that drives us to consequent action, that motivates choice, that spreads the wide horizon of our purposes, that flatters the ego with his own personality? It is also admitted that nothing is known about this selective power. So psychology has not

advanced very far toward the sources of thought, after all. The unknown and the field for appropriate, anticipative speculation expand rather than otherwise with the advance of the science of weight and measure, the science of physical equivalents.

That this contrasted science of mental equivalents and of free motives and free speculation represents something positive needs no further demonstration. Its subject matter is certainly real, and if we must treat of it, itself, mostly by analogy, it is significant that the unconscious logic of language has placed at our disposal a large selection of predigested tropes and metaphors by the aid of which we may ascend some way toward the sources of thought.

But not, by any means, the whole way. We may concede that language is the result of experience, without admitting that it is not formed, in a general way, by superior Guiding Thought and in pursuance of a Plan. How far these tropes and metaphors, more or less latent in language, can carry one toward a higher education and the longed-for, mystical, fourth dimensional insight will gradually appear from a careful study of the fragments we infer about meta-psychic limits as well as from more abstract considerations. The magic, the exorcism of language will run dry for us where we cannot fruitfully reason toward the conditions of a future life from the local materialism with which we are surrounded.

The problem of space illustrates the difficulties and the limitations of the language test. We cannot describe what we cannot, in a way, sense. Everything, in combination in one word, can be crowded into our connotation of the word, "space." Space is the totality of things acting as they do. The effect is globally comprised in that one monosyllable. Each concrete thing necessarily moves or lies in space because it cannot move or be outside of it. If things in another world bear somehow a different, fixed relation to each other from what they do here, they might properly be said to exist in a different sort of "space." Space thus becomes to our apprehension the genus to which worlds or universes are specifically subtended. Thus through the logical portal, supported by language, we win a sort of vantage ground for attaching space, but, being ourselves confessedly of one specific space, we cannot really sense what an-

other space is like. Language cannot lift us over this threshold. So we must needs exercise patience, and hold ourselves alert for the sensing of another world.

Confirmatory, in a way, is the frequent notation both in the Fox-Taylor and also, apparently, in the Livermore Records, that when spirits manifesting have materialized to the point that they describe themselves as being, in a high degree, "in form," they have recourse to the echoes, as a sign language, in speaking with each other. Descending to the third dimension, they thus commonly employ a code of signals, perhaps a Morse code. I do not know that anyone has been expert enough to listen in and thus to read off these gossiping "raps," which, however, do impress, by their occupying a comparative lull in the proceedings, by their aloofness, and by their low tone, the conviction of separate, interlocutory conversation. Partly of the same nature are the quick, sharp raps, coming in a shower, which indicate joy or approval.

On the other hand, the Taylor Record is filled with accounts of domestic conversations, reported as having taken place between spirits in their own homes, in the Banquet Hall, in the Palace, in flowery paths, and on chance occasions. We are, therefore, to understand that when the transmaterialization or "about-materialization"¹ into the fourth dimension has taken place, conversation between spirits, whose character and individuality are perfectly distinctly sustained, bears the same democratic hallmark, and that the same necessity of a give-and-take exists there as here. The individual would everywhere appear to prosper, as such and in his sanity and judicial equilibrium, chiefly by and through his social intercourse, of which conversation is the chief means. This social principle prevails wherever there is individual life.

In this our third dimension, conversation is carried on chiefly by means of language spoken in words forming sounds, in turn attuned by the breath passing over vocal chords. Neither spiritualism nor any other religion apparently has ever thought of spirits as breathing our air nor, generally speaking, any air, nor as eating

¹ Called "dematerialization" from our point of view. The German prefix, *um* or "about," would relieve our difficulty.

our food. There is evidently something so absolutely natural in the appropriate surroundings of the newly born spirit, that he never stops to think that he is neither breathing nor walking nor eating nor drinking in the exact sense in which he did those things previously. He is not, for the moment, indulging in the higher criticism. There are differences, to be sure, but not intended for him to sense directly. The Record declares that at a banquet they do not eat as we understand it, but go through a "delightful process *like* eating." And so, I suppose, that, when they walk, they experience the exhilaration of exercise without getting out of breath. They have duties to which their entire spatial or dimensional existence is adjusted; and right here, perhaps, we strike the keynote of the whole metapsychic situation. God's universe is filled with beings who freely partake of the joy of living, the while they are carrying out the essential work of personality.

Angels are God's messengers. A common, general Greek word has in this case been narrowed to cover only a class, albeit a high class. The Circle of the Record claim to be already advanced beyond others, and speak of themselves, whether tropically or not I do not know, as angels. They mention some of their duties, which are chiefly connected with those on earth: assistance in sickness, reception of the newborn spirit, and especially the guardian angelship, the assignment to the watching of and care for a human individual whose career is considered a most important and precious thing. The working of the universe, so far as known, as an organic ¹ action. The plan of things is carried out in an organic way, so that, until we look deeply into the well of knowledge, there as here, all beings would appear, on a cursory inspection, to work selfishly and without regard to a higher plan or to an ultimate purpose *en masse*. To those who observe things superficially, individualism is synonymous with a short-sighted selfishness, while those who probe deeper are convinced that individuals work on a plan of which they are mostly unconscious. The trend toward consciousness, the push of education, do, indeed, destroy this unconscious spontaneity and

¹ In the sense of "harmonious." I have also used this word in a sense approaching "biological" or even, "cellular."

make it hard to follow the plan, because consciousness through education is at best incomplete. Education, thus, provisionally unfits man for the life he has been living, makes him the critic of those who were erstwhile his compeers, but in the end promotes him into a higher class where he may anew tackle the problem of the organism, and may renewedly function in his relative, individual spontaneity and in a sort of supreme unconsciousness.

Thus the word "individualism" has a bad taste to those who are shocked by being reminded of the game of grab; while to those who have a gift for visualizing entire processes, it expresses and exemplifies that on which the whole structure of progress is founded.

There is, then, a continuous, levelling democracy pervading all dimensions as there is a directing and planning aristocracy simultaneously permeating them. For each level of living beings is democratic within itself; but seeks progress by organic, individualistic action, which often suffers from selfish illusions running into temporary dictatorship. We have already concluded that logical necessity orders that we believe the spirits of higher dimensions to be, in strict casuistry, still material, for they must enclose duality, subjective and objective, in order to fulfill our preconceptions as to what an individual is. Perhaps he is wrongly named. Spirits see each other and think of each other as we do.

Anyhow, it is by perfect parity of reasoning that we must regard men and all beings who respond even to the most primitive stimulus, as also spiritual. "Material-spiritual" is the dualism which supports our individualities, especially those called "human." If God is a Spirit, so is man a spirit. Our scheme, however, orders us to drop the idea of materiality this side of God. We can only conceive of the primitive plan and energy as unique. But our study is not theocracy.

Men are spirits. Prolonged attention to this essential fact of human personality would undoubtedly affect human conduct. Men have duties which are virtually commanded by superior beings. Here below they are graded on a caste or aristocratic system. They have pedagogues, professors, judges, officers, chiefs, presidents, kings and queens, bishops, priests, and emperors. They have high

caste and low caste. They have the four estates. The reign of bishops and professors and literati and poets or "doers" touches on the realms of the unseen. And it seems quite probable that the meddling of unseen, personal forces deeply influences for good the sons of men.

Those who deny the fact of human progress—what do they say about the whole literary movement? Let us begin with what is implied of spirituality in the use of language, and in a portion of it, written language. Whatever is seen with the eyes is pictured on the retina. When the picture reaches the brain, it is distorted by preconceived habits of thought, so that we never see what the retina sees, or would see if it only had a direct, unprejudiced consciousness of its own. Already we have here a process involving powers of consciousness. The beauty that we see in a flower or a race-horse was already in us.

In the next place, man has acquired the remarkable faculty of conceiving of *classes* of things, quite typical. They could be said to be reflected upon some sort of a hyper-mirror in the brain, or better, in the mind, something more refined than the mirror which sees only external, particular objects. Men cannot fix a satisfactory type-image upon the ordinary physiological center of perception. A special, separate apparatus of quasi-spiritual reflection would be required for this typical sort of thought.

In the third place, provision thus exists in man's constitution for a class of thoughts of a still higher order, types which are not merely representative of and comprehensive of orders of visible things, but of invisible things, of abstract thoughts, like goodness and beauty, and of conclusions of thought, like a proposition, "The sun shines," and of abstract or purely hypothetical propositions and conclusions of all degrees, like "The President should call an international, financial congress," or, "It is impossible to imagine conditions which are outside the bounds of our finite experience." Our grammarians and professors of rhetoric and literature insist that such concepts first come into memory and into the field of speech by virtue of some suggestive picture. The real abiding place of ab-

stract propositions eludes all ordinary analysis. It calls for a psychic science.

It is a fair proposition that we shall never, with scalpel or microscope, discover physical mirrors or physical seats and foci for these progressively refined functions of our human nature. There are not lacking, indeed, hints that excess of division, of molecularity, or, on the other hand, of accretion, of molarity, may of themselves carry us over into the fourth dimension, the dominion of the psychic. The suggestion lies at hand that we are provided with a sort of quasi-physical-dualism, two bodies, the one visibly of the third dimension, in every way; the other invisible and proper to the carrying over of the individuality into dimension four. This second or astral body must, however, be of a third dimensional genesis or partly so. The foundations for its upbuilding, and the propensity to construct it, must have already existed in the visible body. Indeed, the survival of infants into the fourth dimension would argue that the astral body is made along with the physical body of man, and, perhaps, in lesser or modified degree, of animals. The need for the astral body and the mind must have been deeply felt in nature long before it captured any person's assent or excited his efforts.

CHAPTER XI

PSYCHIC CAPITALISM

THERE can be no question but that life experience builds character, develops and constructs the individual. The suggestion has been made, earlier in this volume, that the effects of these experiences, hard choices, strivings, and efforts of will modify not only the visible body and the brain, but, in still higher degree, an invisible double or companion of our visible bodies. For instance, our idealism would keep young the nascent astral body, although it is unable to cure the decadence of the visible body. However, the erectness and sprightliness of some old persons, in marked contrast to the passive decrepitude of others, once more handsome, speak loudly for the dominion of the will over this visible body also.

Thoughts like these flow easily from belief in the veridicity of the metapsychic and parapsychical phenomena. We begin to glimpse the outlines of an empirical science of human personality. We look on it not as on the hypostatized, Leibnitzian, monadic soul which, like the comparatively or provisionally unchangeable chemical elements, persists time out of mind; but rather as an organic thing, a growth, from seeds, indeed, of uttermost origin, but still, a growth in the ordinary sense of the word, and, itself an effect rather than an affect, through the intervention of death interpreting the decay of humbler animals, plants, and living things also into a glorious survival. Instead of discarding it, as mocking ignoramuses would do, the economy of expression requires that we give to the word, "death," another and welcome significance.

Speculators free from prejudgments of myths and of set, crystallized, mystical or sectarian traditions have, first in small esoteric circles, and later more boldly, elaborated the hypothesis of the astral body. They have not failed to furnish to the astral body a

second astral body and so on; but such invasion of a fifth dimension would appear to be uncalled-for. Let us be satisfied with one death. While it is impossible to sort out and to assign all acts distributively and discriminatively to either an astral or a purely somatic function, we may provisionally look upon the astral hypothesis as one of those which gives its meed to our logical penchant for contrasts, while admitting that the distinction between the seen and the unseen bodies may in nature be less clear cut than in theory. So the contrasts of the seasons, of land and sea, of conservative and liberal, of freewill and predestination, of faith and works.

There are two topics upon which the astral body is gratifyingly explanatory: materialization and consciousness. As to materialization, it seals the process whereby the deceased becomes material on entering the fourth dimension. It has already been insisted upon that materiality is the most relative of expressions and that the moment an individual enters an environment, the contrast, subject-object, of general import, translates itself forthwith into the more familiar and, one might say, prejudiced or opinionated contrast of spirit-matter.

The problem is: how is this done? Our third dimensional body is composed of matter appropriate to the third dimension. Physicists and chemists will probably be able thus to characterize it, in a general way. It is, let us say, whether liquid or solid, resolvable into ultimate, vortical, electrical action of a definite intensity, just as wireless messages can only be passed between persons who have agreed as to the length of the Hertzian waves to be employed. The important thing is this agreement. Messages sent by others will not be noticed by your receiving machine, so long as it continues in the old circuit. But the tension of the machine can be changed into agreement with a large number of different circuits. And so, not only the human body but all things visible and the earth and the stars are composed of matter of concrete objectivity, standing upon one, unique, electronic foundation.

But the astral body depends upon some primitive vibration other than, let us say, electricity. Perhaps that is called "X." Very well. That difference is the alleged reason why the astral body is invisible.

And yet it is not completely different, for, if it were, it would not be a biological product, in fine, a bodily and metabolic product, nor would it form, in any sense, a part of the body, however loose the attachment, nor accompany the body everywhere. However, we need not despair of ultimate accord about this special instance of the contrast, mental vs. material. It is perfectly possible that a vital, visible process should prepare a succeeding, invisible functioning, by virtue of a common basis for electricity and "X." Unifying resolution is a physical as well as a spiritual principle.

It is not without reason, probably unconscious, that the metamorphosis, worm-butterfly, has been always accepted as the symbol of immortality. Note how the worm crawling and, in a general way, representative of the second dimension, carefully spins the cocoon from which issues the butterfly, which punctuates the air in all its cubic, third dimensional senses. The comparison is, however, faulty, since the astral body is supposed, through the mind, if not otherwise, to function increasingly already during terrestrial life, until it is ripe to and does fly off into the fourth dimension. It is as if the butterfly were prepared, ready to soar, the moment the worm ceased to crawl. The anthropoid analogue of the worm marks a decided superiority in economy. Some flies and insects are so short-lived as to seem to exist for the reproductive cycle alone.

Right at this point, enters the influence of immortality upon personality; for the larger part of human conduct is inexplicable upon a materialistic hypothesis, by which is meant the hypothesis of the visible body alone. Biologists are constantly hoping to discover new processes, new cells, new plasms with which to account for the void they sense in the existing physiological mechanism; and the hypothesis of the astral body should be kindly accepted by them as a hint dropped to science from the stars. For it is the responsibility of science, straightway to render that visible which was previously invisible, of which psychical hypothesis asserts that we have only quietly to wait a while, when, by sheer process of natural promotion, we shall see it anyhow.

Of course we all know that the human brain is more bulky than that of animals. But there is a difference in the conduct of animals

from that of men, which is, nevertheless, surprising. It is their occasional tendency to prefer the signals of touch when they might use those of hearing. We must pass over the wonderfully acute hearing of wild animals, which is often in keeping with their touch and olfactory powers. The difference alluded to comes out easily in the training of domestic animals. In *Denkende Thiere*, Herr Karl Krall of Elberfeld gives a detailed account of the very successful attempt to send horses to school, not in the sense of the *écuyer* or horsetrainer but in the schoolboy sense. The original Klüger Hans seems finally to have refused altogether to render these astounding performances in reading, spelling, and arithmetic, which rendered him so justly celebrated. The horse trained by touch, however, never forgets.

In dealing with my own horses, I have noticed something similar. Inspired by Krall's example, I have accustomed them to a variety of words which they apparently understand pretty well, but, where touch may be employed conveniently, they evidently prefer to act upon it. The reason appears to be that their touch organism works more easily than their hearing organism. The touch goes in and out of the lower ganglia, perhaps, scarcely getting at the brain at all, whereas audition implies an effort of representation on the inner constitution of thought.

In man, however, the exercise of the slightest representative thought leads to its further exercise, until the individual seems wholly bound up in such activity. And the history of the individual tends to be that of the race. How frail the body but how vigorous the mentality of the better sort of aged persons! While good health favors mental vigor, yet great mental acumen is compatible even with poor health; and many excellent literary and scientific achievements have been attained by those who suffered constant pain.¹ In fact, mental effort tends to break down the physical system. Socrates said truly that "philosophy is death in life."

"But his (Benjamin Franklin's) supreme self-joking was his

¹ Robert Louis Stevenson, Spinoza, Nietzsche, and J. E. Cairnes, the economist, occur to one. Recall also the slender frame of Milton and the poor eyes of Prescott.

turning his own physical torture into something to furnish his friends amusement. 'You know,' he wrote one of these, 'that Madame le Goutte has given me good advice often,' and, while suffering from the disease, he penned his 'Dialogue between Franklin and the Gout,' one of his most delightful pieces of persiflage."¹

Without rebellion from McConnell's contention that the frontiers of "immortality" do not terminate with human nor with any other given animal species, it is plain that the kind of human nature we are talking about differs widely from the nature of typical animals: so widely as to make the mere difference of size of brain hardly sufficient to account for it. Doubtless, a larger brain is, on the whole, required by man in order to subtend his typical, psychic activity—but whence does this come?

The fact that consciousness only plays its reflector² on the margin of our activities, especially on what we are doing now, whether we are engaged in contest with a man, with a stone, or with a pen, indicates that a reservoir of acts, motives, ideals, lies concealed somewhere below consciousness. It must appear at once that the individual himself is chiefly and essentially not the actor of the moment but the reservoir, which had been industriously filled by previous effort, experience, and thought. Nor should we regard this reservoir as stagnant. In it are noiselessly at work all these varied contents making useful combinations. The work of the subconscious mind is quite analogous to that of the digestion of food. We admire the healthy, human machine as we do the smoothly running engine of a new automobile.

² Paul Leicester Ford, *The Many Sided Franklin*, 398.

¹ The mirror, indispensable in the Orphic mysteries, symbolized the spiritual, other worldly vision acquired by the initiate. Says Macchioro: "Non meno stretti erano i rapporti tra lo specchio e l'anima. Filone lo usa spesso per spiegare ed esemplificare verità filosofiche; per Proclo essa era un simbolo di determinare attività sensitiva in controposto all'attività intelletiva." vid. Zagreus, *Studi Intorno all'Orfismo*. Vittorio Macchioro, 86, for full discussion. The same author also speaks of the mirror as a symbol incidental to biography of Orpheus. cf. *From Orpheus to Paul*, 67. One cannot withhold a shrewd guess that the symbolism of the mirror, if the Orphic mystery were fully unveiled, reached to the future life; indeed, what of Orphism did not?

The ideals of the man are constantly revolving to the forefront, and he is as constantly sending them back or down, to egg on the unconscious toward a logical elaboration favorable to the attainment of those ideals. But this complicated work is presumably carried on out of sight. The psychic digestion alluded to above goes on in the dark. A taste of this process is, however, obtained in reverie or more concentrated thought, when these gathering but nebulous combinations struggle up into consciousness for revision, and are then remanded to their factory for working over. Are there imps who do the work like the subterranean workers in Well's *Time Machine*? or the imps in Stewart and Tait's half-exhausted air bell?

The idea of F. W. H. Meyer and others that this subconscious life is, outright, the destined-to-survive soul, would seem to call for modification and further explanation. Let us assume that the astral body pervades the visible body so as to be in practical union with it—a harmonious working partnership only at last dissolved by old age and death. We do not need to rely on unconfirmed experiments in photographing the dislodged astral bodies of soldiers who had suffered from shell-shock. The pure subliminal theory, then, would seem to require that *all* experiences be recorded upon the astral body. A high degree of probability may be allowed to this theory, if it, in turn, is willing to admit that the more carnal impressions upon it be extremely light, while the psychic impressions are deep and lasting. The proper subliminal theory, therefore, would divide the records of experience between the somatic and astral bodies and brains or minds. Those records which partake purely of contentious, physical strife and of physical evolution would be lodged chiefly and most deeply in the somatic, visible body; while those which are destined to be useful in the future life, the general ideas, the higher sentiments, the purposive, idealistic thoughts, leave their impression on the astral body. It is as if a typewriter were invented capable of recording some strokes primarily on the original and others on the carbon copy. That the definition of “original” would become difficult is not in point.

In fact, the astral body is built up through the choice continually exerted by the man between the two lodgments for the record of life

experiences, or, more accurately, by the sort of experiences chosen for record. The pains of self-denial, of repressed love, of abstinence at table, of refraining from extravagant expenditure, of physical exertions in a good cause, of the confronting of competitors, of firmness toward children or toward subordinates in the economic organization, above all, the pain of voluntary, habitual thought (as opposed to habitual nonchalance)—all these good deeds and meritorious acts are slowly weaving and stimulating the capacity, the contents, the beauty of the astral body.

In general, in the third dimension, the course of economic capitalization furnishes the visible result of this process; not that real capital is ever seen, for that is purely spiritual, having record only in contracts, account books, credit paper of all sorts, and bank-accounts. But the visible, carnal, symbols of capital are seen on all sides: farm tools, factories, railroads, steamships, timber, mines, clearings, and so forth. Even houses and clothes, in their relative durability, speak of capitalization.

Practice of suppression of acts which would naturally be recorded solely upon and in, and which would build up the somatic body alone, or be confined even to a mere brain imprint and nothing more, diverts the flow of vitality over into the soul and mind. That the *brain* may also grow with capitalistic life may easily be reconciled with the astral hypothesis, by supposing that all impressions obtain at least a fleeting record in the brain; so that many are doubly recorded, or those recorded, preferably in the mind, require complementary, if fainter, records in the brain; since a large range of very general conclusions are the outcome of a vast number of concrete observations, as occurs in the work of any capitalist or biological or physical experimenter. One recalls the case of Gladstone's hats, larger sizes with advancing years.

As old age creeps on, there is a gradual shrinkage of the somatic and other cells; and this or some other process, it may be divined, gradually loosens the soldering together of the two bodies, so that at death the astral body easily finds itself unmoored from the physical and elsewhere at home, carrying with it all the essential memories and characteristics of the deceased, and especially unfolding

the durable record of his own education, in the democratic-evolutionary sense of the word. Whether the personality thus surviving is the same or a new one is a verbal quibble, not unlike the question, whether the jackknife is the same after it is mended first with a new blade and then with a new handle.

One would be inclined to argue that the individuality is continuous where only a part has been destroyed, while the surviving part has wholly sprung from the old moral mass; the spirit retaining recollections chiefly of experiences gained in and through the body. In fact, the name "John Jones" was never thought of by his friends as solely attaching to his physical exterior. On the contrary, the friend and the wife are valued for their virtues and for their moral qualities essential and proper to the astral self, and emphatically confirmed and revealed by ectoplasm, in the new, astral, auto-plastic exterior.

The change called "death" is but the culminating crisis following innumerable differentiations which have occurred in the same sense and import. The relation of the released spirit to the antecedent man differs only in degree from the relation the man has ever held to himself, looking backwards. The memory by spirits of mortal affairs is like the memory by the aged of what happened in childhood. This memory is very vivid, even to small details of what is remembered; but how much is not remembered! And how many, like an Emerson, absorbed in visions of the ideal life to come, let their recollections of the trivialities of youth, even of friends and relatives, slip away, without exposing any ground for accusing them of feeble-mindedness!

In all this weighing of probabilities, the nature of consciousness has not been formally broached, not because it is unimportant but for the very opposite reason, that it is of an importance quite superior to our powers of analysis. That consciousness is a supreme summation of all our perceptions or perceptibility does not fill out the explanation, for primary sensation and touch are equally inexplicable. The inference from the Fox-Taylor Record is strong for the hypothesis of a flow of directive, selective will and consciousness in the universe, meeting with, controlling, perhaps down to details,

the material, evolutionary life. Our individual consciousness could be thought of as a primitive datum parcelled out from the Source of Life, a part of It; in fact, a matter neither calling for explanation nor within the pale of evolutionary analysis. When science speaks of consciousness as a collectivity, it says no more than does religion treating it as distributive. It is a universal. It is implied in thought. *Cogito ergo sum* but states the principle involved.

This datum may descend as low as it will. Some philosophers attribute a rudimentary consciousness to the most material things, like crystals, the accurate structure of which speaks of art and science. However that may be, the complete theory of immortality requires the imparting of this datum at least to life in all its levels. The biological structure of man affords all the machinery required by consciousness, including the perceptive: but the consciousness itself descends independently to pervade and help to control this structure. Anyhow, it is there. It thus can facilitate the acts of the lowest men and of the highest animals, until it degenerates into the feeblest of perceptions. Human survival is a logical consequence, one more stage, in the ever expanding consciousness so marked in man.

CHAPTER XII

VERBAL PRECONCEPTIONS AND ESSENTIAL EXPERIENCES

THE world is run, to all intents and purposes, on a two-party system. They are the spiritual and materialistic parties. Between them its work is done from the bottom up, and theoretical and practical works are carried on by and through them. So far as the short, historical period of mankind is concerned, the send-off was given to comprehension of this grand, spiritual, competitive system by the toylike, Greek civilization, where the vital debate reached a verbal definiteness and was put down in black and white by the friendly rivalry of the two most eminent professors, Plato, the master, and Aristotle, his pupil and contestant.

So long as these outstanding and perpetual schools choose to carry on their friendly, if animated, debate, the combined results are gratifying, and to their coöperation is to be attributed much of the success which has attended human efforts toward spiritual progress. Men are, however, fickle, fallible, and contentious. In logistics, the clash comes when the one side (or both), in the heat of argument, fails to take into consideration all of the positions of the other side, and proceeds as if they had not been taken. The contest may easily degenerate into logomachy and recrimination.

For the points of view of these poles, entertained honestly and free from lust of victory and prejudice arising from traditional turmoil, are fundamental to any analysis of or attempt at a spiritual life, and their antithesis has continued in full vigor down to advent of the present more conciliatory, prevailing mentality.

The strength of the materialists goes up largely in observations and inductions operated upon either directly or artificially visible nature, carried, however, to the point where they stake out claims also to all invisible nature. The ardor of the spiritualists is kindled

with most insistence on the present existence and on the origins of life outside of materiality and of visibility. They err frequently in assuming the definitive invisibility of territories which the materialists thereupon proceed to reduce to visibility by means of apparatus or of logical deductions which work, to which they must peradventure have recourse. But the spiritualists are always able to push out into new fields; and they abide strong in the conviction that the Source is and always will be immaterial.

The tangibility of the results contributed by the materialists in the way of chemical analysis or of physical or physiological law gives them the easy victory, on cursory inspection of the work of the two schools. But the spiritualists always have the last word, as it dawns upon the judicial mind like the sun that the inevitable sum of the effects of this give and take, whatever the incidental rebuffs, is to push the investigation of life further and further in the direction of spirituality, and, so far as living itself is basically an education (and the reaction of the investigation upon the personality of the investigators overshadows other interests), the materialists are trapped by their own methods into a cabinet séance of dematerialization.

This materialistic, experimental tendency, like the concrete everywhere, is marked by apparent halts. The mind inevitably tries to make frozen sections of life's river and of living careers. Where the intellectual movement, by and large, is sluggish, it is but natural to assume that the frontier between visible and invisible is fixed today once for all and will remain ever the same. It is but a further step to assume that the field of materiality is the same as that of wonted visibility, and therefore alone is real. And so also the attempt has been made to stop the spiritual movement at a point where spirituality shall be co-terminous with invisibility. But, if this can be done, an opposition and a contest will be set up between spirituality and materiality, friction and heat will be developed, and, we may rather slyly hope, the pure idea of an unalloyed, detached spirituality will emerge which shall be permanently satisfactory and adopted.

Vain ambition! Surrender to contentious contrast! Base conspi-

racy to stop the clock of progress! For spirituality is not merely an idea nor even a way of thinking, an idea-habit, but rather an enduring condition, dependent on a structure woven organically from strivings upwards, from savings on current life-business, from refusals to lavish upon present enjoyment every ailment of life, be it wheat or meat or poems and operas.

Doubtless the brand of spirituality affected by the obstructive rationalist resembles, at first blush, that embraced by the convinced mystic. They agree on the power residing in language to elevate and improve; they rejoice in *belles lettres* and in refined taste, art, sentiment. They are almost one on the proposition that ideas are not things but unaccountable relations of things, and that a life among ideas is the height of ambition. How mere static ratios can exert power does not intrigue them. But the rationalist, reckless instigator of war between spirit and matter, ends (if he sticks to the text) with a perpetual alliance with Matter, while the spiritualist-mystic ends by absorption in Mind. The former has no further basis for his spirituality than the brain and nervous system of the animal, homo. Therefore, the spiritual life which the rationalist advocates is essentially non-essential; it is literally a dream life, an imagined formula, with no shadow of hold upon objectivity.

On the other hand, the man who believes that Thought, close neighbor of Desire, is a polar power, whose work begins titanically with the baking of the crust of the earth, continues, through activity now delegated to animals, through unicellular life up to the primates and men, will also believe that Thought continues its creative work indefinitely beyond into the invisible. The teachings of Darwin make for the doctrine that the origin of species lies in the selective thought vouchsafed to animals. Is there a limit to that process? The unprecedented revolution and making over of views effected by Darwin are to be ascribed to the power of his principles to burrow behind outworn forms of creeds, of dogmas, of scientific formulae and to subsume life under a rule so wide as to transcend visibility. The sacerdotalists of Tennessee committed an egregious error when they identified evolution with irreligion and thanatism. Thought *must* be building something. It is not thought in the abstract,

which I am now speaking of; the music of the spheres is not here brought in question; it is your thought and mine, *hominum sapientum*, which is at work on the structure of our souls, severally and, by social interaction and consciousness of kind, collectively.

The spiritual personality which men covet is conceived in different degrees of literalness or dematerialization by different students. Those who are still in bondage to the scientific movement but, nevertheless, cannot repress a taste for culture, stoutly and proudly maintain that they are only indulging in the pardonable luxury of a refined dream. Pursuing their line of reasoning, we are to conclude that the sole object of education is to enable men to dream this dream. What childishness! Religion, on the other hand, teaches that goodness is not only its own reward, but stepping-stone to higher things; and spiritualism would prove that there is an objective field for free play of the spiritual offspring of our lives. Here is agreement.

It thus becomes harder and harder to say whether men are incipient spirits, or, again, whether spirits are prorogued men. Language puts a brake on the forward march of thought by the very definiteness it has fastened to the ideas of past epochs. Language was evolved by earth-dwellers, formerly, as now, under the dominion of contentious thought, a logical process of contrast: either-or. As our thoughts have become more kinetic, definitions have perforce fallen away, and we are left hopelessly adrift unless language, taking new courage and new forms, prove supple enough to adapt itself. Mathematicians were early helpful in this taking of a new start and direction, this difficulty in putting new wine into old bottles, by the introduction of the idea and corresponding symbolism of the differential rate.

What I mean is that when mathematicians had taught men to think in rates as well as in static ratios, men were then in a mood more fitted to accept new terms; they recognized that newness was to be encountered all along the line of science and of system-making. If the words were not to be exactly new, it was thereafter agreed that the meaning, anyhow, had definitely changed. Thus "gunpowder," when adopted, was a new word, while "ether" was

an old word, but definitely accepted for a new thing. In fact "ether" was quite recently adopted for two new things, entirely different! I learn from Dr. Alexis Carrel ¹ that the formerly believed in protozoa have been dissociated into their constituents, with the inference that the term must be abandoned since it could not be applied to them. Perhaps men did not need the calculus to help discover names for things, but the acceptance of elaborate scientific terminology is good evidence of the new scientific pliability. A recent example of the poverty of language in face of the mounting requirements of science is found in the new use of the word "world" for the cosmos. When I was a boy, "the world" meant neither more nor less than "the earth." Now it is freely employed for the collection of universes which the telescope is revealing. The discovery of the instability of things once believed of rock-ribbed firmness, such as the consequences flowing from the metabolons of the lead series (chemistry), calls for concepts of greater generality.

Notice how often we err in a cursory glance at the illustrations in a tabloid newspaper! We think of a lion or a sewing-machine, when it ought to have been a ship! This is because, on closer inspection, only the type, ship, obtains final sanction. The mind alone possesses the (general) type, which is "controlled" or tested through brain and eye conveying certain reflections of light. We are thus furnished a salient test of the contrast between mind and matter. Only by aid of such an aspiring mechanism could we classify things at all.

Only through the mechanism of language can the fleeting and phenomenal be fixed fast into the permanence of attained knowledge. We have here a touch of how the logic of life raises us slowly into the surroundings of spirituality. Over there, where the will reigns supreme, the personality can be withdrawn to temporary seclusion for *recueillement*, for *rèverie*, or disclose, by a flash, the soul in its momentary psychosis. The mumbling, lumbering vehicle of words is dispensed with. Thus by a rising in the scale of the dimensions, stability and certainty are at each stage wrested from fickleness and chance. Where the short-cuts of thought have been deeply

¹ *Man, the Unknown.*

modified, the boasted accuracy of literary expression and printed record become detestable gibberish.

Materialization and dematerialization are the same act viewed from the opposite sides of the frontier between the worlds. Taking the point of view of the third dimension, one would call the appearance of an objective ghost a materialization, whereas the ghost himself would claim that he had dematerialized in order to manifest himself. However, in discourse, desiring to make his meaning clear to human interlocutors, he would probably restrain his spontaneous impulse so as to conform to third dimensional usage. According to this usage, an ectoplasmic mask may be borrowed by the soul in order to facilitate visibility and tangibility. According to the fourth-dimensional point of view, spiritual quality has been subtracted from it. It is probable that some ectoplasmic character accompanies the first preparation of a spiritual manifestation. Natural visibility is to be its culmination.

A process, plausibly taken to be one of electronic detention, is gone through in order to render the body visible or tangible. Visibility is less easy, apparently, than tangibility, for the latter often occurs alone. It is only a still imperfect stage of "appearing in form." In the Bisson experiments, visibility reaches the point of easy recognition, but none of the flashlight pictures is completely natural; so that one wonders whether the perfect naturalness, say of the apparition of Franklin at the Livermore sittings, was not partly the result of a direct, separate effect upon the mind, passing over the usual mechanism of perfected reflection through the natural eye. It is never, one might say, the old, identical man of before death who is reproduced. That man was an outward show, indeed; so is this one, only still more sketchy. Perhaps led on by his ten years in France, Franklin seems to take an especial delight in pictorial work and portraiture, if we may judge from the remarkable portraits in the *Fox-Taylor Record*.

As to tangibility, the witnesses to it are most positive. The familiar slap of Professor Kenyon, the natural head and hair of Estelle reposing on her husband's shoulder as before the taking away, the numerous testifiers to the perfectly hard grip, man to man, of

spirit hands, under the severest test conditions, leave no doubt that there is almost no limit to the possible degrees of perfection in these comings back. Much depends on the friendliness and calmness of the sitters.

The psychic series begins tentatively with dreams and with purely subjective phantoms, as of *rèverie*; it is continued with phantoms that are external, but, like the illusions of the screen, insufficient to cut off the background: one looks through them; and then come those which look perfectly natural, without, however, possessing tangibility. A thread or a sword passes through them without disturbing their equanimity. The concentration of matter may go so far as to give a perfect counterfeit of touch by solidity, texture, warmth and conformation. One would believe that a scratch would bring blood. It has even been claimed that this has occurred. Such vivisection should not be attempted, since it would completely arrest the phenomena and offend our common humanity, for the communications assert that disloyal acts cause to the manifesting spirit the greatest pain, even anguish. Credulity on this head doubtless tests the basis of prejudice *pro* or *con* of the experimenter. Even a kind skeptic does not wish to risk what *might* be a personal injury, occasioned by pulling alleged spirit hair or by snipping so-called materialized clothes.

All grades of coming in form may be combined in one and the same manifestation. A vapory mist slowly forms into an arm, which becomes more definite and better sculptured down to the hand, which is warm, firm, strong, and natural. In reverse order, the member gradually turns to mist or vapor at the shoulder. This condensation, at the hand, at first firm and natural, melts away in your grasp so homogeneously, so altogether, that you can hardly believe your senses, perceiving it to be no longer there. There have been so many witnesses to this particular manifestation that the facts alleged cannot be gainsaid.

In the dark, a demonstration is satisfied with touch. The surplus elaboration of an agreeable exterior may be dispensed with. Therefore, materialization for purpose of contact in the dark is easier than in the light. Indeed, the inference is strong that, in this case,

something would be seen, if the lights were suddenly turned on, but that not particularly pleasing. The Bisson flashlight photographs afford basis for this conclusion.

It is worth remarking that the taking of such photographs proves a high degree of intermundane reciprocity. Such experiments are impossible in the absence of complete trust on both sides of the frontier. The conditions do not require belief, for how can one believe what one does not already know? But they do require an ideal agnosticism, which, as already insisted on, is a rare thing, especially among self-styled agnostics.

However, what we are considering is the new conception of human personality—of personal consistency and make-up—implied in materialization, taken as an accepted, vital process. Biology is essentially a study of cells and even of subcellular life, and of the further consequences that flow from their inspection. In materialization, have we not a new field, a new process shedding a world of light upon our vitality? For if the passage of the frontier of death be accepted as an integral alteration in our personality, introducing a distinct, fundamental change of quality and texture, are we not permitted to analyze from the same point of view the whole three score and ten years from birth to the edge of the bourne, and to believe them to be compact of differentiations in kind leading up to the final integration?

The upbuilding of the soul by effort, pain, privation, and self-restraint has already been dwelt on. In everything we do is found a tendency toward the more general in thought and in essence. The attempt of an animal to attain to greater mobility and plasticity, resulting in the species' differentiating a new organ, a feeler, a mandible, a hairy coat, a longer or shorter sight (the possible adaptations are untold, embracing, as they do, every detail of the growth of both the hard and soft parts of the bodies of animals) is successful in proportion to the effort and sacrifice made. The loss of adaptability to one environment followed, through striving, by the adoption of another, and also of the means of thriving in it, succeeds as a consequence of untold little sub-deaths quite analogous to the real

one. Then follows the aeon of external inventions and finally of machinery.

And so, we reason backwards from death to the premonitory symptoms of it and to the preparatory crises in human life, and find them all made of a piece. Here the reasoning comes to a fork: (a) if death is the culmination of an antecedent process, is it not unavoidably complemented by a *subsequent* or post mortem series of differentiations along the same line and under circumstances continuous with those of the ante mortem series? (b) The preceding and following partial crises, indeed, the whole vista of struggles and partial or accretional survivals, looked at as one process, springing from limbo to limbo, make an impression on one rather unfavorable to the monadic theory of the soul, which in this connection stands for one's personality.

We are not the same persons at evening that we were at dawn, nor the same at dawn that we were the night before; for the night has its share of living as well as the day, and our vivid dreams occasionally leave upon us an impression more deep-seated than our most masterful acts. Also, in general terms, the youth, confident to rashness, selfish, disrespectful, eager to seize an opportunity to get into the market, to win gainful survival, seems an impossible linear ancestor of the old man, gentled, cautious, wise in social standards, careful not to offend, stuffed with the lessons of experience, solicitous for his own future as well as for that of his kindred and, indeed, of mankind. He starts the gladiator or freebooter; he finishes the philosopher, even the hermit. Some acquire wisdom earlier than others, some never, but the change sketched above is taken as fairly typical.

If, therefore, we choose to address the old man as identical with the scarce remembered young ones whom he legally, and by a quasi-lineage, socially represents, there can be no objection to regarding, further on, the post mortem, promoted soul as the same old man. But, the other way about, if the soul has lost many of the memories, appetites, passions, obstinacies, hatreds, cruelties, or lusts of the old man, so that he is a new man, filled with worship and with sense

of wonder and humility, able to enjoy the refinements of spiritual arts and joys, we may prefer to deny his obligation in any way to the old, mortal personality. And so the matter stands, in some religions carried to the point of denial that any memories survive into the fourth environment.

But the testimony of psychic messages is so uniformly the other way and in favor of the power of spirits, on exigency, to recall even the trivial things of earthly life, that the weight of convenience is greatly in favor of considering the same soul of the same man to continue the same so long as we are able to keep in touch with him. The alteration of the soul in many respects is not to be denied. The kaleidoscope of life, with its infinite interests, is prodigal of combinations, so that even the simplest one escapes complete identification with another. Those persons endowed with complex minds are capable of much greater differentiation and progress than others. Their individuality is thus said to be more marked, and, generally speaking, stronger.

The individual, personal soul, taken in its totality, is, therefore, not a monad, nor yet a continuing combination of the same elements, but a continuation of the same way of combining or the same relation of successive elements. The mill wheel is never driven by the same water, but always by the same river. The eddy or little whirlpool that is blown across the pond never stirs about the same water, but it is the same eddy. The wave that breaks on the shore is not composed of the same water as where it started miles away, for that water is still there, rolling under and over, but it is the same wave. The logic of language as well as physical experiment designate the *energy* peculiar to the phenomenon rather than the *matter* involved.

After all, the monadic theory of the soul is not so very aberrant if we premise that it is not an identical thing and not at rest within itself, but that it is a continuing combination and remaking of all the elements of life, the residence of the power and the law which keep them ever at work. That it is the same life vortex which survives, follows from our inferences from the history of the soul previously in the third dimension. We arrive at that persistence, if not

pertinacity, which marks the dominant factor in the personalities of the members of the more solid division of the community.

External sensations and internal ideas and feelings are impressed upon the dual self, some on the soul alone, some on both soul and brain, a few on the brain alone. The close association of soul and body in the earthly life insures the continuance of identity when the body alone has been dissolved but the soul perpetuates the traditions it has all along selectively absorbed of the earthly experiences and knowledge, especially whatever is of worth in general reasoning, in love, and in the forms of the beautiful. In the line of general conclusions, that may be of most value to the spirit which consists of speculations about the future life.¹ They may, however, be misleading, like those of that grandma, who, having on earth believed in the resurrection, was seen in the next world sitting by the roadside, waiting for Gabriel's trumpet, while others were pragmatically continuing an active life. Her theological beliefs had evidently so hypnotized the worthy lady that she was not accessible to change of opinion from the most obvious experience. It is idle for agnostics to maintain that our opinions about immortality do not affect our future happiness.

Our human personality is no more material here in the third than in the fourth dimension. Our lives are, from the beginning, spiritual, in that they prolong the identical consciousness under law and accompanied by sensation, sentiment, and knowledge. None of these things here is material any more than in dimension⁴. We must be plastic enough to believe in the "spirituality of the material," while the principle of a necessary objectivity teaches that there is a sense in which, speaking of dimension⁴, we must believe in the "materiality of the spiritual."²

¹ Osler (*On Immortality*) has observed that in the vast majority of cases the dying are not concerned about their survival. The agnostics confirm this common state of mind *in extremis*. On the other hand, the Gnostics taught, "the belief that man's place in the next world is determined by the knowledge of it that he acquires in this." S. Angus, *The Religious Quests of the Graeco-Roman World*, 378.

² Since writing the above, I have found, in a clipping of March 12, 1935, which is an interview granted *in extremis*, the following noble paragraphs dictated by Michael Pupin:

The spirit, man, is in a position to offer other experimental proofs of direct survival besides the ordinary séance phenomena, in order to test the limits of personality; but they are all experiments of the psychic or logical order. We are led to inquire into the nature of man as a social being. Indeed, therein lies a large part of his spirituality, but not, as I should judge, its essence. For is it not true that society is composed of men rather than that men are only cuttings from society? And his efforts at socialization are necessarily coupled with efforts at individualization. Those who constantly dwell in thought upon the concept of society as a whole, impressed with the detractions of the lowest classes, lumping them in with the toiling masses, including with scant grace the spirits of rarer mould, of greater productivity, and of stronger, directive personality, reason as if men adapted to this violently contentious environment were nevertheless all ready for dimension⁴, with sprouting wings. Such sentimentalists have, by their gushing, illustrated *ad nauseam* the dangers which lurk in the syllogisms of socialists not regulated by a solid, reserved sense of true worth and of demonstrable spiritual values.

A free estimate of our personality is not necessarily confined to an historical view spanning successive deaths and environments. To be sure, such a view affords better comprehension of the relativity of the terms, "matter" and "mind," and demonstrates the greater importance of the latter. But the spirit, man, is a social being; and a similar definition of his personality may be ascertained in dimension³ to that removal to a distant land does not alter character which was hypostatized for spirit⁴ in dimension⁴.

"Science," he said, "gives us plenty of ground for intelligent hope that our physical life is only in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death." * * * * *

He was asked his conception of "heaven." "It is what scientists call the real world and of which this world is only a picture. All scientific research and investigation are directed toward further revelation of the world beyond. All of this world—the present world—that we know anything about is perceived thru the senses. We see a sunset, a rainbow, the stars, the new green of spring; we hear the song of the birds; we smell the perfume of the rose; we taste; we feel; but it all leads to glimpses of another world."

And while students of sociology have extensively studied that compartment of our psychology which has reference to the generalized interests of individuals, under the rubric, "society," it is doubtful if they have laid stress sufficiently on the fact that the effort to maintain and defend our individuality invites a partial retreat from the impulse to transact all one's business in the social compartments of the brain and mind, when the swing in that direction has attained to an undue development.

Students of economics, especially, are cognizant of the great principle that a proper comprehension of socio-economic processes leads to their anticipation and thus to the avoidance of the pain of their verification in a brutal way—the test of "what would otherwise happen." Thus the market supplied with information through the telegraph and with the prevision of the board of trade, avoids, by anticipatory operations on prices, the sufferings caused by local dearths or gluts. The spirit³ man asserts himself, steps in front of the animal³ man, when the material danger would be greatest. In the absence of the anticipation, the law of demand and supply would finally assert itself, but brutally, and prices would fluctuate violently; men might starve, on the one hand, or suffer financial loss from fall in values, on the other. Man has the choice of the crass way or the intelligent way. There is a distinct trend to adopt the latter.¹

It is, however, to be admitted that obvious, economic advances are kept knocking at the door, due to wise foreseeing of the disturbance that sudden reform would cause among private, vested interests, and the consequent injury to labor. It is not for the common good that such disturbances occur. The world cannot be suddenly reformed. Reform is a growth and should be only a name for the more outstanding lines of progress implying and recognizing the difficulties just alluded to. For instance, in the business of street railway transportation, the old horse-cars carried, from the start, a crew of two, driver and conductor. There were, however, "bob-

¹ Socialism, Bolshevism, and New Deal all deny that progress by individual competition is normal or desirable. A Planned Economy is a plain road to the final goal, say they.

tail" cars, generally one horse, with only the driver. That was the state of affairs as I remember it back in the sixties of the last century. It has taken over half a century to introduce the big, pay-as-you-enter, electric street cars, requiring only the motorman! And yet the advantage of the pay-as-you-enter improvement must have obtruded itself from the first. The recent further flight from the electric tramway to the autobus only illustrates how a change in numerous conditions caused managers to recur to earlier contrivances which had been at first casually received.

Both the trend friendly to the improvement and the conservative objection to its introduction are founded on individual interests. The investors and the stockholders want to earn more and look favorably on labor-saving mechanisms, as a general proposition. On the other hand, it may be that society is not ready: the population is not numerous enough nor disciplined enough nor already rich enough to benefit from such large-scale, self-helpful devices. Every innovator, imprenditor, or inventor, imagines a society ready for the improvement, but does not always find it. His scheme is apt to neglect or overestimate the size of the market, or just simply to ignore it. And then the improvement may be miscalculated, or the really important part may have been overlooked. Thus, the Russian Revolution will prove a benefit, perhaps, through the general, moral cleaning up in a rotten society; but certainly not through boasting of its sweetness and light nor through the chimerical ideas of personal obliteration and of state industry in which it gloried at the start.

When premature generalization in economic or other social matters takes place in dimension³, there occurs a general panic among the vested interests solicitous for their precious individualities and private rights. Those reformers who commit the theoretical and socialistic error of thinking of society as a separate soul-entity, apart from the independent souls who compose it, are always rebuked. What is mistaken for separate, social interests are simply lines for better coöperation. The conception of such imagined, separate, social interests is a redundancy, a gratuitous excess of thought which clouds the brains of many of those who tackle social

problems. Attentive study of the retarded altruism of individual man is all that is required by the student of "society."

The tendency to lose one's self in the crowd is a weakness of the spirit. Spiritual integrity demands that the individual counteract it, in the common interest, for: "no man, no society." It is quite in the order of solid progress that the Englishman looks on his house, however humble, as his castle. Wherever the spirit finds itself, in whatever dimension or environment, it will have noble competitors and examples. Its supreme ambition will be worthily to acquit itself in knowledge, in the touch of the whole world, and in faith that further illumination of the final purpose will never cease nor be denied.

For us, the unseen begins, let us say, with the phenomena called telepathic. Let us, for argument's sake, provisionally neglect inge-
rence, personal or impersonal, from dimension⁴ or from beyond that. It is still permissible to suppose that the individual's tele-
pathic wireless receiving set be assailed by messages from sources purely of dimension³ and, let us also assume, human. Where great numbers of men think common thoughts, they may unwittingly unite to send a large volume of telepathic messages around the world. And so where small numbers of powerful, selected minds are working on the same timely problem, and perhaps reaching similar conclusions, their ideas will also tend to unite to excite men of similar calibre everywhere toward sympathetic mentation. There will be a tendency to absorb the personalities of the listeners into a stream of thought which will be accepted for truth through sympathetic impulse rather than because the recipients have reasoned out any proposition for themselves. Examples of what looks like such mental affects are not hard to find, although the process may turn out to be different, when we know more about them. When the times are ripe, they say, inventions or leaders come forward. But not without fail. Sometimes they are not forthcoming, but, at other conjunctures, they present themselves in overabundance. Indeed, by and large, this mass action occurs by virtue of what is known as "the crowd mind," which carries masses of men or herds and flocks of animals along together for good or for ill, according as the

action be instinctively or rationally prepared, or, on the contrary, be obedient merely to impulse or to a superior will working under orders from an inferior intelligence.

The stronger heads in the crowd discriminate; they resist all blind impulses; they distrust merely sympathetic action. Modern facilities of communication and modern tendency to sympathetic suggestibility are peculiarly favorable to this losing of the individual in a stream of human impersonality. But the survival of the race depends upon the powerful reaction of each individual against mass movements. Unless he can, by and large, struggle out of the meshes of merely sympathetic mass-action, the race is doomed to destruction. A society in which men do not separately act for themselves is a society of nobodies. Ants and bees are far superior. Telepathic suggestion, whatever its scope, thus offers great dangers, but at the same time, a school in individuality, of which the person takes advantage for growth. If a numerous population invites to an universal absorption into an impersonal mass of sentiment, it requires of men a corresponding strengthening of separate, personal will and judgment. The more numerous the crowd, the more imperative the demand for strong leaders. Today one suspects a general relaxation in the bonds of marriage.

Slight modification of the foregoing considerations suffices to prove that the isolated individual runs as great danger as the over-suggestible. Human nature is, as it should be, ever striving and tending toward a proper balance between the self-centered and the sympathetic, between the rational and the impulsive. The only room for argument would be as to whether the golden mean of character lie a bit nearer the extreme of isolation or to that of submerision; and the answer will probably be that the exact location of the center of gravity of a man's character depends on circumstances. The times sometimes call for ascetic heroism, and sometimes for a gentle, heartfelt shepherdship. The telepathic institution, in crowd life, has the effect of vastly enlarging the scope of that competition which has been so ably analyzed by economists and by their imitators, the biologists, naturalists, and sociologists; who, however, invent new designations for "competition," such as "selection and

survival." This principle of the clashing of individuals (as in astronomy, of the collision of worlds, or in microphysics, of the collision of atoms) is what puts each one in his place, prunes away the morbidly social excrescences, and stimulates disheartened individualism.

Wrong action is that which produces regressive results whether we have foresight or not, and whether we do or do not understand. One might say that experience has so often confirmed the evil results of the acts in question, and under the most diverse conditions, that no room is left for debate as to whether one should or should not commit them. The strong man accepts the traditional definition of right and wrong (quite verbally and unquestioningly), doubles it with the sanction of religion (quite openly and voluntarily), and then stands his ground.

Probably no branch of psychic science and of psychology believes itself more settled and immune from taint of wonder-mongering and mysticism than that of dreams. Science enjoys here an easy victory over superstition. The ancients confided a large part of their psychic interest to a naïve trust in the intentional and premonitory character of dreams, and, in this matter, had little superiority to boast over savages. Even today one's first impulse on awaking from a vivid impressive dream is to discover a premonitory interpretation. It early became apparent that dreams fell into classes, to which different authorities assigned respective prophetic meanings, and, still today, dream books can be bought at any news stand. Psychologists, however, spurning the aid of physic research, are ill-equipped to study prophecy. They rely on the simple proposition, well bolstered by common experience, that the elements of dreams are to be found in previous waking experiences, which are combined in the dream, apparently by chance, like the tumbling of bits of glass concealed in the Kaleidoscope.

Some dreams, however, are really prophetic, after all. Lost articles have sometimes been found through dreams. The trance medium is only a higher specialist in dreaming. Difficult economic, family, business, political problems are solved. The dreamer sometimes has a very lively sense of leaving the body, and of being wel-

comed by other worldly friends and angels. What is the truth about dreams?

The hypothesis of the astral body affords a basis for a provisional analysis of dreams which so tallies with the requirements of that hypothesis as further to buttress its probability. As before suggested, the mirrorings of experience, those of sight and second sight and also of memory, may be reflected either upon a carnal or upon a mystic ¹ mirror or upon both. A selective automatism is at work here, as everywhere, classifying the records of experience, down to the minutest detail. The earthly brain records primarily matters concerned with struggle and survival, in a strict Darwinian sense. The dimension³ appearance of things, scenes, and events, and even the manipulations in the laboratory, and the technical or fiscal measures proper to a competitive business world have little direct bearing on adapting the personality for the duties of another world. They do make some impression also on the astral mind, but those errant impressions would tend to become choked or superseded from lack of use. And yet these are the memories on which the spirit chiefly relies to identify himself at a spiritual séance.

On the other hand, the sense of beauty, the feeling of liberation after a problem is solved, the welcome assurance that a new problem is always thereby proposed and furnished, the generalizations of low and high degree which build the soul are recorded right off in the astral mind, and are by death detached with it from the body. It is perfectly plain that it will never be possible to state beforehand just what items will survive, in any given case, much less for all who die, in general. No more can a treaty of peace state racial and economic frontiers, but only an artificial, geodesic, political frontier.

When we are up for the day and about our daily business, we are enjoying reality, not in the ancients' essential sense, but pragmatic reality. Our consciousness and will are fully enlisted and the impressions from both external and internal happenings are put in the proper pigeonholes. But when we recline, we have the habit to pass over into rêverie and dream. The close, daily interlacing of material³ body and of the astral⁴ body is relaxed. The consciousness

¹ Alluding to the Orphic initiation.

may tarry in the one or the other, rarely or never in both. Thus it may happen that the astral body may wander off and have experiences of which it has no consciousness at the time, but brings them back recorded to the reunited "individual." Or, consciousness may choose to accompany the astral body in its wanderings, and leave the material³ body in a death-like sleep. Death is only that last excursion when it does not return.

From this consideration of the ill-established or weakly anchored abode of consciousness and of its Siamese twin, the will, it would appear that our personality embraces an inner arcanum which must always elude us. No matter how deeply we probe the soul, no matter what dimension we choose to assume for ours, we must always hypostatize for it a still higher or deeper consciousness. Whether we are to say that the same consciousness passes on from dimension to dimension, or that a more refined consciousness is ever furnished anew, it is to this indefatigable probing that we must ever look for what is most enduring and most precious to our personality.

Concerned alone with the fate of men of the planet earth, men that have been, are, and will be, we ask ourselves: do the last two categories, the men of dimensions³⁻⁴, view the same things, in the sense that their perceptions are founded on the same essential stimuli? Or do they really belong to spatially discrete worlds? In other words, do the same *Dinge an sich* do duty for more than the dimension³ known to us?

The word "space" may be taken to epitomize the concatenation of events and processes and experiences which, acting in concert, furnish us the characteristic summation qualified by that word. And so the word "dimension" is taken to qualify a variety of the genus "space"; it is of space, but with some thoroughgoing differences from other sorts of space.

BOOK III

PHYSICS AND ATHANATISM

CHAPTER I

SYMBOLIC SANCTIONS FOR SURVIVAL

THE symbols I intend are in principle those of mathematics. Other symbols, like alphabets, fix and broadcast our thoughts; but these mathematical symbols at once summarize and extend them. Almost anything can be taken for a symbol; there is a sense in which philosophy may be defined as the symbolism of the world, for the meaning attached to things is but the expression of them in terms of other things. When we assert that air is material or that carbon dioxide is made of one part of carbon plus two of oxygen, we are obeying the laws of thought as well as those of the laboratory. Mathematical symbols are those which represent relations of pure quantity. It is wonderful how much has been made of this branch alone of symbolism; so much that we are not misunderstood if we speak of symbolism without adjective in this sense alone. But we especially need this word "symbolism" to remind us that we are speaking in a representative way, something that the specialists who manipulate the equations, lost in their intricacies, sometimes seem to forget.

My object is simply to take some notice of the trend of the development of a branch of symbolism in order to draw inferences from it to the profit of psychic science. In this way a beginning is made from the very heart of science toward a study of one of its more general applications and, in a word, toward the introduction of the psychic phenomena within the accepted fold of science.

Our civilization has followed the growth of our mathematics. The savage cannot count his cattle, nor, in general terms at least, solve the problem, "How many cents must I pay for five apples if the price of apples is three cents apiece." Mathematics has enabled us to build factories, railroads, bridges, airplanes and has

been a powerful weapon in rendering our civilization excessively mechanical, with the result that we only break out of our charmed circle (a wholly imagined and assumed circle) by a violent wrench of the will. The savage, however, having neglected our symbolism, has gone his own way, which has not brought to him wealth or comfort or refinement, but has nevertheless not wholly led him astray from mental development; for he also possesses symbols and values, so utterly repugnant to ours that we have spurned them, and that partly because we, in turn, are incapable of understanding them.¹ Thanks to the excesses of nature, to heat and to cold, the savage attains to and realizes, if he does not enjoy, the dream of the economist, life at a minimum of outlay. But what a life! The reduction of his standard of living is not so great as we imagine, precisely because we do not share his values, his dramatic art, his religion, his sorcery.

Neglecting for the moment the priceless boon of our religion, and its treasure of the moral, abstract, and often ideal and generally elevating summaries of experience known as "faith," "hope," or "charity" and the rest of the equally transcendental terms, passing by for the moment exposition of their positively transcendental origin; dismissing also the generic, qualitative terms which compose so large a part of the language, such as "sweet," "sour," "long," "short," "steep," "level," in which the comparative, symbolic element is only too apparent, let us trace briefly the steps of science toward that same unseen where the savage has for untold ages already moved so freely. Note, in passing, that the savage village contains as many educated persons, relatively to the savage point of view, as does the white man's. We have to consider, however, not only whether symbols have been combined by the accepted rules of the given civilization but also whether they have won the pragmatic sanction of tests which declare that they work.

Society is so constituted that men utilize the economic results of science through industry and the markets without mental recapitulation, in each several case, of the processes involved from the be-

¹ cf. Seabrook, William B., *Magic on the Ivory Coast*, "*Ladies Home Journal*," Nov. 1930, sqq.

ginning. The grocer's boy delivers bread as his prototype did at Pompeii, without thought that a steel roller mill has been substituted for slaves grinding by hand grain drawn in between stones; the bronze sword made of metal directly fused from a composite ore with aid only of a pair of rude bellows is as much a sword as one made of Sheffield cupel steel, and so forth. Mathematics, as applied science, has vastly multiplied the old comestibles and impedimenta without in all cases improving them and has added a vast number of new ones; but man still consumes products, he can do no more. His thoughts following out forever the initial direction, his life becomes one of directed thoughts. As with savages, civilized men are frequently wizards, but after their own way, a way of abstractions along mathematical lines, lines of exact measurements and of all their combinations. The driver of an automobile is as spontaneous, irreflective, and automatic as the driver of a horse.

But all reflections lead back again through symbolic pictures to the spirit where the savage had dwelt from the beginning. Apparently the savage had, by his forms of life and ritual, already reacted upon the spirit through symbolic pictures, so that a definite symbolic world exists also for savages; and, *mutatis mutandis*, the white civilized man, returning toward the spirit world after millenniums of culture, finds it remade to suit the culture which his science and the ancillary arts have meanwhile given him. It is credible that the bare formulae of science, partly contrived to utilize materials at hand and to test, to fathom the facts, the data offered ready made by nature, possess an objectivizing power: they react upon nature somehow, somewhere to leave their special record in nature's vibrations and to create a permanent environment independently of the gross environment of ordinary experience. This is a daring hypothesis not lightly to be made but nevertheless strictly flowing from the fundamental assumption of an independent, spirit world, which, like all other independent things, derives its very independence from mutual reactions with other worlds. The personality of man is the best example of such individual existence; it is impossible to believe in immortality in the absence of a class of surviving persons persisting in social relations. The only

obstruction to belief in survival is elsewhere shown to be superstition attaching to the word, "material." In the spirit world the symbolic forms of thought continue without need for words. Such a thoroughgoing process of objectivization would mightily strengthen the spiritistic hypothesis, account for multiple heavens, give independent scope to black man and white man, and to different psychic classes, and introduce a needed element of plasticity into the general scheme of survival.

But we are not called upon here to spread out a perfect theory of the hereafter, with its ever growing influence of mind on matter, any more than it would be right, through excess of caution, to withhold fit and plausible hints, which might, in the hands of others, turn out to be more profitable.

This symbolic, mathematical business of men, besides the art of mere counting and its mysteries of curious and coincident numbers (which, at first so attractive, seem to have more or less run into a blind alley) soon was led by analogy (and where in the world did that come from?) to the science of geometric forms. These were sought to be related by propositions of a numerical character, and it was plausibly accepted and hence established that those relations were those of numerical integers, squares, and higher arithmetical powers. There was something of the uncanny in the fact that a so-called plane square actually contained the square of the linear units found by measuring any one side! Spherical surfaces were treated by a method of approximation to plane surfaces, which worked well enough in gross practice. Thus a considerable advance was made which permitted a wide development of astronomy, engineering, and the arts already recognized at the time of Christ, and afforded substantial materials for a heaven such as He promised.

It would be hardly correct to say that those admitted to this heaven have been precisely the meek and the lowly; they have rather been the energetic, the competitive, and even the grasping. It must be also admitted that, up to a certain degree, they have been the intelligent. And if we look through the records of man back to the stone ages, historians and anthropologists emphasize

the intellectual advances alone: they show how it took millenniums for pre-man to make the slightest improvement in sharpening his arrowheads, and how the arts of tactics and strategy and ballistics and of weaving, irrigation, and architecture advanced in both war and peace—betterments chiefly intellectual.

The new era that formally opens with Christ expressly abandoned the realization of justice on earth and claimed positively the existence of other, concealed, objective surroundings where it would be attained in the hereafter. As I have already suggested, it is possible that, in some way unfamiliar to us, the preparation of these, up to that time, veiled conditions had already been afoot for ages by virtue of the very efforts and longings of Orphic and other initiates to create them. To us of today, freshly looking on the world in a dimensional way (and this is the up-to-date equivalent for "psychologic way," *pace* Descartes and Kant), emancipated thus from the fetters and terrors of materialism, it ensues as utterly natural that Will, into whatever personalities transfigured, should engage in permanent, objective construction.

But we anticipate. The long-winged flight of symbolism might have carried only the inconsequent and feathery burden of fancy. There might have resulted nothing that a hard-headed man could call, "information." And yet the pyramids were built through symbolic calculations. They were a pragmatic sanction of symbolism. Doubtless symbolism should ever be checked up with experience; but it would be excessive severity to limit the tests to those of weight and measure as vulgarly accepted at any given era.

In working out a theory of the will, it does not do to claim that written or engraved symbolism has been the sole tool of construction. Having acquired it, we turn our attention back and into our secret thoughts to find that they also work with symbols. The symbolism of dreams is a side-issue. All reasoning involves the imagination of quantities which must be, at least in some slight degree, tintured with form or quality. In other words, they must, somehow, somewhere, be grounded in the universal or world Entelechy. Symbols in writing are thus assimilated to and rendered continuous with symbols in thought. The trained thinker, in the absence of

such written "figures," nevertheless performs quite creditable operations, for the most part unconsciously, with his naked mind. Written symbols thus confront us as tools, like an axe or a printing press or a radio-set. It is accepted that tools are extensions of our faculties. They originated, perhaps, with the economic faculties of provision for human life, such as for food, raiment, and shelter. They were developed into the realm of scientific curiosity, which implies accuracy; one of the most prominent tools of this sort being the magnifying glass, which has so vastly supplemented the eye in astronomy and in physics. It is directly along this line of technical history that symbols frozen into objective form could be skillfully manipulated, could, through details which escape rational analysis, in short through unconscious stages, be contrived to produce results which could be glibly read off and confidently applied to both practical and theoretical ends. I allude to complicated equations and their "manipulation."

The world of will, however, is no simple matter. We must not imitate a Schopenhauer, and so satisfy ourselves with the showing up of the ridiculousness of materialism. The task of psychic research demands a close scrutiny of mathematical progress; where it is and where it is not applicable. Clear-cut, logical propositions and equations must be applicable somewhere; at least the presumption is a fair one. But where? Some may have very weighty uses, others, even more recondite, may seem to us, provisionally at any rate, to be mere toys and curiosities. The new psychic world may turn out to be at least as complicated as that other and accepted world with which biologists have made us familiar. From palaeolithic times progress has resulted out of forms of thought applied to problems in hand, at first quite muddlingly. The intricacies, hindrances, and fallacies of language have already been dwelt upon. A vital impulse lifts men over the obstacles of animal routine with the help of mental work-tools.

The future historian will chiefly concern himself with psychological stages. To start with, he will find the mathematical signs and short-cuts from their emphatic, baldly symbolic style, the easiest to trace down. Thus tracing, he will find himself continually af-

fording tool-formulae not only to the bridge-engineer and architect, to the dynamo power-plant and the radio-set maker, but also to the psychologist and philosopher—tools that work accurately in the visible world, accurately enough in the world of *chiaroscuro*, and presumably as good as any other in the invisible world.

The symbolism known as “arithmetic” consisted in a two-by-two correspondence of symbols with enumerated objects, such as a herd of cattle. Probably primitive men helped themselves out for the remembering of such facts of wealth or war with the fingers of the two hands amounting to ten; and then, perhaps with the fingers of another person, could record how many tens and so forth. Such symbols are an immense help both in counting and in recording. But attempts by the Pythagoreans to erect a philosophy upon arithmetic failed. The superstitions attaching to such numbers as 3, 7, 13 are the still visible wreckage of these symbols on the storm-beaten shores of human reason.

Foiled in this attempt to establish arithmetical watchtowers along the trade routes of philosophy, the Greeks succeeded in another, geometry, their next point of attack. The name of Euclid epitomizes the work of a distinguished school. Their studies upon the square and the circle contained the germs of indefinite extension into the invisible. They attempted to handle the circle by the process of differentiation operated upon the plane surface and the sphere in a similar way. The results were sufficiently accurate to equip modern science, when the ancillary mathematics of trigonometry, of the calculus, and of many other branches had also been developed into an elaborate symbolism.

During the past century, however, mathematicians have become decidedly restless under the Euclidean yoke. Why should the circle and the sphere be treated by differentials and by systems of only approximate limitations? Is the relation of sides to areas on plane surfaces a necessary one, or only one of experiment, wholly comparable, in this respect, to the approximate, empirical ratio of the diameter to the circumference of a circle? But if, using analogous words and names, you cut out a spherical triangle, you find that it possesses very different properties from a plane triangle. One

may well ask whether it is not misleading and wholly fanciful to use the old word "triangle" at all in spherical geometry. Were it not clearer to start with new words in the exploration of new properties? Verbal properties are very important and not to be brushed aside with the vulgar phrase, "Oh, it's a mere matter of names!"

In some such mood, mathematicians did make new geometries, starting with what had before been terminals of their science: instead of reasoning from the plane to the sphere, they reasoned from the sphere to the plane, and so forth. Thereby a most important station was reached along the highway of symbolism. At first, curiosity had been confined to planes and spheres. The world was envisaged in no other way: analysis along these lines had been, up to that point of history, deemed sufficiently advanced. Of course, men of science can never reach a Buddhist calm, for it is of the essence of the scientific psychology, in contradiction of the Buddhist, that every conclusion is deemed provisional, so that the very fact of a solution reached implies, as a matter of course, the posing of a new problem, the search for a more advanced solution. Mathematics was opening the way to higher environments.

Accordingly, men looked for a more universal conception, one which should not confine symbolism to any special geometry but should satisfy universally the type of curiosity which had been set on foot by Euclid. That ancient school would have men think of a world of spheres, planes, lines, angles. But there are many surfaces that are not planes and many curves besides circles and many solids besides cubes and many lines besides the straight ones. To analyze the universe on any one of these bases, to consider it as made up of straight lines, or of hyperbolas, or of cones ran into endless complications. It defeated itself. Finally the mathematicians fell of one accord to treat it as made up of points. Certainly the unfolding of men's minds pursues some system which, in retrospect, cannot but claim our admiration.

A solid, a plane, even, with some latitude, a line, fall into the general description of the materialistic. Lines lie appropriately on the border, and, when we reach points, we are definitely landed in the invisible. Henceforth no taint of visibility or of materiality dis-

turbs us; we move freely in a realm of, for one thing, unfettered thought—that is to say, unfettered by visibility, but not otherwise unfettered, there is no such thing. The imagination, then (and, if scientific, all the more so), has its fetters. But what is the use of fetters, of limitations and grooves of thought, if they are purely subjective? The hypothesis of an unfettered imagination is stultifying. It is impossible. But the points, which are invisible, and the worlds in which they may be found, are equally real, equally objective. Such worlds may be, after all, merely matters of use and wont; they may be quite provisional; but the points are, after all, the last word in permanence and objectivity. The point is the $\pi\omicron\upsilon\ \sigma\tau\tilde{\omega}$ for the modern Archimedes.

Having thus with one bound accepted the reality of the invisible, mathematicians proceeded to analyze it with feverish activity and with telling effect. The problem, at first, was one of locating stationary points. That could be done, not merely with three coördinates, but with any number. They have, in fact, been generally contented to stop at ten coördinates, and of these, their favorite has been the four-coördinate system. This system lies next to the cubic system hitherto in vogue, and has the immense advantage that it applies to so many cases in the visible world of use and wont. A one-eyed animal would look only onto a second dimension, a plane. It would know of solids only by inference and recollection from the feeling or conduct of such an object otherwise identified.

But animals are provided with two eyes, which afford them a sort of parallax view of solids: they see slightly around them, and thus are endowed with direct evidence of the three-dimensional build of things. But for four-dimensional inquiry, men must use not the magnifying glass but the dimensional mathematics which affords a mental tool for looking inside of solids sealed to our eyes. To rationalize the higher dimensional equations has baffled the imaginations of mathematicians: they can only say that through them more accurate results are obtained for visible points like stars.

The extent to which modern mathematicians prod the invisible is extraordinary, so much so that one asks whether they are so much engaged in objective measurements as in explorations or even in

creations. What I mean is that the dimensions as means of locating points look to a location of the universe in its entirety, since it is conceived of as a mass of points. The same points can be certified, at convenience, by different systems or dimensions, but often advantageously only by one, so that whole systems may be quite ignorant of each other and unable to clash or touch. Since the universe is compact of such boundless objectivity under the systems of points, may we some day wake up to find that our mathematicians have built systems of their own and made gods of themselves? The astrologers say, "Yes"!

One familiar with the money controversy which played such a political rôle in the roaring nineties, will recall Professor Fisher's simple equation which enabled one in a twinkle to transpose a payment due in one medium of exchange into a different standard of value or from one monetary system into another. Not without its parallel, Lorentz created an equation for the transfer of a point from one dimension to another dimension. Psychic science is no stranger to the ambition of the yogi to transfer a man from one world to another. It is, perhaps, excessive to expect so much from a mere formula; but it is fair to demand: "How much more is necessary to that miracle?"

The physicist, however, disdains such superstitious trifling with his efforts, which he persists in viewing as concrete, no matter how errant the points may appear to the psychic nor how easily lassoed for the spiritual roundup. The former has discovered, through endless failures and disappointments, that he can accomplish nothing without the admission of a factor for chance. Chance inheres in the most exact measurements; without chance they are not exact any more than there can be good without evil. From chance he bounds lightly over to choice, which he calls ψ and has chased down into the ultimate, underlying guesses about the constitution of matter, at the end of a route which the layman would call, perhaps, an electric trolley system. The Will, therefore, looms mightily over the cosmic horizon, and the physicist thus sustains the philosopher's position that men are dealing fundamentally with a moral universe. Furthermore, the physicist has established a factor for *disorgan-*

ization, which he puts at the physical basis of progress (to be balanced, let us hope, with a psychic factor of positive organization). The ingercence of this factor of disorganization proves to him that the universe is not a reversible machine, but that it proceeds in a definite direction along with "time's arrow." The unqualified physicist brings the universe finally to a standstill, and Mr. Herbert Spencer triumphs.

It thus appears that physics, which erstwhile was champion of exactness by weight and measure, having worked out that lode to exhaustion, fared on by its own momentum into the invisible to the point where it has actually usurped the field of metaphysics. The metaphysician, such as a Bergson, must be keen with his attention ever fastened on the latest developments in physics. It is a remarkable case of unification and ultimate continuity of solution in the field of speculation.

The reader has noticed that the present writer has adopted the fourth dimension as the habitat of spirits. This is partly because it is agreed that the denizens of earth are, in a general way, confined to activities which may geometrically and most conveniently be described as third-dimensional, partly because the fourth dimension numerically succeeds the third, and partly because, in that dimension, a sort of resultant of forces obtains, or something analogous to that, which omits the analysis of space vs. time, which proved indispensable in the third but which is not only superfluous in the fourth but actually noxious. For the whole moral atmosphere of the fourth is one of the short-cutting of those situations which were required to be handled by laborious analysis in the third, such as the tests of work and play, of labor and capital, of family in society, of the individual in the family and in society. The fifth dimension might be expected to exercise a similar pruning upon the methods of the fourth and so forth. It is understood that the total activities of life are not reduced, for the new environments offer a widening field of their own. Nor will it do positively to assert that the successive heavens obey some ascertainable mathematical, regular differentiation as to their geometrical proclivities.

The road pursued by mathematics would be better described as

one into the metaphysical but through the invisible. In other words, it has traced matter down into smallnesses of fantastic degree until somewhere near or about the electron scientists have been shamed into refusing to call it, "matter." They just speak of waves and wavicles *und weiter Nichts*. The mathematics primes the material, which is rightout lost in the shuffle. It is these philosophical laboratory experiments which have built up a whole science of drawn-out but cogent inferences concerning the properties of the universe, working our cognition by a long train of equations and deductions for our enlightenment.

In the course of the study of the electron, fourth-dimensional mathematics comes into play precisely where the mathematicians agree that matter has ceased to be, that is to say, where the primal emanations spring forth and offer themselves for measurement in obedience to a new set of laws, the *quantum laws*, which, as I mention elsewhere, are closely bound in with a property of simultaneous manifestation at distant points, a property which singularly agrees with certain spiritualistic experiments in synchronous manifestations, the so-called "cross-correspondences," those which occur simultaneously at distant points and complement each other.

The moral substructure of the world, further, is also grounded in our personalities. Without them, indeed, moral situations, as we know them, could not even be thought of. Personalities must enjoy, it needs no argument, the experience of the past (either through their survival or through tradition), and the planning for the future. The individual taken in isolation must still possess this duplex quality. So true is this that *duration* seems to the subject himself to be of his very essence. Less evident but, when one ponders on it, still invaluable is the need of some provision—a very large one—for the life project and archives of each person, for, in fact, his own Platonic idea, his essential self ordered and furnished for classification and registration in the transcendental Domesday Book. What kind of a thing this is one could hardly imagine, except that, compared with the phenomenal life embraced in past and future, it is, in a complementary way, entirely static.

Provision for such a partition of the world into the living (past

and future) and the static or absolute follows from the relativity theory of Einstein which, by assuming an absolute value for the speed of light (that is, by assuming the speed of light as if instantaneous, although it is not), is able ¹ ingeniously to restrict the past and the future and to carve out of them a vast region entitled "Absolute Elsewhere." If this is not a taking of liberties with the invisible world, then what is! Could any scrivener do more? But what else can we do? Our mental structure demands not only a mathematics of life and of motion, but also a corresponding quality in nature of plan (*pace* Bergson) and of conclusion, of God, and of heaven.

Progress begins with the explaining of observation through theory. But beyond a certain point it keeps on by the method of the explaining of theory by observation. Where occurs the *volte face*? Is the one method as legitimate as the other? The senses directly give ground for theorizing, as in the case of primitive astronomy, the crude instruments of Egyptians for altitude,² the crude planetaries of Kepler. The use of the magnifying lens in more and more elaborateness and perfection still keeps the illusion of direct observation to the forefront; so in the atomistic as well as in planetography. Evidently observation is so far limited by the mechanical scope of the senses. The extent to which mechanism is carried, however, is astonishing. A Rutherford can photograph the career of an atom from the moment he has ionized it until it is destroyed by a collision. The distance is an infinite one from the point of view of the atom or, from the human point of view, say half an inch; the speed only a little less than that of light, say 130,000 miles per second!

Beyond this point, as I conceive of the problem of life, the method of thought shifts, the red traffic signal appears; what lies further on becomes matter for speculation. Speculation is active, evanescent, but, if only logical, a most fecund, even creative thing. Assuming neighboring environments, we first ask how can anything,

¹ The reader is referred to the diagram, Eddington, *The Nature of the Physical World*, 48.

² Breasted, *The Conquest of Civilization*, 87.

even in thought, pass over the frontier? Science offers means for penetration: by narrowing the scope of thought to points and lines,—to the very simplest premises; by carrying over from the crude observational field the very simplest properties such as points and lines and whatever they imply. The penetration once effected, how are the points and lines to be reëxpanded into the new life, the Transjordanian society?

First of all, the mathematical theory of dimensions comes into play. Let fathers of the mathematical church protest as they will and do, men will seek to apply the higher dimensions to the solution of a life of survival—an infinite life—an encompassing, circumambient life,—a transcendent life—an all-embracing life, in which the wholes and the parts are different from those here, in so far as the points and lines subtend new and different measures.

After the barrier between the Objective and Subjective or rather the Familiar vs. the Invisible, which I have indicated, has been reached and surmounted, the speculators in points and lines profess to abandon the geometry of Euclid. This seems a crass proceeding. It took generations of mathematicians to work up the courage and the formulæ. What we learn in youth becomes a working hypothesis, an indispensable constituent of our inner nature. In this sense, the theorems of Euclid and his school were become more fundamental and inescapable than the three r's. To be sure, there was plenty in modern thought to warrant a mathematical revolution. There was, as remarked, a desire to escape from an imperfect world not entirely unlike the world-weariness of the Christian era. It is characteristic of the higher civilization to seek the same old ends with the intelligence and with the armory of logic and science gathered in the subsequent interim. The heaven of Jesus is replaced by the heaven of Einstein, another Hebrew. Hell had been located in volcanoes and other hot, subterranean places; by reaction and exclusion, Heaven must now be found somewhere above the earth. The tropics are traded for the arctics. Byrd succeeded Stanley.

The new and mathematical dispensation sought to test the problem of location. Were things just where they were supposed to be?

It is true, the old way had worked practically very well. "A straight line is the shortest distance between two points." This proposition was made for a plane surface. For curved surfaces, it was natural to draw conclusions from the measurement of the deviations from analogous conclusions reached as to plane surfaces. This analysis of curved surfaces, this dependence on plane surfaces (which are at best theoretical surfaces), becomes rapidly too complicated for management. A plane map of a part of the world, a plane map of the whole earth, in one surface, are too ridiculous and could only be constructed by a systematic distortion of the surfaces as they exist in experience. The mariner could not sail according to the points of the compass as indicated on such a map without serious loss in distance and time. In order to make the shortest voyage, he had been provided with an elaborate set of sailing directions which took him far off the directions indicated on the map. In other words, he was told to construct the real world by reversing the process by which the spherical globe had been deformed into a plane. There was no more need to refer the globe to the plane than to refer the plane to the globe, provided original expressions could be obtained for the globe independently. Consequently, to this object mathematics addressed itself with results that are proving daily more satisfactory.

Not only was there, eighty years ago, a revived longing for emancipation from evils, chiefly of politics, of conquest, of class domination, as shown by the great number of sublimated, soul-uplifting religions of which Christianity kept on as one, but there was an enormously increased activity of mind and body. Mechanical devices abounded to the point of casting all else in the shade. Science encroached on religion; both grew rapidly and parallel. Motion was the slogan. Every activity was speeded up, with corresponding increase in wealth. The problem of rate took place beside that of position. The ancients had bothered their brains with the philosophy of essences: the problem of the type philosophy of Greece had been to establish the essence, the inner nature of things. The problem of the mathematician became later that of the establishing of a series of ways of locating the points of the universe.

The modern study would seem to be the outgrowth of the ancient.

A point may be located on a line or in a surface plane (regular, irregular), or in a solid. Is there any higher way of locating a point? Certainly, say the mathematicians, we cannot show the method visually, for your vision works for three dimensions only, but we can provide the method point by point, and you can be sure of one thing: you will see the point vastly better when your vision shall be adjusted to four dimensions than you do now, adjusted as you are only to three.¹

The ancients were right with their essential philosophy: the problem of life is to perceive more and more the inside of things. Wherever we are, we perceive only the outside of things; but in any given dimension a certain part is inside which, in a higher, becomes outside. Thus, in the allegory of *Flatland*, one inhabitant of Lineland could only hear, not touch or see another; but the inhabitant of Flatland could see all the people in Lineland: the inhabitant of the surface (Flatland itself) could see other "men," but could not see the landscape, while the inhabitant of the cubic or Spaceland could see inside the houses of the Flatlanders, and also the landscape, but could not see inside any cubical structure, like a house with a roof. There our typical human experience stops. We are genuine Cubists. "Let me look into your bowels," said the Flatlander to the Spacelander. In order to perform this feat, the Flatlander would need skip two dimensions, his own and also Spaceland. From the fourth dimension he could do it.

What would remain invisible to the man of the fourth dimension we are not called upon to speculate. By reason we apprehend many things we cannot directly see. And so, (once promoted to the fourth dimension), *mutatis mutandis*, we should directly see many things of Spaceland or the third dimension which we now only apprehend by reason.

Mysticism is the doctrine or practice by which men seek to see directly what others apprehend only by reason. The mystic rites are designed to introduce one to a higher dimension favoring direct view. The unfortunate thing is that the two classes of inquirers,

¹ See A. A. Abbott, *Flatland* by A. Square.

those using spacemethods and those relying on mysticism and religion, are wedded to their separate methods and cannot exchange rôles. They are mutually exclusive.¹ They fail to understand one another and hence to profit by each other's experience.

The environments or "dimensions," as they are called in this point-by-point roster of the world made by mathematicians, thus present themselves to us formally as subjective variations in the apprehending of things. We locate points more perfectly, we see more points and more relations by an ascending series of outlooks. When the formulæ become too complicated, we discover some simpler generalization which enables us to look over the whole field and then we start anew with our complications.

For us, the truth of these consequences of generalization is best apprehended in the realm of morals. They present themselves to us rightout as morals, bourgeois morals, capitalistic morals, religious morals, political morals. The relativity of morals, their reference to environments, do not proclaim a war of ethics. On the contrary, environments are only gradually differentiated and the ethics remain unique, so far as consistent with gradated progress. The dimensional grades are the most general and important, but the principle extends to every psychic field or district of characterization. Furthermore (and here we would untangle that which easily falls into confusion and consequent error) the districts and even measured dimensions are not all necessarily invisible, each to the others, as might be inferred from the telling illustrations in *Flatland*. Different species of animals and races of men can be successfully analyzed, compared, and accounted for from the dimensional standpoint, which thus blends into the biological and environmental standpoints.

The other mathematical inquiry which is special and fundamental to modern civilization is that concerning rates of motion. "Interval" is conveniently substituted for "distance." Manifestly the test of rates is closely bound in with that of dimensions; for both subtend comprehensiveness of view and of understanding. Both be-

¹ See William James, *Varieties of Religious Experience*, on mysticism. Dr. Alexis Carrel, *Man the Unknown*, ch. IV.

long to the physics of points. The dimensional philosophy may stand for the more typical term, the title of the modern chapter, while the mathematics of rates is extremely characteristic of our rapid either local or revolutionary changes. It is conceivably of wide application, but is so far developed also chiefly for points of space. Apparently the dimensions are recognized (rightly or wrongly) as built upon one another. This conception follows, so far, the lead of Euclid; only Euclid refrained from imagining "tesseracts" built out of cubes. There are today not lacking bold spirits to claim they can visualize the tesseract (tesseradecad). To such complexion doth mysticism lead the Yankee yogi! Anyhow, today the concept of the fourth dimension is distinctly one of construction, of building up, and of attempted visualization. The science of location does not seem to regard our notion of location as one of dismemberment. We do not dismember a world in order to find cubes, planes, lines, and points. There is no particular error in, so to speak, settling the points as they arise. This means the use of the first tools at hand, so that points are immediately, if provisionally, located according to those measures with which we are naturally endowed, touch, vision, the cubit. For the sake of argument we regard ourselves, at the start, as endowed with the third-dimensional attributes.

With motion, however, the case apparently lies differently. Motion is cognate with life, thought, sentiment, and business. It partakes of mystery in that those and many other things can be analyzed into each other or compounded of each other, just as yellow and blue make green, whether transmitted through glass or reflected from pigments or mixed in liquids. There is no motive of action but can be thus analyzed. Thus hunger is "really" partly a sense of void, partly an urge of habit, stimulated by customary smells, tastes, and other attributes of a well-ordered meal. Descriptive writers dwell on the visions of banquets which fill the imaginations of the starving. A geometric line or direction is the ultimate resultant of two or more other lines or directions. Many chemical or other materials are obtained only through the union of other

chemicals. This illustration, however, is one of action and loss of energy.

But in the mental world the difference between putative equivalents can hardly involve a loss of energy. Gratitude has been cynically defined as expectation of future favors. Fortitude may be better stated at times as insensibility, bravery as good health or even as *sang froid*, ambition as desire to fill a higher position. By the way, ambition covers the desire to live in better circumstances, and this orientation may go to the extent of permanently raising one to higher surroundings, so high even that an ultimate retracing of steps becomes impossible. This will occur typically when the higher environment has been evolved from countless strivings of countless generations.

To cut a long story short, it is plain that the synonyms of which the dictionary is full afford ample proof that every grammatical term contains such meanings as have been found by experience to be useful. A comparison of different languages substantiates this principle: the spirit of those languages is the result partly of national history, partly of inherited uses of words, partly of racial temperament, and of a thousand other things, so that exact verbal equivalents between two languages are hard to find and the same word or linguistic root continually changes its scope, if not its commonest acceptance. Compare "conscience," which in French also means "consciousness."

It is along this line of thought that mathematicians grapple with the idea of motion with a view to its cosmic significance and application. Zeno had disproved the substantial or ultimate category of motion. As no instant could be specific when the arrow was at any particular point, the accomplishment of its journey was incredible. The analysis of distance into time and space was therefore illogical. Modern thought substantiates Zeno. The analysis of distance into time and space, says the Relativist, is merely provisional. It is suited to those restricted districts in which men live as chiefly economic creatures. It would there be disagreeable, inconvenient, impractical to look into the insides of things. A cover or outside

is essential (paradoxical as the adjective may sound) to the economic life we live. And so, in measuring motions and distances, men make use of miles and hours, which are only a handy anatomy of a more perfect or, at least, more simple and widely applicable conception of separateness and, so to speak, of individualization. In pragmatic terms, the higher environments (specifically dimensions) have no need of the parochial distinctions here so indispensable. To us the ultimate issue is apt to present itself as a Buddhist absorption into some sort of an ultimate One, or pure being. Such a consequence is incomprehensible. For the Western mind, it is far better to believe that distinctions multiply rather than shrink, —but new distinctions, suited to intensification of life in proportion to development of personality. The optimistic-evolutionary view emphatically recommends itself.

Distance, then, as we mortals understand it, is made up of two ideas: (1) time, (2) space. The space is measured by miles, feet, inches; the time by hours and minutes; the journey by a multiple of the "time" by the "distance." In our economic life this method of computation has practically worked well. It fits all the occasions arising in the world of the three dimensions: length, breadth, and thickness. The school of Relativists, however, has arisen and come into prominence of late years, who question the axiomatic or final character of the traditional ideas of space and time. They have discovered or invented (I do not know which) a new distance which they call "interval." With the help of "interval" they appear to be able to dispense with Euclid and to make astronomical and other computations more accurate than those previously in vogue.

To say that they totally dispense with Euclid would be an exaggeration. Their view of the world about them is of course colored to them very much as it was to the Greek speculators. But they strive for greater power and grasp; and they give to their point of view a name and an analysis which strain our materialistic appreciation. What I mean is that the Word goes first and the wider life follows.¹ It is not by "chance" that men have for ages worked on

¹ The orbits of electrons have been plotted for many elements. *The Electron*, Robert Andrews Millikan, 219 sqq.

the possibility of other dimensions, followed by this age of electricity, of Antarctic exploration and settlement, of manned rockets, and of the League of Nations. Such is the province of mathematics: the formula first, the application later on. In this view, life is application of formulæ. Such, anyhow, would seem to be the design of the point-by-point survey of the universe furnished by mathematicians. It does not explain the grander scope of things except in so far as it acts as an entering wedge and foretaste of immortality, viewed as a quality which, if universal, exists here also. The dimensions are by no means the last word in evolution.

How then are we to conceive of this "interval"? Here is where the name "relativity" comes in; not that it is positively appropriate to the theory, but rather negatively; for the Relativists seek an escape from the external relativity of things. They join heartily in the search for ultimate figures and formulæ which will not wear out in use. Unquestionably they continue, in their way, the search of the ancients for the essence of things.¹ They agree apparently with Henri Poincaré that the Pythagorean proposition about right angle triangles is in a qualified sense a result of experience; but they go further and assert that the old rule is incorrect, for experience does not justify it. This is a hard saying, but it opens the oyster of the invisible.

A corollary of the apparently negative Michelson-Morley experiments on the aether-drift was the astonishing, paradoxical principle in physics that light travels always at the same speed, no matter what the motion and speed of its source! Light from the sun preserves the initial speed when it reaches the earth. Light from a candle goes as fast as light from an arc-light. Here is an universal constant. Could there be better evidence that our habitual (hence materialistic) physics is local and provisional? or that the world is ready for a new physics?

On the other hand, it was reasoned that the idea of speed, upon which the idea of distance so closely depends, is highly relative to the observer. Nothing is more commonplace in physics than the relativity of speeds to each other. Animals and chauffeurs are as

¹ cf. Bertrand Russell, *The A B C of Relativity*, 215.

well acquainted with this principle as are philosophers. But it was now discovered that there was something about speed peculiar to each observer or at least to each point (and no two observers could occupy the same point, *ex hypothesi*). The new principle is that the length of anything traveling on the line of its major axis must be held by the initial observer to be shortened until, when its speed is as great as that of light, the length must be taken to equal zero! By parity of reasoning, if the traveler carries a watch the observer who stays at the starting point must believe that the watch is stopped although the traveler who carries it still believes it to be keeping good time.¹

If the location and motion of each and every point in the universe are determinable by and assignable to some frame of reference and obey computable laws (equations), then any body of points or system of points, such as the human body, must be taken as proper to one of the definite, determinate frames and enjoys its authenticity. And here several hypotheses of life and death are open (for which the physicists are, of course, not answerable): either the personality of man was coëxtensive, point by point, with the whole of the corpse which was buried or cremated, as the case may be, or it was not. If not, something which was in or about or appurtenant to the previously living body must have separated itself and still exist somewhere and under some frame. Of abstract "force" or abstract "life" there is no question here. Those are (for our present purpose) names for qualities or modalities of things. Experiments in the weighing of the quick and the dead seem to point to loss of weight at the instant of death, but lack confirmation and general acceptance. It is conceivable that this separable quality may be so attached as not to affect the scales or even to cause a greater weight after release, as when a child holds the string of a toy balloon while being weighed. The lift of the balloon might either exactly balance the weight of the string or it might exert an infinitesimal tug upwards, and thus the child weigh more after it released the balloon.

¹ id. ib. Ch. IV.

However inconclusive experiments of the usual laboratory order based on old principles of physics, whose scope has been closely narrowed of late, may seem to be for or against survival, the newer theories covered by the term "relativity" embrace the possible scope of all physics and of all points. Whatever survives death must have a point-by-point location in some frame of the world; it could not survive otherwise. Conversely, in order to survive this capacity for description with symbols must exist.

"By considering time and space together we have been able to understand how the multiplicity of frames arises. They correspond to different directions of section of the four-dimensional world of events, the sections being the 'world-wide' instants." ¹

"By the geometry of the four-dimensional world we can calculate the formulæ for the change of reckoning of mass in two different frames." ²

By and large, the constitution of the world we have learned to accept as electronic. The fact is not to be blinked, however, that with advance in speculation, there arise problems calling for super vibrations: "Imagine a sub-æther whose surface is covered with ripples." ³ The Schroedinger hypothesis is an attempt to explain the fact that in molecular or electronic physics position becomes less certain as velocity becomes more certain, and the complementary statement that velocity is less certain as position becomes more certain.⁴ However, speculators are justified in taking a snapshot at the skyrocket career of physics and assuming that "everything is made of electricity." The progress of science has two indicators: one, the most recent mathematical theory (which is anything but permanent); the other, the working hypothesis which the world of letters and culture accepts as rather more stable. Such is the electronic theory of matter and indeed of all phenomena in any way perceptible and material. Thus physics furnishes the

¹ Eddington, *Physical World*, 61.

² Eddington, *id.*, 60.

³ Eddington, *id.*, 211 (Schroedinger's theory). *Mass* is a highly technical and hypothetical term in the new physics.

⁴ Eddington, *id.*, 305.

fashionable starting point for analysis of animals and men as well as of brute matter and of structures made out of it.¹

It is a most astounding thing that at the basis of all our organic existence should lie an absolute, universal, physical principle which appeals or reverts to our bodily personal equipment, our mechanico-physiological man-plant. All our senses are reducible to some sort of touch. That is apparent to the most cursory observer. By and large, one would say that sight, smell, taste, touch, hearing all run into a common denominator of feeling, for which touch is the most familiar and hence typical. But no, says Einstein, it is *sight*. And is this not so? One would rather lose the conveniences of all the others than to lose his sight, provided, of course, the loss of the others did not also impair the use of sight. To put it differently, eyesight is the master sense. How much easier it is to unlock your auto after you have snapped on the dashlight! The timeworn joke of the match lighted to enable one to find the keyhole goes far to explain the inner nature of things.

The reason is that light is not only practically instantaneous in its messages (and in this it does not greatly differ from the other senses) but that it is the one universe-embracing sense belonging to our mortal, material, living-plant. No one can at first glance and without instruction and reflection appreciate the scope of this quality of light, nor will anyone here on earth probably ever fully appreciate it. For one item, the speed of transmission of light is the same as that of electricity. There is apparently a something of comprehensive in the universe and of which the universe is compact at which we are getting pretty close from our men of science's tests of light and of electricity.

For the purpose of the mathematics of point position and motion, another quality of light is decisive. I mean that, after all, light does take time for great distances and hence does not report distant things literally at once. It is no theoretical matter. Our difficulty in seeing is not that we cannot see far enough but that we cannot see soon enough. Some past events seem to be present, and some future events cannot take place just at the moment when

¹ cf. Eddington, *Physical World*, 274.

we see them. The retardation of sight caused by the rate of light rays diminishes the number of events which it is possible for us to see. Such is the dream of our astronomical cosmologists.

Thus we are never sure what is past until we make allowance for the transmission of light and we are never sure when future events might happen until we have made the same allowance. When the allowance has been made, then only can we speak of an absolute past or an absolute future. A little consideration will show ¹ that this allowance for the retardation of our messages leaves out of view, at each moment, about as many possible points or sources of information as it includes. To them is ascribed a predominantly spatial nature (as contrasted with temporal)—they are assigned to the limbo of Absolute Elsewhere.

Events signalled by a faster route would get into our vision too soon; we should believe them to have happened—quite inconvenient! Or else the scope of Absolute Elsewhere would needs be narrowed. Here one may insert a theory of dreams and predictions—events which are by some modification of their transmissibility released not perhaps prematurely but relatively soon from the Absolute, if there be such a thing.

As I have already explained, nothing is more common than for men to make a gratuitous (or superfluous) analysis. If I state that a point lies not on coördinate 5, but on ordinate 1, the point remains the same point. In fact, generally speaking, are not all “*causes*” but such gratuitous analyses? Anyhow, this way of speaking testifies to what extent the idea of causation is losing ground in recent thought. A reason for this changed view about causes, perhaps, is to be found in our modern, cosmic view of things, which involves the idea of the Absolute or of the readymade nature of Nature. Along with department stores which have superseded small shops by gathering all under one roof, similarly no elementary relations of things are any more so relatively causal as they were in a world made up of primary laws, unrelated forces, and lumps of matter.

In fact, except perhaps in looking at a flat map, we do not our-

¹ Eddington, *Physical World*, 48.

selves any more experience any such thing as space. Time, say Bergson and Eddington, we appreciate as such by closing our eyes and finding that our undimensional self is always keeping tab on itself. Time, they claim, is at least coëxtensive *in its own way* with consciousness. We appear to journey from one place to another in time. That is because (doubtless for good reasons) we have been warped by our first grade teacher into the flat map idea. So time remains the chief journey tool we have to work with all the rest of our lives. But the great modern fact remains that time is relatively more of the essence of our journey than is space. "Time is money," says the Yankee yogi. After all, the chief element of our lives is mental and time is closest to our mentality, for light is the closest to the latter of all the phenomena of physics.

The great, simple fact of separation of two events (whether the same point or two points of the universe be interested) is neither time nor space but space-time. Eddington's earthly wooer of a Neptunian maid does not think how to annihilate space or time but how to get together anyhow. Generalizing from the distress of this separation, Eddington concludes with Einstein that the separation is the big idea, while the distance is a Euclidean abstraction peculiar to Flatland, dragged into Spaceland, but quite inappropriate to the fundamental simplicity of higher dimensions. In fact, for any conceivable purpose of the most transcendental physics, as well as of cosmic calculation, the fourth dimension offers substantial economies.¹

Points in all "worlds" are identical. The difference between worlds is, however, not wholly one of frames, if by that we mean methods of reference for location. So it did appear at first to geométricians, who attempted to play variations on the Euclidean theme; but were that all the difference, then the mere study of geometry would enable one to pass from dimension to dimension. There is a lot more to the change than that. For the knowledge of geometry alone does not qualify one to take up the change. Were that all that was necessary, sparse would be the heavenly choir;

¹ Eddington, *Physical World*, 231.

and it would be especially short in popes. In fact, geometry is only one road. By it one may stick his head through the roof of the world, get a good look at what lies beyond, and then try to crawl through if he can. There are other holes besides the geometric. Probably they all involve some such relativity or ability to simplify as one simplifies Euclidean ideas.

Driving from Lincoln to Omaha one locates the latter place as E. 50 m., N. 33 m., and down say 150 feet. Even for that location we go below the surface of the map. If we add that it takes an hour and a half to drive there, we have gone beyond the limits of Euclidean geometry. Really this is an imperfect plotting of the location of Omaha, for it not only affects a levelness where there is none, but it omits the essential of determination or time. The interest attaching to the two places is incomplete without time. The addition of time is therefore not a further complication but a decided simplification. That has been done not by rejecting the work of Euclid but by continuing it and completing it. In this way, it is believed a more universal concept of space is attained to. Mathematicians find that it works with astonishing accuracy. The separation of points is supplanted by separation of *events*, and distance and time by the comprehensive and entirely workable idea of *interval*.

The metamorphosis from the third to the fourth dimension is therefore not one of place in the ordinary sense, for the same points are involved; it is largely one of the near psychology of sphere of influence, like magnetization in an electric field, for time is now accepted into the simplest computation as an undifferentiated component, I may say, a concealed component; but yet the world is thereby transformed for all observers, in a typical or uniform way, just as when a rainbow or other atmospheric change blazons the heavens.

If, then, the fourth dimension is a place for reception of survivors, it is no "*place*" at all tested by our vulgar, materialistic, present view of things. It is rather a new condition or state of affairs. We do not need to inquire whether the change is in or out of us; it is surely of us, and the mathematical theory helps to an

understanding of how it takes place. It is an entering wedge or fulcrum or master key offered to the persistent soul. If death is likened to a door, that is a deceptive analogy. If death is a change of environment, then we must learn our lesson in the nature of environments. If we think of the change as one like that from sea-shore to mountain, that is quite misleading. If we think of it as like that which occurs when we pass from the street to a seat before the silver screen (combined with phonograph), that is more to the point, only we too are on the screen as well as looking at it, just as we were on the street. Above all, we should be neither shadows nor shades nor mechanical contraptions. Just as the point-by-point philosophy is but an abstraction from life in the one dimension, so is it in the other.

It does not, however, follow (and here is the rub) that all the points visible in the one state are also visible in the other. In the third dimension we may well believe that something like Euclidean conditions generally prevail. We are confined to *parts of a strained or quasi-artificial analysis*. It is plain that in order to discover by sample how this works we have but to ring changes on the idea of time. Time-analysis is, as it were, by forced analogy to Plato, the hole through which we can crawl for a general view of the Great Beyond.

The third dimension, or present human world, is one of nutrition, flow of energy in economic ordering, and of capitalistic surplus. Arcadian dreamers seek to avoid these essential preliminaries by ignoring them, as in communistic Russia where the fundamental of a free credit organization is ignored. Progress and prosperity on Earth are, however, bound to their observance, for they are linked to the biological and evolutionary and chemical laws which rule here.

As I understand modern science, the whole of our life had been resolved, so far as possible, into the Euclidean aspect of things. Its basic hypothesis consisted in the acknowledgment of no authority but weight and measure. Its accomplishments, its achievements upon this basis are so stupendous that it may be excused a little rodomontade. By weight and measure it has accomplished what

can be done for a world of weight and measure. Here we come to a logical splitting of the highway of progress.

Science is leaving the track of weight and measure. Is science right or wrong, consistent or inconsistent, scientific or unscientific? And it is leaving it by the route of time-space and in the fourth dimension. But I anticipate. What I am thinking about are this blood and flesh, this respiration and oxydation that so thrilled men a hundred and fifty years ago, these skyscrapers and airplanes and televisions which thrill us now. Blood and flesh have received no explanation solider than that of Bergson—a principle of life. All else is strictly of the third dimension, like the driving from Lincoln to Omaha.

No one has invented anything more precise about our vitality. The precision of science is all of weight and measure. It is recognized that proper biology is as mechanical as engineering. Science has squeezed life out of both. And when science now discovers *entropy*, the law of interruption of or of interference with law, and says that progress depends on this interference, let us ask: Is it science that is talking or Another; and is science still with us in the dimensions of X, Y, Z, or has science given us up as a bad job and departed bag and baggage for the fourth dimension of X, Y, Z, and T?

We habitually and hence materialistically associate life with cells, blood, circulation, and whatever else goes with nutrition and with release and availability of energy through physiological processes. It was soon found, indeed, that such were not the only pre-ludes to the vital accomplishment and effectiveness. Further improvement in explanation was not at first attempted through the route of an abstract study of the perceptive and ratiocinative processes, which remained and remain fancy-free. But the new, organic, fourth dimensional picture is one of a settled, undifferentiated, understanding faculty, of untrammelled faculties, in fact, as distinguished from the old one of an expanding, energy-releasing mechanism. The word "invention" was held down to cover these "improvements" which, from the consistent application of the wheel for spinning, for irrigation, and for transportation as prom-

inent uses, have, with at first slowly increasing rate of introduction, at last within the past century, spread with a vertiginous speed.

As heretofore, still there are not lacking those who believe that the principles of mechanism, allowing of course for the more and more direct setting at man's service of all-pervasive "etheric vibrations" and "quanta discharges," have reached a climax. Preoccupation of sanguine inventors with the problem of directly tapping the energy of the electronic discharges at their source in the atom will doubtless produce some results (something better, let us hope, than a Keeley motor), but these worthy gentlemen hardly appreciate what a vast "*interval*" lies between us and the wavicles. If I remind the reader of the theoretical possibility of driving an ocean liner to Europe and back with the energy imprisoned in a cup of water, he can appreciate how far separated are the facts of experience from those other facts of the laboratory. Productiveness is today putting us under a severe moral strain: what will men do with their wealth and leisure? Let us have a rest from improvements while the pastors and social scientists are putting the house in order! While the Italians are improving the Ethiopians, a discussion would be quite in order of how much improvements improve.

A fundamental change of this dimensional sort can only be recognized by a prolonged lull, of which there appear as yet no convincing signs. I do not mean that man's mind has not been called on to adapt itself to these improvements, but only that even such instruments as those made from lenses have not changed man himself, save by a one-sided knowledge. The rearrangement of social classes, the currents of opinion, even the acceleration of living exert, doubtless, profound transformations of view but not (at least not proximately) a change in man as a congenital bundle of apperceptions.

CHAPTER II

MAN AND THE UNIVERSE

WE are striving to familiarize ourselves with the idea of personality, relying on psychical phenomena to that end. The things we provisionally believe that we want to know relate not to survival, which we now, for argument's sake, assume as a fact, but to the monadic character of the soul, on the one hand, and to its universality, on the other. Endow the soul with all the attributes that a universe calls for, our standards of conduct become plain; our status becomes firm and permanent, the soul emerges from doubt and enters assurance.

We regard ourselves rightly or wrongly as designated and fitted for the entire universe. The earth is but a detail. The old scientific view, which begins to totter, is that it is man who is but a detail. While the well advised theologian could not presume to arrogate the whole universe as created specially for the man whom we specifically know (*tel quel*), he does claim that man's personality is a specimen of an universal personality which may well be taken as the foundation principle of the whole cosmic structure. In the absence of an audience, the universe would be in worse plight than the actors implied in the parallel of the stage, for actors see, hear, touch one another. Whoever else there may be in this global audience, we know that we are of it, and all our thought about it does, in some way, spring from ourselves. With ourselves we start the analysis: *Cogito ergo sum*.

We imagine ourselves composite of compartments which we label, "intellect," "sentiment," "feeling," "will," "expression," down to all the various, manifestly useful activities. They correspond to opportunities about us which we broadly dub our "environment." Particulars of this environment are readily discernible

in its various partitions, and the impulse arises to accept the conclusion that corresponding parts of the *human* universe are evolved to fit it. On the other hand, large tracts of the mind seem to contain an infinity of what we might call "moral cells" which frankly seek to impose themselves upon the outer world. The various pigments and colors, for instance, are popularly taken really to be different substances of *those colors*, in some obscure way, but the accepted, scientific view is that their quality of being of the colors we take them for is not outside of ourselves.

Thus, from the beginning, the infinite details proper to the outer nature are already firmly entrenched within us. And the vast majority of our interests we indisputably impose upon the world—social, moral, ethical, artistic down even to jurisprudence, to government, and to all our institutions. Conceding that parallels and stimuli from our observation and experience are indispensable hair-triggers for thought, we must agree that our systems of knowledge have needed little further help from without.

It was but natural that the analysis of mind should have been influenced by materialism in the sense that it was visualized materialistically as a mass of cells or compartments. Some of them appear to have been at length experimentally located in their proper places in the brain; but the most scientific vivisectionists no longer claim that the brain can account for thought or that man can get along without an invisible, private universe called the "mind." Each man is, therefore, in this sense, an universe, a microcosm. How many others there may be above and below man (note an assumption of higher and lower universes, now accepted in astronomy, so complex is the problem) it would be otiose to speculate. It is possible, for instance, that finally an acceptable, separate personality and hence man-universe may be worked out for society, in various acceptations of that word and upon an independent, psychological basis and in face of the common scientific belief that there exists no social mind outside of man. Animals build societies of their own.

The better view in treating of the mind, so dear to our personality, is to get as far away as possible from materialistic, mechani-

cal, and physical analogies. It is perhaps preferable, for most purposes, to assume that the whole of the mind does everything in each case which is taken to involve the mind at all. The little universe, therefore, like the great one, becomes a purely transcendental affair. It is too universal to be much concerned about the petty details involving cause and effect.

Human history may be understood as chiefly interested in the steps which man has taken in the development and evolution of his idea of personality. The study of religions will bear out this practical view of our mission on earth. At the dawn of history we find man full of all the other qualities and of passions, but as self-unconscious, or rather lacking in objectiveness, as an animal. Next he began to think of the human qualities separately, from outside but, after all, abstractedly. Next he attributed these qualities to outside objects, sticks and stones, and then to architectural forms, to columns. Only later did he, having created a whole mythology about them, seek to make more definite the idea of these qualities by putting them to dwell in statuary, sometimes beautiful, which, in turn, were given temples for homes. That the gods were domesticated in this way was but an attempt to satisfy a natural longing for concreteness as well as for idealization. Man all unconsciously sought familiarity with his own qualities. But the acquaintance was unsatisfactory. The philosophers had undermined the vulgar structure. The pantheon was wrecked by its domesticity, overfamiliarity, and very banality. Through letters mankind became sophisticated. What was to be done about it?

A tendency among the ancient religions next manifested itself to neglect the naturalistic gods (those which particularly acted as tags to the endless, uncertified human qualities) in favor of one anthropomorphic God. He was perhaps vaguely associated with Zeus, but the references to Him are as often quite detached.¹ A rival to Christianity was the worship of the Roman Emperor, a decidedly centralizing if not spiritualizing religion. From the Christian era on, the idea of a central God was accepted and great Pan was dead. The change seems to have affected all religions, but the movement

¹ cf. S. Angus, *The Religious Quests of the Graeco-Roman World*, 31 sqq.

of unification finally centered in Christianity, which gave tone to the Western world.

It would be a mistake, however, to stop here and to feel satisfied with the conclusion that man's new position was simply that of having reached an unique, consolidated, all-embracing, spiritualized conception of a divine Personality. Such nevertheless is the view of religious history usually offered. But the reform went much deeper and should be more deeply understood. The period from Socrates to Christ had been one of intense self-examination, of numberless convinced and conflicting sects, of comparisons and rivalries of religions for the first time brought into contact by the final establishment of the Roman Empire.

Under such circumstances, there is but one possible criterion, the one established by self-examination. The analysis goes from the *ego* out. The God of the Christian era was the creation of the growing self-consciousness which was working in all races and religions and which resulted in the abolition of the naturalistic deities and also, (most gradually) of any and all hypostatized lower gods. "There is but one God, and Allah is his prophet!"—this is the classic pronouncement. Man was coming to a self-consciousness through the projection of God outward from within himself. To trace the subsequent growth of self-consciousness along this line and through the Germanic comminglings and the rise of science would be a fruitful and fascinating research.

If the history of mankind is not primarily the history of man's ascent in the scale of self-consciousness, then it has no moral value and is devoid of significance. Nor does it follow that man in any sense created God. God created man and then man came to a consciousness of himself by his discovery of God. Such is the sane genesis of the Spirit. Rightly understood every step in knowledge, in science, and in art is but a detail in this vast enterprise, often likened to an adventure, of knowing God through ourselves. The universal idea may be developed from the initial contemplation of a grain of sand, and many attack the problem of our self-consciousness in this way; but we must inevitably have recourse to the universe within us in order to understand our position in the world.

The mathematicians and physicists cannot prevent a rival order of philosophers from borrowing their conclusions as assumptions for mental gymnastics and for serious conclusions from their specialties. It is as unpleasant to behold greenhorns riding your favorite theory, as for the *écuyer* to allow a beginner to take the reins of his private mount. "Einstein refuses to sponsor new-fangled theories which draw their justification from his own assault upon the certainties of mathematics."¹ But they do! It is very annoying to have an outsider looking over your shoulder before you have finished your screed or played your card: but men of science cannot completely separate themselves from the world. They cannot long keep their conclusions to themselves. They cannot prohibit the common run from doubt and dissidence. They cannot reserve all knowledge for themselves, dangerous as is its wider, gratuitous generalization. They must perforce publish. Mathematicians should be looked upon by the uninitiated at least as experts in the handling of symbols of quantity. They are at times sorely put to it to interpret their own equations and conclusions. What harm does it do if laymen help a bit? When the former have solved out arithmetical numbers for h or Ψ , their troubles of rationalizing are only begun.

What is then a man of science? Evidently we have here a question of degree. Trader Horn tells of a black doctor on the Congo who effected wonderful cures. One could not refuse to him the title of a "man of learning," if not of book-learning. Query, would a medical education have ruined his virtue and efficiency? The world of science is one of free competition, democratic through many levels, from bottom to top; and all the levels, especially the upper group of stories, are subject to rearrangement, sometimes quite surprising ones. The most successful competitors are not the bookish but those who carry with them the sanction of successful action. It may take a long time and preparation through many grades to be able to establish success.

All sorts of writing involve weighing, measuring, gauging, estimating, criticizing. The conclusions are either harmonizing or con-

¹ Geo. Sylvester Viereck, "Interview with Einstein," *Saturday Evening Post*, Oct. 26, 1929.

trasting. The classic process involves taxonomic grouping, agreeing, disagreeing, blending, and separating. Why we must do all this is another matter. We have objects to attain and those are gradually isolated, clarified, and presented to us as if from higher sources, partly perhaps by a fixing of ideals through ages of environmental conditions exposed to vitalistic kneading, partly by direct immediate penetrations from outside the third dimension, which is the world of weight and measure as experience and science know it.

Personality has ever been the leading theme of religion. Religion speaks in terms of human desires which are all for salvation or continued existence in some way. Politics has similar aims; it is a religion of desires. The mass of mankind have seemed to evince interest primarily for war and then for chrematistics and then, disappointed, for religion. The sword is not the *ultima ratio regum* but the *ultima ratio ignorantium*. Without practical aid, religion has sought fallaciously to distinguish good from evil desires. All these three methods have endeavored to extract principles of permanence from life with increasing hopefulness: religion more permanent results than chrematistics, and chrematistics more permanent than war.

The problem of human personality manifests a greater shyness from the vicious circle of science or materialism, a more pronounced other-worldliness than any other that has slowly outlined itself and projected itself out of the raw material of humanity. All others have but paved the way for it. It comes last to a consciousness of itself because most difficult and important. The scientists who regarded man as a curious and rather negligible incident ¹ are giving way to physical philosophers who affirm there is but one inhabited planet: through it the universe was created for man.²

The method of investigation of the objects of man's naïve desires and primitive interests, called variously induction, deduction, classification, contrast, comparison, differentiation, integration,

¹ Shaler, *The Individual*, p. 105: "We can no longer conceive our kind of life as the sole important product of the great field; it appears as only a small part of the marvelous whole."

² cf. Eddington, *Nature of the Physical World*, 178.

weighing, measuring, dissolving, precipitating, almost everything outside of mystical inspiration—this method, therefore, is now applied to man directly, taken as a laboratory slide, or merely provisionally dissected into departments, such as mind and body, brain and muscle, nervous system and vascular system, mechanical structure and digestion, anabolic and katabolic functions, and again, desires and will, logic and sympathy, origination and imitation, sociability and self-sufficiency, or altruism and egocentrism, the artistic and the economic, the religious and the bellicose, the scientific and the sportive.

If a game ends in a stalemate, the players are not discouraged. They start a new deal. A scientific stalemate does not prove that the game is up, even if it be over. To be sure, there ensues a period of calm, of satisfied monism. This might be indefinitely prolonged did not an irruption of new and startling phenomena occur. We can hardly conceive that generically new phenomena would occur. They could not be a novelty in nature. But they would be new to our young science. Accustomed to the beaten path (the accepted laws and conventions of the old physics offer the best illustration), grudgingly but by a veritable *tour de force*, science has concluded to call a truce on the method of piecing together man out of the fragments offered disparately by the special sciences but, on the contrary, to address herself to man as unit, subject to dissection, it is true, but with the abiding purpose of always reassembling the parts which had been borrowed "by your leave," and of pronouncing a final judgment on Man as such.

It is no wonder that it never occurred to science (until recently) that the methods of thought above sketched were not complete. Much time and ingenuity, from Aristotle down, had been expended on the analysis of thinking. The dialogues of Plato open the series of inquiries into the *how* of the search for truth. Discussion has been abundant and growing as to whether, in this or that case, the reasoning followed the acceptable path. One instance was the numerous books that appeared, a good while ago, written by Sumner, Keynes and others, on the correct lines to follow in economic and political reasoning. Scientific experiments and observations exact

most acute discriminations, imperiling the possible overlooking of some cause or the neglecting of some precaution which invalidates conclusions. In fact, false conclusions have so often worked well that professors have been forced to admit that the real cause of the effect was all along wholly different from the one supposed or hoped to have been isolated and ascertained.

From the present higher standpoint, however, the gist of the whole matter is neither that mistakes were made, for that was of the essence of "trial and error," nor that it was erroneous to reason "from cause to effect," for that is manifestly what experience teaches, but that men expected too much from their reasoning. Religion had never allowed itself to be drawn into the pettifogging of an Ingersoll. The heresy and heterodoxy of the nineteenth century were largely due to this sort of logical filibustering, to the misinterpretation and distortion of science, to the employment of cheap ridicule and of personal *ad captandum* arguments drawn from naïve, childish notions of God's justice, which would leave no scope for religion. The Beechers made a crude but finally effective appeal to cast off prejudice and mere tradition.

It took some time to show up the cheapness of materialism; but the work has been done and fundamentally by the men of science to whom its vulgarizers had believed they were performing a service by their anti-religious diatribes. A conservative reaction arrived in due order of regular evolution of thought. It came out that causal reasoning was effecting nothing permanent, radical, or universal. Questions of quibbles and of broad philosophy had always been set up in about the same type and formulae. They had never reached decision. It began to dawn that they never would be nor could be settled. The problems of the one and the many, of free-will and foreordination were simply stimuli to thought, but not matters that, in that form, could ever be solved. Indeed, the real method of progress was soon seen to be not in formal conclusion but in the old with a new interrogation. The world advances not by answering questions but by outliving them and by passing on to new and more fruitful points of view. The new man is not as the old one. The real

road of progress is to *passer outre*. The wise man is convinced of fundamental change by the scenery—the manifest environment.

It is certainly not true that causal discussion does not have its use and application; the very putting of a causal question calls for a "yes or no" answer. The more discrete the dispute appears to be, however, the less discrete it generally turns out to be. What happens to the psychology of the intelligentsia appears to be that they undergo an unconscious adaptation to new conditions. The heated, formal, conscious logomachy is supplanted by a silent, unconscious, subliminal adaptation and rearrangement of the whole mind of the individual; he enters a new phase; he is possessed by new desires; he measurably forgets his antecedent anxieties, prejudices, and even his supposedly altruistic cares. An integration of soul occurs. The previous struggle has created something, or would have been understood to have done so, had the transformation not have occurred in the dark. What we see plainly occurring at our conscious instance, we are very glad to claim for our own work; but if we cannot see the cogs and levers work, we are more willing to attribute the new world to others or to Nature or to God.

The real answer to our struggles (in which formal questions about causes stand, at first, in high relief) comes with virtual abandonment of the old questions and with recognition of a new world. What "defensive" war ever settled the grievances or accomplished the aims alleged at the outset? What political "reform," even when hailed as a victory, ever really achieved the projected ends? What religious revival ever brought about a revolution in a deteriorated social code? On the contrary, the uniform result has been that the practices denounced have, in the new era, either been ignored and tolerated or actually and most inconsistently adopted. The writer recalls that thirty or forty years ago it was impossible for authorities of a state university to allow students to hold their annual promenade in a hall of the university, because on such an occasion, the no-wits of the broadcloth had denounced them as establishing a "dance hall"—ambiguous word. But today bridge-parties are quite correct even in very religious circles. Changes in

fashions cannot be attributed to single causes but are in harmony with a general revolution for which no proper name can be invented, although many are proposed.

The new mentality does not fall within the frame of the old issues, as formulated. *Sub rosa*, a new mentality has actually been created. It is perfectly true that the new mentality has been created out of the old; but the process is not causal. It is historical. It is, to be sure, in a very human sense, a product of the old mentality. The new materialistic environment also had, in exactly the same sense, been created out of the old mentality. At every step and on every field, fallible, conscious man had claimed for himself everything in sight, the credit for all, whereas everything had been accomplished by the unconscious. The conscious had finally felt, appreciated, registered the steps, and then had proceeded to put the cart before the horse and to make the welkin ring with unfounded self-gratulation.

My interlocutor here interrupts to assert an inconsistency in that I have first alleged that the present environment was created by past conscious struggle but have ended by claiming that the environment was substantially the work of nature. This is to forget the premises. I did not claim that the conscious created the new environment but that struggle created it, and largely in the dark. My general conclusion on the subject of the method of progress is that cause-and-effect is the adjuster of utilities, but that abuse of the idea leads to barren reasoning in a circle, from which men are rescued by reasoning in the dark until they at last emerge into the light of a new world; and that the chief emotions one then experiences are wonder and humility.

The eruption of spiritualism seemed intended to give a sense of newness to ancient wonders. The new psychic phenomena of the spiritualists differed from the preceding popular manias and vulgar hysterias. It was rational, exempt, or at least separable from, superstition, confined to a pure belief in personal survival. While the antedating extra-mundane vagaries had partaken of all the "varieties of religious experience," spiritualism was an affirmation anent the pure evocation of spirits, such as recorded by Aristo-

phanes in Ψυχαγώγει Σωκράτην, "He evokes the spirit of Socrates," and doubtless has been practiced in esoteric circles in all ages and countries and even among savages. The reappearance of the signature of Benjamin Franklin,¹ subscribed to automatic writing after the forties of the nineteenth century, suggested the surmise that his soul was the leader of the spiritualist movement, which, indeed, was an American revival, in this its latest and widest propagation.

We next seek to trace the connexity of the physical phenomena of scientific physics with the so-called non-physical. We note the intervention of non-physical light; the discovery by Michaelson and Morley that light waves do not respond to physical laws by being accelerated or retarded by a moving source from which they emanate; the still more astounding fact that light rays are spread, taken ray by ray, equally over a given reflector or objective so that, no matter how carefully they have been separated and localized, they each spread their effect equally over the illuminated object. This is a property wholly unknown to molar physics. Indeed, the source of rays had been traced to the model *electrons* which were later proven to pursue *quantum* orbits about their *proton* suns, known by the spaced or *quantum* jumps from higher to lower orbits at each emission of a ray of light. The *quantum* action has no parallel in material- or macro-physics unless it be concluded that it is the source of all spontaneous pulsation, wave-motion, and alternation in nature.

When a natural phenomenon has been isolated, the next move is to utilize it. The analysis of *interval* into time and space has been of the essence of mundane utilities. A principle of simultaneity has been discovered in nature, and it is very possible that spirits have learned to utilize it. The cross-correspondences and other simultaneous manifestations² and messages from the other world,

¹ cf. *Katie Fox*, by W. G. L. Taylor, 314; and *Fox-Taylor Record*, *passim*.

² On early cross-correspondence, see Podmore; and on recent simultaneous messages in Boston and Venice by the famous voice of Walter, see "The Boston-Venice Cross-Correspondence in the 'Margery' Mediumship" by F. Bligh Bond, *Psychic Research*, May, 1930.

between widely separated places, illustrate the application of the principle. It is possible that death announcements are due to the same principle, whatever it may be. It is not to be assumed as necessary that light rays be the specific waves or media. We recall that light and electricity, although quite disparate phenomena, travel at the same speed. And so again electricity and magnetism are equivocal in physics. Remember the allotropic substances of chemistry, like coal and diamond or the various forms of sulphur. The principle of near-simultaneity, relatively to our point of view, anyhow, is firmly established, and seems essential to and characteristic of the subliminal and hyper-phenomenal worlds.

For reasons such as these, our physicists are arguing that they are not at all dealing with matter in these infinitesimal realms. Issue could be taken with their terminology—their break with “matter”; for they started to find the nature of matter, and, when they perceived it verging over to *mind*, they denied that they were dealing with matter. They now at last say, in effect, that matter is not composed of matter but of mind. Note the verbal contradiction. But they, fundamental reasoners, do not stick at words, nor should we. The main point is that the physicists, like the mathematicians, have worked themselves clear from the *primary law* mentality, from the symmetrical propositions of Euclid, from the neat geometrical laws of gravitation, of orbits and of velocities of Newton, and what is worse, or at least most revolutionary, from the supposed cosmic law of cause and effect, which reached high water mark with Mr. Herbert Spencer. Biology also has experienced a parallel movement, for Darwin has gone by the board unless his ghost accepts the vitalistic interpretation, which, I dare say, he would.

The rejection of cause-and-effect calls for comment, since it is particularly germane to our main thesis. “What!” you cry, “who, in their times, knocked out their man, if Sullivan, Willard, and Dempsey did not? In fact, what has become of all the transitive verbs in the dictionary?” Evidently the two sides are talking at cross purposes. While formal reconciliation by redefinition and amendment of terms does not proceed in this case quite so smoothly

as in the case of the brothers Dionysodorus and Euthydemus, nevertheless the issue, at the back of the head, is practically along that route.

In the first place, the work of Einstein establishes that the law of gravitation is not one of forces either in or outside of bodies free in "space," but is best appreciated as one of tracks or routes calculable by suitable formulae from the relative frames or plotted curves of moving bodies. The calculation reaches numerical *value* through the accepted datum that the velocity of light is itself not relative but absolute. In other words, the result turns on the assumption that nothing in nature freely travels faster than light. By means of this limiting case, where the numerical value is experimentally ascertained, the particular curves and velocities are established by means of other data revealed by science with the help of telescope, spectroscope, and other prolongations of the senses. The results of the arduous calculations are proven to accord closer with observation than does, for example, Newton's law of equal areas in equal times. Newton's law is thus reduced to the status of a remarkably practical rule of thumb.

The Newtonian law was deduced from the observed rate and acceleration of falling bodies. Einstein has removed this inference and with it the whole conceptions of force and of cause both for the falling of the apple and for the revolutions of, say, the earth about the sun. The up-to-date physicists declare that they are not to be understood as abandoning for ordinary use the accepted rules of Euclid: in most of the cases where they have been useful, they still are so. But, they say, that for other purposes, mostly in connection with the new developments in the microcosmic and macrocosmic worlds, the principles of relativity and the application of frames higher than the third-dimension (where men are thought-bound by the forms of plane and cubic space, with awkward applications to spherical space), the new rules, and other rules yet doubtless to be developed, must apply. The cult of *cause* dissolves and disappears along with the cult of *matter*. These are still practical, useful terms; but the better understanding of them restricts their use; they no longer claim the old universality and authority.

As in the case of relativity, as in the case of the dimensions, as in the case of light and electricity; gravitation, the commonest discrete phenomenon, and the most universal, effects a division between worlds. The world with which we are most familiar and with which we deal in our daily life, the world of gross matter, taken for the real world by most animals and by many men, is one world; beyond this is another, whose nature can best be apprehended through unusual symbols unusually managed. They are our only means of *scientific* approach to this other world. Through them we strive to conceive of a state of affairs unfamiliar to us; we can at first believe we grasp the consolidated space-time or event-interval idea; but when we proceed further to investigate the higher frames of fourth, fifth, to tenth and higher dimensions, and thus to reduce them to a basis of gross materiality, they completely elude us. They elude their sponsors, the mathematicians, in the concrete details, and would in the gross if the latter had not an artillery of mathematics, the effects of which they would rationalize, even if they cannot visualize them in the round.

To the spiritualist, science is thus opening a home for his cherished other-world humanity. Science herself perceives the logic of the vital and environmental facts which, at first slowly and gropingly, are at last marshalling themselves with great rapidity, if we compare the painful progress of knowledge in earlier times. A review of the new principles discloses that there must exist beings as capable of living and acting under a direct apprehension and utilization of them as are the men of this world in conforming to theirs. The ascertainment of any complete system of conditions implies the existence of correspondingly conditional beings. Mind you, men of science are careful to avoid the asserted conclusion. It is not scientifically proved. According to them, the new methods are simply methods of practical utility to us, and compel no supernatural inferences. But they do not deny that they have evolved principles which once well absorbed make it likelier and easier to encounter a ghost at every turn.

Men who have once accepted these rules and laws are not the same as they previously were. The ground is, at least, cleared to

that extent for a more psychic existence. Can we let it rest at that? Shall the rationalists step in at this point with the cold observation that nothing is proved save that we are rearing a group of misguided enthusiasts who will, after their own lights, lead a more spiritual life, like the monks and ascetics and Stoics and Brahmins, the Essenes and Orphists, back to witch doctors? Or are there now existing, unseen by us, essentially human beings who live in homely familiarity with principles, to us only dawning over the horizon of algebraic equations? Evidently progress demands that we apply neither the legal maxim of *stare decisis*, nor the scientific one of exhausting all old hypotheses before making new ones, but that we experiment in *every* way in order to discover all applications of and human possibilities in the new forms of thought already amply established in the connections in which they arose.

We are again brought face to face with the old boggy of materialism; for the conservatives can still affirm that while it is true that the boundaries of science have been enormously enlarged, the result has been simply to include more within the ring-fence of materialism, so that the world is as materialistic as ever. If we harness in a fourth, a fifth, etc., dimension, that is only because we can by a higher number of coördinates or by Gauss' or Hamilton's methods better handle locations, surfaces, bodies that have hitherto proven recalcitrant. Happily such is not the trend of modern science. The final result of the new scientific developments, taken as a whole, however, is to convince the man of science himself that he stands on new ground, that he is verging over into a new world. His own impression is that not only has he mastered a new technique but that the new technique has ushered in a new world, a distinct world, where old methods will be discarded and where men can better live than here-now. He is frankly convinced that there is another world, and that it is other rather than elsewhere. "Space" takes a back seat.

Not only is man returning to his own as the noblest work of God, he is expanding in body and soul. Action by fits and starts, which has always claimed a place by the side of that of evolution through differentiation in natural and social phenomena, and which has re-

cently made such a sensation in macrocosmic physics through the studies on quanta of Planck, Born, and Heisenberg—this integral principle itself prescribes that humanity must not merely acquire longer life through efforts of doctors and life insurance companies, but, as a penalty (or reward) of longer life, must undergo change of form during life. But the bearing of evolution upon survival has already been discussed. In the present chapter I would carry the same discussion to the point where the increasing velocity of vital action has approximated to that of light or has attained to an acknowledged, indispensably and closely conditioned relation with light. In this I have, of course, borrowed from the masters of mathematics and physics; who should not object, as I am neither building a telescope nor observing an eclipse nor testing the heat in Sirius, nor even engaging in that pastime of overwrought inventors, the direct draining of power from the atoms.

Before, however, quitting the subject of velocities in their relation to the wider environment, high velocities evidently widening the universe without us and at the same time intensifying correspondingly the universe within us, let me repeat that the last work in mathematical physics is precisely the one most favorable to the spiritistic hypothesis. Let me ask a question: Do you consider determinism or indeterminism the more favorable to that hypothesis? It is quite evident that determinism plays into the hands of materialism or, more exactly, of those primary laws which, by a process of circular reasoning would cinch the world at its present boundaries, call halt to scientific progress, and wall in humanity within a prison of predetermined and finally fixed acts and motions. By primary laws is meant those statements of law which, dealing with useful facts, establish formulæ for certain general assertions about them, such as laws of weight, measure, force, mass. All the usual chemical, mechanical, and electrical utilities are usefully handled on this basis, with the effect that the conditions of life and death, of production (including transportation and housing and clothing and nourishing, in their widest senses), have been enormously improved and an increasing population is better provided for. But, as remarked, these inventions, discoveries, and improve-

ments run in a cycle of life, of struggle, and of death—all for the sake of all. Moreover, the scientific explanation also runs in a cycle: “And you can see how by the ingenious device of the cycle physics secures for itself a self-contained domain for study with no loose ends projecting into the unknown.”¹

This closed circle is precisely where the consecrated concept of eternal cause and effect lands us. Such is the deterministic, monistic scheme. Such is the materialistic *dira necessitas* which plunges into pessimism, despondency, despair, and even suicide those who, neglecting practical affairs, would reach the truth about who and what they themselves are, by the road of closet pondering. Evidently this *impasse* (not worse to qualify it) can only be cleared away by something breaking in from outside to stimulate thought with a new ray of hope, something that appeals to sentiment and to reason. As a matter of fact, there are two such ice-breakers in the Lake Baikal of science: indeterminism and psychic phenomena. The former is a direct contribution of laboratory work in microphysics combined with its dependent mathematics; the latter have forced themselves from the world of common observation and common sense, from the outside, as it were, into the laboratory.

As to the former, a layman should not intrude too far; but the reform seems to start with the discovery of the insufficiency of the old, consecrated reasoning in physics. The old theory of transformism of heat reciprocally with energy had abutted in the mechanical conclusion that a perfect engine could be worked backward: thus a dynamo could be worked backward by reapplying at the outlet the force developed and by using it for restoring the power put into it; a steam-engine could be reversed by running the fly-wheel with power from another engine previously supplied or wound up from the former, so as to develop at the throttle the power that should normally be developed at the main shaft. The idea must occur to everyone who brakes his car with the gears while descending a hill: the weight of the car compresses air in the cylinders in some degree approaching the force that would have been ex-

¹ Eddington, *Nature of the Physical World*, 264, et passim.

pended by the internal combustion had the car ascended the hill instead of descending it.

But even in the laboratory, and much more so in the world of experience, nothing of the sort really takes place. Science had unintentionally encouraged a vast brood of quacks in physics, hair-brained visionaries of perpetual motion (with implication of mystical power-production) who liberally blessed the middle of the nineteenth century, such as the Keely motor, which took advantage of the public's imperfect information as to the hypothetical nature of our knowledge. The early mystery of electricity and its later practical development have somewhat discouraged charlatans; but it would be hard to say what rascally form of fraud may not surreptitiously emerge from recent *obiter dicta* of men of science about deriving force directly from atomic energy as displayed in the transmutation of the lead series of metals, such as radium. The unavoidable absorption of heat by the engine alone makes it impossible for the car by its descent to accumulate force sufficient for reascent. Nor can a waterfall be so rigged as automatically to pump the whole flow of water back to the original level. Economy of private and public resources is one thing: perpetual resurrection of them is another which science more and more deprecates. Taking the world as a whole, all we can know points to its running down. That is agreed. Anyhow, our part of the world is running down, and the questions which interest us would better be handled on that basis.

My apologies to Professor Eddington cannot stop here. He has written popular books and he cannot seriously complain if laymen inadvertently misconstrue them. Anyhow, I am sincerely busy in presenting the case of the athanatist—for the benefit of the thanatist pastors who may happen to grace our city pulpits! Possibly microphysics may stand in need of further adulteration by vulgarizing amateurs. However that may be, mechanics had already provided symbolic values for dissipation of energy, which had proved a useful element in all engineering calculations. The man of science perceived here a ray of light. The world is moving forward, said he, just because it is running down. There is no better example of

what sturdy optimism can effect than this wrenching of the victory of progress from the defeat of thermodynamics. Previously science thought the world was a perfectly equilibrated, reversible machine. There was nothing, however, to show that it was going the right way. It might just as well have gone backwards for all science had to prove. If our racial, unconscionable inability to settle on the right way had been as marked as that of science, our cross-purposes, crime, wars, and scare-headlines would have been ten times worse than they have been.

What was the physico-mechanical way out of the impasse? The answer was the demonstration that nature, as known to science, is *indeterminate* from the ground up. Schroedinger assumed a subaether which should determine or start the waves in the aether which, in turn, is the assumed (and somewhat contested) agent of atomic radiation—a rather important link in the house of cards in which man lives. He thus added a starter to the cosmic Ford. At first the subaether would seem to be but another cause of a cause, in principle nowise different from the tortoise which the ancients alleged gave a sure footing to the elephant which Atlas bestrides while he carries the world. "Not so," say Schroedinger and Heisenberg: "the wavicles of the subaether, the notation of whose infinitesimality would fill all the libraries of the world, are points which, thus established, would have a velocity indeterminate within limits, or, if the velocity be determined, then the location of the point would, within limits, be in turn indeterminate."

If down at the bottom of the world structure, there is this play for will and self-determination, then is the whole physical skyscraper, built on this foundation, simply filled with indeterminism. The world is running down; but the rate is so slow that the question of crime is more pressing than that of even the next glacial period (which geologists, for some reason, do not expect, anyway). . . . "The sun may continue as a star of increasing feebleness for fifty or five hundred billion years."¹ It is already five billion years old. We have to attend to many other things before we concern ourselves with making allowance for his increasing feebleness.

¹ Eddington, *Nature of the Physical World*, 169.

CHAPTER III

FAULTFINDING RULED OUT

THE personality of man, not to deny a wider application of the term, such as the philosopher Paulsen advocated, and the principle of determinism, permeating him as a sharer in a more universal Will, are necessary postulates whatever about him we choose to study. The indeterminacy of the Ψ particles morally viewed is a colossal proposition. We are as yet not in a position to draw immediate or specific moral inferences in the premises; but there is, undoubtedly, a suggestion of spiritual free will, which speaks loudly of personality. Reasoning in the only way we can from our own self-consciousness back to the wide possibilities and characteristics of nature, and thus using the words we know to help us glimpse those we do not know or have not composed in set form, we attain to an inkling of a sort of universal free will, a good enough God until we find the new words. And yet, so chained are we by cause-and-effect that we would fain implicate it too in this vastest of fields; we would say with Aristotle that the unpredictable indeterminateness of the wavicles is itself a part of the great Entelechy which is not God but only a rather basic and intimate or close-up manifestation of His will—a fundamental part of the way He works.

While it is our human personality which undoubtedly puts us on the trail of a personal God, our philosophy invariably traces it back to God the Father, as origin. Sometimes we say that it is a little part of God, more or less of a little universe, containing *multum in parvo*. Anyhow, our quality of appreciativeness, of straining ever to understand and to drive in deeply our understanding till we are somehow compact of it, is fundamental. A world devoid of this quality would indeed be a void. But this is

personality. To this extent is pantheism well grounded. Human personality follows from divine as matter of course. How many more personalities should be recognized may be matter for debate. For instance, there is reason to doubt the assumption by the social sciences that "society has no soul" and that human beings are the only real persons. The case of animals must also be disposed of. Astrologers champion the belief that worlds have souls.

Right here comes in a necessary modification of survival of personality. After death we cannot be literally the same persons when we have been readjusted to the higher environment. The higher environment is a wider environment and calls for wider generalizations. The whole mental habit must change. If, in any case, this transformation proves impossible due to incapacity (the Spiritualist jargon speaks of "earth-bound" spirits) the spirit might not be at once annihilated but a purgatory or a sort of no-man's-land would be natural to assume, such as exists between all *genera* or between musical notes. From the point of view of the "observer" on earth, or, in other words, to human apprehension, the decreasing materiality of succeeding dimensions together with their broader scope for personal judgments point to a universe of increasing morality, a universe to which the word "moral" applies in ever higher degree, so that our lowest and most materialistic sphere is left behind, neglected, lost, and forgotten.

We thus veer around to the well tried basis of all rational theology, that the only proof of immortality comes to those who accept the religious view that the real world, the essential world, is the moral world. Such a world demands immortality and personality. Perhaps we believe it so because we want it so—want survival. Our reasoning simply goes to fill out the craved picture. "Wish-fulfilment," says psychology. Baldly put, such intention were a laughing stock to science. But has science anything better to offer? Material facts vs. moral facts. Which are preferable, more valid, more convincing? The test comes not in the assumptions but in the putting together, in the composition of our universe out of our materials. The better universe is the best cut-up puzzle: the universe that is best harmonized, that is most comprehensive and, at the

same time, the most consistent with itself. Whether the successful world be moral or material is quite indifferent. The distinction is merely one of the way we prefer to apprehend worlds. In many ways the material view is inferior, for it is awkward on such topics as the direction and ascertainment of progress, on freewill, and on many matters of cosmic physics, such as the origin and fate of the world or even on the heat of the stars. If religion also has been unsatisfactory on these topics, still under other names the inspirational or *à priori* or moral methods are doing good service. Let us call it psychology of a sort.

One understands that the word "moral" is here used in the old fashioned sense of the philosophers—a broad term, and quite different from "ethical," which refers to a science of standards of practical conduct for the present generation of men, which is also important, in its proper place.

John Calvin and John Knox ushered in a long period of determinism. The irreconcilability of free will with foreordination was sealed by the stigma of hellfire. And foreordination kept a good step in advance of freewill. An iron nexus took possession of the world. It might have been argued that since such was the universal case, there could be no particular causes, and thus a position would have been reached similar, in many respects, to recent scientific contention. But men's views were less cosmic in the fifteenth and sixteenth centuries. It was argued that men were born to sin and that the storm was raised to uproot the tree, as an independent act. This doctrine was especially favorable to beginnings of science as it was to commerce and industry. No wonder human endeavor was so pronounced among the nations which accepted the doctrine of determinism, however unsuited it proves to present tendencies in speculative thought.

"Abolition of causation" does not need to alarm us any more than snuffing out of the sun. The phrase does not mean that the doctor or the lawyer or the business man should relax his professional precautions or that the citizen should forget that the wages of sin is death. What it means is that science is today taking in a

vast sweep of horizon involving many dimensions and frames of measurement in which the exclusively parochial standard of relation of mere events is quite lost. The change is partly due to the influence on men's minds of the increase of available statistics. If the murders in one district average higher than those in another, John Knox might, if here now, still argue that the averages were themselves predestined; he would probably also be clever enough to keep the blame fastened on the individual.

Certain it is that for a long time we shall retain that very human view that the breaking of the bridge was caused by the elephant ridden onto it; John gave William the measles. However, this view of things is not now so cocksure as formerly. It is not stretching the truth much to say that, as a fixed point of view, causality is merely personal; not of course the personality we advocate as scattered through the universe and also pervasive of it, but the essentially terrestrial personality which competes, struggles, attacks others, and defends itself. Individuality, in fact. The evolutionary personality is the father of domestic causality. It is at once the strength and the weakness of evolution that it relies upon personal struggle: it thus makes itself popularly understood while it fails to state a general principle of a higher order and full of meaning for men of science, such as we find in the law of indeterminacy of Heisenberg. The economists' law of competition is in its way more convincing than the biologists' war of all against all.

It must be understood that when mathematical physicists thought that they had reached a causeless world they had previously opened up such broad vistas in the universe that they had momentarily forgotten the inhabited planet or planets. Nearer the truth were it to say that they had in their aloofness lost sight of how men live and of their personal way of looking at their petty, personal interests. A colored man once quitted my service because he had the night before seen a black cat sitting on the fence. To him the reasons for his action were sufficient. If superstition were driven out of him one way, it would come in another. He lived in his world, and so on of all men. And so of the new methods of locating

points in the universe and of defining motion: they are worth what they can effect for men who need the effects: they succeed pragmatically.

For the sake of argument, let us call the ideas of causality prevailing in the market place and to a certain extent in mine, factory, law court, and on the hustings, by the opprobrious term, "fetischism," for so it appears to an Einstein. Truth is for each man relative to the level from which he views the world. The falling apple hits a Newton's head; but the falling apple in the falling elevator does not fall but assumes a gentle, side motion. The explanations ordinarily given for the difference are merely the truisms of primary or terrestrial laws. There is a more universal explanation expressed in complicated equations involving such an apparently disparate fact of observation as the velocity of light. Again, the mariner must continually, in steering, allow for the flatness of his map if he wishes to follow the shortest distance, a great circle of the earth. But this is only a practical method of approximation; again a cause, modified by a rule of thumb. However, both the familiar π and the velocity of light are statistical quantities of accuracy to a great number of decimals. It is astonishing that more accurate results can be attained through them than through the propositions of Euclid and of Newton which run in terms of integers and on which the world has so long fed and prospered. Are the old propositions erroneous? Is physical science more accurate in terms of fractions?

The age of generalizations from deduction is succeeded by the age of generalizations from induction. The integral view of nature is, as it were, a local custom, or a merely domestic institution adapted to our rather low grade of prevalent mentality. It is quite possible that on a higher grade the integral system may be reinstated, but for new values.

The propositions about the velocity of light regardless of the velocity of the source of light and about the utilization of this datum for the founding of a new geometry evidently lead us far afield from the negro and the black cat. What is truth to Pete or Mike is not truth to Einstein, although of course it is more possible

for an Einstein to put himself in Pete's place than the other way about. For the theory of life, the great question is what relation can we imagine and perhaps establish between these points of view? How can we consolidate mankind so as to handle it morally from a single point of view? I believe that considerable help in this quest can be borrowed from the new geometries and from information about the higher environments.

Hardly had the new speculations been made public when the essential naturalness of the dimensional process appealed to romanticizing scholars who strove with much success to make their point by an appeal to the familiar in geometry. This is the way "A. Square" in the book, *Flatland*, expresses this idea (p. 31): . . . "nor would I deny that the strange mixture of the problems of life and the problems of mathematics, continually inducing conjecture and giving the opportunity of immediate verification, imparts to our existence a zest which men in Spaceland can hardly comprehend." The possibilities for humanity so genially suggested in parable by Rev. Edwin Abbott, aroused widespread interest. Here was evidently something more than an Aesop's fable. Diverse creatures manifest restrictions that can be classed as geometrical. Animals can look only in directions where they may expect prey or food. Thus a horse is not frightened by an airplane flying low overhead, although an automobile throws the same animal into fits. Such considerations lead to reflection on the limitations of men's lives which might more or less lend themselves to geometric classification. Social castes have been founded on racial conquests: a rearrangement according to abilities has followed with the result that peaceful competition has shoved up the abler from below and sunk the incapable until finally, in the old civilizations, the castes become ability and capacity classes rather than inheritance castes. They remain inheritance castes only to the extent that the families have long ago found their hereditary levels and their characters have become fixed in the sense well recognized by breeders of animals. The snake is characteristically an inhabitant of Lineland; animals as a rule live on the level of Planeland, even fishes belong to restricted strata of their element, in places sometimes miles be-

low sea-level; while birds, by their entrancing songs, would tell us that they are citizens of no mean depth, breadth, and thickness. Notice that most birds are less at home on the ground.

Frames and dimensions are but mathematical language for environments. The environment of a creature is but a description of the limitations within which it moves. Every active creature is subject to more or less fixed regulations of many kinds. Whether, by and large, he lays down his own frontiers and they may be, therefore, regarded as, in some sense, subjective, or they are imposed on him, is a much debated question, discussed elsewhere. It may here be added that it would be possible to divide, correspondingly, limitations into the subjective and the objective, and into the variable and the permanent, according as they are established by social, personal, historical, outward-working habits and ideas, on the one hand, or by independent, aggressive influences of outer nature, on the other, such as soil, climate, geographical configuration, seismic surprises.

The fixed classes of an old and fairly saturated civilization are become, in general, unable to act outside of their several environments. Hard as is the life of the Esquimau, he is exposed to surer death when he enters the germ-laden air of the south. The red Indian is capable of education, but has no ambition to use it, once acquired, but harks back to the pleasure of nakedness and of the free life of the teepee. The carpenter cannot be turned into a smith without beginning life all over again; and, in general, society falls into (1) criminals, (2) laborers, (3) peasants, (4) artizans, (5) bourgeoisie and farmers, (6) great capitalists. Classes (5) and (6) have already measurably differentiated in America; but in European countries are, as yet, more or less unseparated. The distinctness of these limitations is such that in one modern country a primitive empire of the fist (like that of Assyria) has established itself through the simple process of the annihilation of classes (4), (5), and (6) and of a seventh class or nobility, by a small portion of class (4). The outstanding drama of today is the effort of classes (2), (3), and (4) to prosper without the other classes and without their coöperation, the striving to remain a class of undifferentiated

citizen workers. Since the French Revolution of 150 years ago, which also involved class executions, although on a smaller scale, the pre-existing classes have, in France, been virtually recreated and reconstituted. There is plenty of time left to reconstitute them in Russia, where the few years that have elapsed have not yet worn off the novelty of that revolution.

Too much perhaps has already been insisted about classes and environments. The purpose of citing them and the parables of Spaceland was not to offer a primary lesson on evolution but to insist on moderation when we launch into a discourse on environments and limitations. It were, of course, the height of the ridiculous to attempt to analyze our lives into a series or collection or system of geometrical points. He who attempts this task or who even entertains it as a desirable goal of his study only proves that he has been mastered by science instead of mastering it. On the other hand, carefully measured limitations assigned to the observed or assumed species, genera, and steps in the hierarchy of living beings, are not only permissible but constitute the best introduction to the acquiring of knowledge about them. When we are informed that a whale is not a fish but a mammal, or that a cheetah is not feline but rather canine, or that the pig, the bear, and the whale are anatomically closely related, we have the most valuable starting point for the study of those animals, we make working assumptions as to their economy, their habits, their social constitution, their prospects, and their relations to other classes of living beings.

There is nothing to prevent application to the future or to the posthumous or to the ideo-physical world of the same Darwinian system of bounding and limiting and stratifying which has proved indispensable in the geological or zoölogical or physico-material world and its various compartments. The proof of a future existence for man, to an extent, thus depends on a right-about-face, a reversal of the chain of wonted causes and effects, for the limitations of and within terrestrial, animate life are an inference from observation of that life, while, for our speculation upon "immortality," we first hypostatize the limitations and later insert the appropriate population.

Or rather, we borrow the limitations from the mathematicians and physicists. Their work is invaluable for our ends, and we muster it in to our service, whether they consent or not. Our mistakes, when corrected, can only add to knowledge. We here return to the theories of dimensions and of relativity. For lower forms, then, symbolic and verbal limits are a real help to our knowledge about them. For higher forms, may mathematics not also be an indication of their very existence, even when "invisible"? From a bone or a footprint the paleontologist, with the help of specially trained artists, reproduced the pictures and statues of extinct species. For surviving, translated humanity have we not, in the world-point systems, a still firmer footing? It is true that if we choose to continue our mathematics in the department of geometry, we must invent a new geometry, because the integral, arithmetical relations which worked so satisfactorily in Euclid and in our school books no longer hold. "We must not afterwards go back on the experiments because they make out space to be very slightly non-Euclidean."¹

Why are these dimensional systems adapted to unseen worlds? In the first place, they are founded on points and assume that every world is compact of points. This is comprehensible. We can hardly imagine a world where points cannot be located. In the second place, the points are located by multiple coördinates the number of which is determined by convenience. The points to be located are theoretically visible, that is to say, they are points in the world of experience. This is naturally so, since the dimensions are invented for use in this world of experience. But the coördinates themselves are imaginary or hypothetical; anyhow, they diverge from experience as ordinarily understood: thus, the fourth coördinate which appears in the "fourth dimension" is ordinarily taken to be the coördinate of time. That time should appear in the society of up and down and right and left is not so extraordinary when we think of the point as moving. But we cannot easily visualize motion; we prefer still pictures, especially when we have to make them with our eyes shut; and, in our calculations, we abstract motion and

¹ Eddington, *Nature of the Physical World*, Macmillan, 1929, p. 159.

think in terms of still art rather than of a motion picture. Other possible coefficients are mass, momentum, and stress, qualities that seem even less homogeneous with a diagram founded on space than does time.¹ Finally, we are assured that time is the most important of the coefficients, for our terrestrial, even astronomical idea of space is quite illusory.

We are reconciled to the situation, however, when we learn from the "A. Square" book that the inhabitants of Flatland were quite unable to grasp the idea of cubic space, but still through the help of the theories of geometry were enabled to act on it as a working hypothesis. The astonishing thing about algebra is that one is not compelled to visualize the various steps, the complicated fractions, the effect of affecting symbols with very complex powers, and of then multiplying them by $\sqrt{-1}$. The mathematicians can tell us, however, into what dimension we are, on each occasion, led by algebra; and if we are landed in a certain dimension, why, it is just so. It has a real geometry, and that is the important thing. "But I may say at once that I do not take the ten dimensions seriously; whereas I take the non-Euclidean geometry of the world very seriously."² The coördinates as handled by algebra are a tool to obtain engineering or other practical results in human economy (and astronomy can be counted in here), but the resulting geometry is so real, if unimaginable, that from it we take the cue of transcendental, inhabitable, perhaps inhabited worlds.

At this point, we return to the abolition of cause. Since courts of law and engineers and cooks and dressmakers will pretty surely never learn that Great Pan is dead, it is all right to go ahead and explain what science means by a "causeless" world. The idea thus phrased may arise from the new theory of gravitation, which does not look on "curved space" as cause in the same sense as the old "attraction," as explained above. It arose also from the ultimate conviction that statistical or supplementary laws are the only important things and that they state quite a different order of things from the old idea of causality. If one card or block falls on an-

¹ Eddington, op. cit. 129.

² Eddington, op. cit. 159.

other, its action is the cause of what happens. This event is quite a matter of personal history; the event does not call for a very wide inquiry. In the case of a man knocking another down, the courts (unwitting servitors of Calvin and Knox) are even forbidden to look back in the series. But when statistics inform us that so many men, blocks, or cards are knocked down every day, the field is widened and the application of "cause" becomes quite a different thing. We are not now solicitous for a friend. We only debate whether the "law" works beneficially or not. The discussion has not yet quitted this world, but it has begun to climb higher and to assume a moral order.

A laborer, a farmer, a shopkeeper, an innkeeper are affected by all sorts of events, mostly of a competitive nature, by seasons or by good or bad contacts, by accidents, by sickness. No one hesitates to apply the word "cause" in describing the respective events. But the captain of industry, the banker, the statesman, the professor, not personally suffering nor directly affected by the particular cases enumerated, look on them in a more placid and statistical way. This is not to overlook that the newspapers announce every morning suicides of financiers who had been on the wrong side of the stock market. These poor men had no reason to quarrel with the old definition and with unwarranted assumptions of cause. But it remains true that the world is so organized that, as we ascend the psychic scale in the organization, statistical laws come more and more in evidence. It becomes apparently true that the world is a circle of causes, that it works under determinable, statistical laws, and that a few engineers can keep the machine in order. But what causes?

This pragmatic conclusion is thoroughly dynamic and neglects the primary laws. It is these latter that have been overturned by the doctrine of relativity. Gravitation and geometry preserve no longer their old intimacy and quasi fusion. *The world is no longer a closed circle.* New worlds are disclosed where new causes and new statistical laws hold sway. To the heavenly population the causes of the accidents of men seem quite different from what they seem to the toilers below; the Gaussian coördinates embrace all the

events of humanity under a single principle, and the new population of a new world see "causes" only through the new and appropriate kind of knowledge they daily enjoy.

If the new geometries do enlarge our view, then a case is made out for new worlds and for new populations. The kinetic theory holds for every true environment. To prove any theory of environment is but to prove life. Life pervades the universe. A mathematical location of points may seem inadequate as a framework for infinite, unbounded, complicated life to fill, impress, qualify, and characterize, but, after all, we must respect the methods and achievements of science. They but obey our common, necessary, human laws of thought; they single unique properties of our manifold make-up, which are capable of symbolic simplification and isolation and of conventional, almost automatic, treatment, in a mathematical frame which provides irrefutable conclusions (partly because they contain and display nothing that was not invested in them at the outset). These mathematical results flow from generalizations and are general themselves; but they harbor seeds from which many inferences may be unfolded.

On the whole subject of causation, our conclusion is largely a criticism of terminology. The word "cause" is one of those very human, personal words which expresses the most primitive, I may say, most animal viewpoint. It must be a very primitive word.¹ We have only to inquire what change in it progress, evolution, and time bring about. At an early stage of history certain exceptional men developed the Stoic attitude; the savage was hardened to pain and offered to prove his stoicism in his initiations. He thus to a degree shook himself free from causality. Here took place the parting of religion from science, the former retaining the personal, eleemosynary duties, so useful and yet so hard to keep uncontaminated by set rules and hard routine, while the latter explored the vast field of the objective. Education clung long to the skirts of religion, precisely because it so savors of the personal and imposes

¹ Connected with *caveo*: that which is defended or protected. (Harper's Lat. Dict.)—a rhetorical word, hardly pointing towards our more naïve, scientific conception of "cause."

the study of personal needs. "Spare the rod and spoil the child," recalls rude beginnings. Our public schools suffer from the fact that mutual jealousy of religious sects results in a truce of God which excludes religious exercises—God being thus, under His own rules, banished from public institutions. Objection is even made by infidels to the swearing on the Bible in courts of law. History is nought save the record of the passage, (I might even say, apart from the need of daily struggle) of the wafting, floating, drifting of mankind with the consent of theology, of science, and of philosophy and with the parallel emancipation of man through capitalism and mass-production into a life of reason, which is a life of wide speculation, a life of ideas.

The ultimate futility—at least, inappropriateness—of the cause idea may be illustrated, if not conclusively proved, by a principle of historical progress which, in view of the equivocation between Time and Elsewhere, may not be out of range. It has been long accepted as orthodox and scientific to remove political or other abuses by removal of causes; at least men had never thought to object to this course of reasoning, nor to the proposals for remedy along such lines. "Of course, removal of the cause will remove the corresponding effect." Such is the honest, *ad hominem* run of common sense. Such is the method pursued in directing household economy. A public authority hitherto unable to effect radical changes habitually has final recourse to the doctrine of causes. Such has also been the consecrated exemplar set up to our youth in the halls of education. Uneducated persons are rightly stigmatized for lack of sense for cause-and-effect. The suppression of the stegomyia by the Dr. Walter Reed Commission ¹ undoubtedly removed yellow fever from Havana. But was it a removal in a definitive sense? Such a cleaning out for good involves unanimity and comprehension on the part of the citizenship of Havana not to speak of that of the Cuban nation as a whole and a guarantee reaching to posterity. That means a public psychology of the universal order, one not possible under terrestrial conditions. There-

¹ Mark Sullivan, *The Turn of the Century*, 442 sqq.

fore, from the point of view of transcendental reason, the stegomyia campaign has the appearance at least of an heroic occasion but not of an illustration of transcendental truth—an example for men to copy, to be sure, but not a lesson in higher analysis.

The psychic, logical hierarchy begins in the visible life. It is tested not entirely in economic life such as commerce and finance but rather by the extent of generalizing which the individual is called on to perform. My point is that all terrestrial life is more or less tainted with causal mechanism, no matter how it strives upward. On the other hand, terrestrial life does strive upwards, and to that extent one notes an emancipation from the causal idea and a conviction of laws and finality of the reign of principles, as such, which do not at all suggest the smug “causes” of every day but, like the relativity solution of the puzzle of gravitation, are much more satisfying to our aspirations; for that which men seek in fundamental fashion is not merely indication of material sequences but catharsis from the pains of curiosity. Such catharsis is never vouchsafed to mortals, although the formulæ of mathematicians and the speculations suggested by physicists constitute honest efforts in the right direction; but the implicated theories of the dimensions and of the course of evolution hold out at each stage hopes for conditions into which we may be translated and where our curiosity may be realized with wider scope. The fallacy *post hoc ergo propter hoc* will there find a quite obvious and satisfying solution.

As climax to the argument that reasoning by causation is essentially terrestrial: Stopping a moment in our “blaming” and “asking why” (once thought a necessary elenchic art and one for place in the educational curriculum) let us consider how even a practical person regards the situation when he assumes only a little higher point of view than the crassly *ad hominem* one, which I do not deny is quite *de mise* in some questions of conduct, but not in so many as commonly supposed. The matter stands this way: John strikes Charles, is arrested and punished. There is no doubt of his guilt; the law admits only the plea of self-defense. That is to say, the judge only allows John to throw the cause over onto Charles in

that one case. But how does the professor of Employment Relations look at the matter? From his point of view, there exist an unlimited number of *causes* such as hooch, or bad temperamental inheritance (the Jukes), or bad company, or righteous indignation, or bad eyesight, or bad education, or malnutrition, or a nagging wife, or a hard winter, or a warm summer, or bad teeth, or congested sinus, or neuritis, or a thousand other things which should have been so evenly balanced as to have caused John to be a standard man, only they were not. Lack of balance is the cause, then! But that is a very general thing, very far from John's personality. It is not a practical cause. For practical purposes it is indefinite; for the specific variables are infinite in number and reach back an infinitude of steps. But, you say, all these items *are* "causes." The matter, however, is not a question of words nor of definitions. It is a question of principles. By and large, it holds true that those persons and those social classes who are most keen to notice a cause and to feel an affront or personal injury are very slow to grasp a general principle. To tell such a person that the conduct of John might have been expected if one were to judge from his environment would make small impression and would persuade him to no scientific attitude and action. The impression would not last.

Along the same line of thought and still within the field of causality, consider how little effect is produced on the average person by the best evidence for athanatism. Take the case where genuine interest has momentarily been aroused and acceptance of veridicity and of personal interpretation have followed. Observation teaches that in nine cases out of ten no positive action follows; the conviction and conversion slowly evaporate. The clamoring brood of quite fitting and dutiful cares—answering to many titles of professorship, and to every imaginable pursuit and moral situation—drives out every other interest. Only very exceptionally vital persons can carry multiple life loads. Most of us find it necessary or at least convenient to jettison or gradually to draw a veil over the less pressing. Almost before he realizes it, we find him back at the beginning, without interest and faith, and quite ready to join in the chorus of doubters, even of persecutors. This is most natural. The

writer has himself acted through this transformation scene not once but several times, and cannot blame others whose opportunities for valuing the psychic phenomena have been less important than his own.

Science, however, in every honest and enlightened use of the term, irresistibly advances beyond utilitarian regions; and the extent of the advance can be ascertained by the degree in which it distances all practical applications. Long before the days of Relativity, the topic of "science for science's sake" was warmly discussed and always with the same conclusion, that research must always go on without thought of useful application, not to speak of reward. The professions, indeed, stand at one in this matter. The consequence is that the professions have all and always an advance guard that is not of this world, deny it who may. They are concerned with problems that are only tangible in another world, and which only remotely (although vitally) concern this. The connection is interworldly in some such degree as trade, science, labor-unions are international. The progressive soul finds his world; and that is no metaphor.

If life is a mere phenomenon, it is at least a progressive one ex-acting the complementary one of a home. By definition, life embraces a vast scale, and closer view discloses that not all of life is what we are concerned about. The lower forms interest us only as accounting to some extent for the lower strata within ourselves. As we ascend in our thought and in our inspection, we pass into a life so different, so vitalized, so supercharged, so authoritative that we must conclude to recognize a change in the subject imposed for our study even if the conventions of language do not permit a change in the terms employed. The theory of survival must boldly assert a further change of equal significance when life passes beyond the fading and blurred borders of the humanly visible.

The assertion of a drastic sea-change to be suffered by our personality as a condition of survival seems to be opposed to the apparently contradictory assertions of our modern somnambules as to the "unbroken chain" between now and the hereafter. Freshly converted acolytes rush into speech to the effect that "there is no

death" and that "life goes on there just as it does here." Both assertions, however, are extreme and dictated by the indicated dialectic of the moment: those who are arguing with a hardened thanatist naturally claim that so far from dying we really go on living just as we did before; whereas closer study calls for the considerable modifications involved in any evolutionary analysis. The contrast offered by the testimony before us is glaring, especially if we do not confine it to the favored circles of society. Let us examine the evidence.

CHAPTER IV

COMPARISON OF ENVIRONMENTS

THE inevitable destiny of science was to constitute a theory of life as a compound resultant of all this mechanism, as the forest is the sum of all the trees. Careful analysis, however, leads to the conclusion that this parallel does not hold. There is a principle of life which lies outside and must be independently recognized as such. It is true that it seems at present to occupy the fluid stage so familiar in natural philosophy, like that of electro-magnetic science at the period when electricity was spoken of as a "fluid." Later it was called a "current." Still later, a "force." That which is so fundamental and universal cannot be assigned to a genus or species. "Fluids" have been stock in trade to the physicist as to the alchemist and to the quack. By the route of "currents," however, we have been led up to "vibrations" and to "fields of energy."

The procession has been marshalled by the mathematicians, who have always composed appropriate music. Thus the day of currents was occupied by Maxwell with the mathematical music composed for currents. Meanwhile, Gauss, Riemann, Bohr, Lorentz, Planck and others were building a broader foundation, upon a purer speculation culminating in the newer theory of gravitation of Einstein, according to which the principles of astronomy and of electricity are all subsumed, not under a feeble analogy to, as it were, household habits, but to a *field* of forces—a *field* where the longest route by the Euclidean geometry may be the shortest, and where the crude analogies of physics are banished in favor of clear, mathematical statements of the descriptive facts about the way things work.

The sum and substance of the latest theory of physics is: there is no possible means of telling why things act as they do. Conse-

quently, such causal speculation drops out and the mathematics of points, lines, curves, and surfaces steps to the front as the supreme mistress of physical knowledge. The world of science, therefore, has advanced a long way from the apple of Archimedes, and also, from the attraction-at-a-distance of Newton and Galileo.

And yet it does not despair of conditions under which the sense of force, of compulsion, of cause, of tangible explanation may be realized anew! The theory of causes is not put aside forever, nor attraction at a distance, nor the æther of "fluidic" fame. The fact is that the scientific world today has passed out of the materialistic constellation; but it may, conceivably, swing into it again! When man is thoroughly spiritualized, then the spiritual will have become the familiar; and we have often remarked that the familiar and the material are nigh-identical. Then the cycle of scientific explanation will have pretty well worked itself out. Perhaps science may revert to a sort of primary laws, again.

Meanwhile, the fourth dimension presents itself as less biological, more direct. Through suppression of biology, we still have left over for fourth-dimensional analysis, planning and culture in which æsthetics plays so large a part. Science there turns partly retrospectively toward biology, partly prospectively towards physics and psychology. Parnassian psychology looks toward earth-duties, partly of the slumming order, partly of the inspirational, with a tangible hold on the sciences. The *ideas* of Plato were something more than generalizations of science. Plato enjoyed an inspiration suggested doubtless by things relatively material but looking to a fourth-dimensional æsthetics, to social solidarity, to personal consolidation and preservation, to perpetuation of personal achievements.

Up to his time, divorce of heaven from earth was still vague and unfinished. The cross correspondences and the analysis of the time-element have done a world toward the finished work of a definite heaven. There are no flat places left in heaven and time bulks so large that it dominates space. Life there is in its way, concrete and direct: to think is to do. As in ancient Greece, the poets are the "doers,"—man's earliest rift in the firmament. Vision is

wide; there is the clearness of the high altitudes; one looks through and also at the back of objects and men.

On earth, there is no lack of practice preparatory to life in the higher dimensions. We look forward to a purer life, whether intellectual or sentimental. We know instinctively what we mean by pure "sentiments." Intellectually, we learn to appreciate at their true worth a greater breadth of vision and a power of inducing, inviting, and absorbing the lessons of experience, treasuring them while throwing overboard the useless and, singly taken, unedifying concrete memories. Every experience contributes to this upbuilding, for him who is equipped for the work. One equipment is obtained from education, both that of schools and teachers and that of private study. They afford preparatory drilling in struggle. But a career is not made of such stuff. The strong equipment is gained from the school of hard knocks, from economic, political, social struggle.

The latter equipment is most commonly acquired in the shaking off of poverty and in the gainful trades. Unfortunately, often those who engage in this struggle have not already sufficiently experienced the other; they emerge with strong wills but with narrow horizons. Thus what is earned in the one process is partly balanced by demurrage in the other. That which is typically human and hence, as McConnell puts it, "immortable," is that part of us which is come to be covered by the more popular adoption and adaptation of the term, "psychological." Death is an abandonment of the biological part of us in favor of the psychological. It will not do, perhaps, to assert that the astral body which is supposed to quit, at death, the earthly tenement is not, in any sense, biological. It must certainly be tool-like, useful, organic. But there must also be a change that rejects the ordinary biological organism which develops energy through the aeration of food.

The phenomena called "manifestations" evince that at least there is energy left to the immortals sufficient for the direction (by intuitional suggestion) of our terrestrial, biologically developed energy; and the door is open wide for conclusions as to whether they do not also tap the energy of the wavicles higher up toward

the source. To them belongs in great degree the power of organizing human affairs. The minds of men (as distinct from their brains) are open to the kindred minds of the disembodied, and the so-called social acts are coöperated in by the wider society. The point of view more typically has reference to the future. However much our capitalists may earn the appellations of "hard-hearted" and "tight-fisted" (the cartoonist always draw them fat and bloated—but not Mr. Rockefeller!) they essentially reckon by "interval" and about "interval,"—and that is also what the angels mostly do!

As previously remarked, biology is a purely terrestrial learning, or, at least, is so regarded. If we would carry over personality and humanity beyond death, we must emancipate them from the current biology. We discovered our city of refuge in the theory of life advocated by Bergson, with or without his concurrence. To that extent we go along with the popular vote in favor of bloodless shades. Popular notions are peradventure helpful. Do not be ashamed to adopt them, after close scrutiny. Moreover, the relativity theory favors a world of short cuts and amalgamations as well as the familiar illustrations of trips among the constellations so encouraged by relativists.

Since a drastic excision of all biology would exaggerate the probable effective contrast of the dimensions, they must be taken to blend to a certain extent, on the principle that nature takes no leaps. We may be allowed an assumption of clashing for the sake of exposition. In fact, opposition is the favorite trick of teaching, which is only a form of persuasion. Behold the contrast of earthly vs. heavenly forms! We have already wondered at the existence here below of casings of beauty covering so much that is ugly. We found the insides of men and also of machines quite unattractive. Well, the insides are mostly "biology," while the outsides are Platonic or Aristotelian.

Right here the rationalist steps in with his eternal insinuation that what we see and are pleased with here below is the only real heaven. The search for a separate dimension where nothing is found but shells, says he, is a piece of grand hocus-pocus, of idealization which can be traced through the whole development of mind

and proven to be such by the evolution of religious ideas, from fetichism on. The rationalist might be right did he not prove too much. But of that anon. While he might be right, we shall go on with our constructive theory just the same. We do not propose to give up the search for knowledge on the threat that our hypotheses are doomed to disappointment.

Do not misunderstand me. Heaven forfend that heaven should be exactly such a place as visualized by a Digger Indian, by an Egyptian Priest, by a Greek Orphist, or by John Knox! We are taking our own shrewd guess at it, inspired by later information. If progress is always building a new heaven, does that disprove the existence of any Heaven? The better we understand the scientific scheme of things, the closer we come to the truth. But we are never called on to surrender our idealism to a self-complacent, abortive rationalism.

The schemes of materialization and dematerialization are ways of bridging the gap between the worlds or dimensions and may be invoked to shed light upon their contrasts. For materialization, it is merely necessary to produce a visible exterior to which, forget it not, must be added a dose of human, physical strength. It is generally agreed that the material and the strength manifested at a *séance* are chiefly derived from the sitters. On the other hand, the intelligence, the personal element, the purposive element are probably not derived from them. That is the point at issue. The Hudsonian hypothesis of combination of minds of living persons, especially of sitters, seems forced in the case of materialization. Who does the combining? It may be said that the sitters unite because they may be all expecting materialization.

But how about the numerous cases where the ghostly phenomenon comes as a total surprise? A man does not make money simply by an exertion of will *ad hoc*. In fact, most men who want to make money fail. They lack the effective technique. But operations in another dimension, *ex hypothesi*, are more rapid. Apart from the admission of the existence of a fourth dimension, must be added the concession of the impossibility for the average person to know how to go to work. For him certain natural, terrestrial arrange-

ments and conveniences stand, as it were, at habitual beck and call. If he is thirsty, he takes a drink, perhaps by drawing cold water into a glass from a faucet. To be sure, this plumbing had been made ready by capitalistic prevision, but from materials the nature of which men are still far from understanding.

But as to the technique of materialization, the knowledge certainly largely belongs to another world, and the materials are very different from those here in ordinary use. The energy and the ectoplasm are hidden away in normal men, unknown to themselves like so many other faculties that are drawn from men only by *education*. On the other hand, the personalities, the knowledge, and the will which utilize them in the séance room are apparently not biological. The biological element is tapped from medium and sitters. This is the common, acknowledged experience. There is little ground for questioning its correctness.

A parallel could well be drawn between the comings in form of spiritualism and the manifestations of the Homeric gods. Let us borrow, for the nonce, the weapons of rationalism. For a god we moderns substitute a manifestant spirit. The gods appeared most frequently in dreams. Spirits are more straightforward. But note that the gods were dreamed of as coming in a cloud or in the form of a deceased relative or notable person, a king or a hero, or under similar guises. The difference from our way of doing was due to the conviction of the ancients of the personality of the powers of nature coupled with the fact that they had not yet clearly accepted survival of man.¹

There is, then, another grade of coming in form much easier for the spirits and almost equally effective. In this second grade the spirits keep themselves invisible. Either they are wholly invisible to mortal eye or, more commonly, they conceal themselves in darkness. In this case, their motions are freer. The strength that would be devoted to creation of an apparitional exterior can now be spared and used for material manifestations of another sort, such

¹ For the position of rationalism in the nineteenth century, cf. the interesting chapter of Auguste Viatte, *Les Sources Occultes du Romantisme*, II, Ch. VIII, *Vers une Renaissance de l'Illuminisme*.

as apports or dematerializations or voices or familiar touches, or grosser acts extending even to *poltergeist*. In such cases, the cover seems to be omitted from the hypostatized organic arm, or other tool. Great harm is received by spirits who are surprised in this incomplete metamorphosis by inconsiderate turning on of the light.

The materialization of a harp, even if not meant to be seen, presents peculiar theoretical difficulties. One can imagine laws permitting *personalities* that once were organic partly to reassemble a temporary, necromantic, biologic consistency, but how of *materials* constituting technical tools, such as a harp made of dead stuff like wood, metal, strings? In this connection one recalls the dictum of Grandma that all earthly things have their analogues in heaven. Why should it not be as practicable to recreate wood as to recreate flesh and blood?

The impediment presents itself primarily as one of the seeable or unseeable. Proceeding further we come upon the more important one of the biological or mechanical. The former problem we straightway solve, so far as solutions are humanly possible, that is to say, we reach Aristotelian relief or a mental easing up, by help of the non-Euclidean geometry. Whether Slade fooled Zöllner or not, there is a process by virtue of which matter may be made to appear to us to traverse matter. Zöllner says it could honestly do so did it exist in the fourth dimension. There matter is not exclusive, as here, in perhaps the sense that personality also is not so exclusive.

Are we justified in drawing an exactly parallel distinction of relations between two dimensions? The hypothesis of the ever identical relations is forced; is of the same stripe as all formal logic, which contributes so scantily to discovery. Wherever men enter other settled determined conditions the very nature of things is so changed that no exact counterparts exist. There is always a factor to be allowed for, chargeable to sole account of the removal or change of residence. That can be easily illustrated from the changes of part-environment which play so large a rôle in our own lives. Perhaps there may be disclosed a constant difference in human or other relations traceable to the recent spread of electrical

devices, but it has not been formulated. We speak only symbolically of the "age of crafts," the "age of steel," the "age of steam," which preceded the "age of electricity."

These industrial periods blend into one another. The transitions were painful. In each case there was a new adjustment all around. In the crafts and mediaeval ages, landed property moulded the political and family life. The family was organized to insure legitimacy; purity of blood was a prime legal object; *sex ambitions* were passed over as non existent. Those feudal standards had a deep root, and were esteemed akin to godliness. Steel and steam made deep inroads into them. Families became looser and harder to hold together. One must now traverse a continent in order to reunite kith and kin. Abused mates can more easily escape the terrors of the marriage yoke by an easy act of abandonment. Incompetent, faithless ones can more easily shirk their marital constancy. As *Freizügigkeit* and railways spread, divorces were at first grudgingly, later more generously awarded or conceded, to compensate for incurable, *de facto* separation.

The laws of parent and child were modified. Primogeniture first went by the board; landlord, tenant, capitalist, business man, artisan, laborer were all tarred by the same stick, labelled in a broad way, "democracy." The electrical dimension has driven many former tendencies of democracy to much further extremes. It has stimulated mass production and corporation growth to the straining point. Not only has it increased the power available to old industries, it has introduced new ones which seem utterly to destroy the bonds that, under the land system, drew the family together. The auto, the movie or talkie, the radio, the oil or gas heater for houses, the individual ice-machine, and thousands of domestic, electrical contrivances render all the members of the family nearly independent of each other—father, mother, and children. Whichever parent is the holder of the purse strings is the one to hold the family together, but the period of bondage is shorter, the authority of the treasurer is less supported by public opinion.

The fixed ideas of men in these various periods are quite different. The outward appearance of things presented to the gaze is

very different. It is plain that in some sense men who would be practically identical under the scalpel are so profoundly affected as not to inhabit the same "worlds," and so the saying goes. In a general way, they had been satisfied and well served by the Euclidean view of the point by point physics in which they lived. They had already begun to depend on their men of science, on their men of severe weight and measure.

After conning the up-to-date vulgarizers of relativity, I went up into the mountains: you will laugh when I confess to you that all at once the landscape assumed to me a new aspect. Everything was at least more distinct than the mountain air alone had ever made it. Especially I noticed that isolated trees took on a perspective and stood out in the round in a positively uncanny way. The sense of perspective was strengthened. "Reaction of relativist ideas on my vision," said I to myself. "In this world of infinite choice, I can hardly afford to be dogmatic about the reaction of ideas on the powers of sight."

But is it unfair to assert, by and large, that since, say, 3000 B. C., advance of science has caused the world gradually to stand out more in the round? Take art, take the panelled bas-reliefs, and then the alto reliefs, and the struggles of sculpture with the round. Take the flat paintings which reached outlines of beauty but very little of perspective. Later followed works and local schools of painters in the round, until our modern times have reached great perfection in perspective. We have even now a school of *cubists*, who seem to o'erleap visual possibilities and to try to make us see in tesseract! It is no chance. And what of the balance of life? Is it not also now all in the round? And afterwards? Evidently man needs a whole frame of life in the round.

We think insensibly into the fourth-dimension. It is thus imposed on us. A great principle looms upon the horizon of historic analysis. We think as we do dimensionally as logical outcome of thousands of years of culture. The mystically marked pebbles of Monaco caves are part of a *necessary* evolution of thought. Whether the thought *created* a mystic correlate substance, and whether material made of wavicles has come to stay, we do

not know, but speculation *in re* is pertinently indicated.¹ In what condition the substance existed antecedent to the thought, also we ignore. Right here the causal method shrinks in importance.

The spiritually automotive principle applied to the whole environment points back to direct action of an universal will, for which there exists no lack of short-cut theorists and individual practitioners, such as the whole brood of mystics, who should obtain comfort from relativity studies, at their present stage, at any rate. They would simply cut out the whole "roundabout process." Of course, it has not been neglected by the novelists, cf. Michael Ossorgin, *Quiet Street*, 135, and tarry over these excerpts: " 'That sphere, Tanyusha, can change and upset everything . . . I'll make it move . . . by looking at it . . . There must be such a power, you see, and power develops and grows. Gymnastics of the will is all that is required. If I can force it to move, then I don't need arms or legs any more.' (The speaker was a mere trunk, without arms or legs) . . . The little bronze sphere moved then rolled in Tanyusha's direction till it reached the edge of the table and fell with a thud at her feet."

Snapping on the return switch of our time-machine to whisk us back over the *interval* from *then-there* to *now-here*, after this preparatory exercise in the nature of what we may expect in the way of a home from a new dimension, after the pattern of the familiar, historical environments, an illustration presents itself to us that should appeal to even the lukewarm reader: it is that of the evolution of credit, or better of finance, as a *cushion* to break the shock of transition ("fall" would be an unusual analogy)² from one economic environment to another. This pliable quality of credit has not, apparently, been perceived in its full, dimensional bearings. One can believe that the triple union of financial philosophy with dimensional mathematics and again with psychic research is not turned up by the dice every day!

¹ The contrast between the self-made and the ready-made environments was long ago pictured by the writer: *The Kinetic Theory of Economic Crises*, University of Nebraska Studies, Jan., 1904, Vol. IV, No. 1.

² But "fall" in a "gravitational field" is all right!

The theory of credit makes much of the elasticity of credit, whereby small funds are gathered into large capitals, the business man is enabled to withhold command over goods and over workers until a favorable market arrives, the most dependable capitalists are selected to weather the gale of crises, fugitive items of credit are transformed successively by exchange into more and more persistent promises, until complete titles to unlimited reproduction and theoretically perpetual, principal values are instituted. All this is organically accomplished by the *cushion of credit*, an institution which calls for high technical skill and which appears to have been overlooked by socializing theorists who would have credit symbols pushed into the hands of the untrained or incompetent masses in order to relieve "consumption crises."

However that may be (and it is not my *queue* to rebuff unnecessarily a chance, innocent doctrinaire), the cushioning functioning of credit bulks as more important when the question is not one of a going industry but of transition between two industrial phases of social history. The transition between, for example, above indicated steam-iron and electrical-steel periods or sub-periods would often be a crushing blow, so great as to set back wealth creation for a long time, not to speak of the dashing of hopes and well-matured social plans of all sorts and, in a word, of private fortunes and of modest, well-deserved revenues, were it not for the intervention of the credit cushion. What harm bolshevism has done in indifference and ignorance of the laws of life and of society, in Utopian conceit, would in unplanned society occur at stated intervals and would be the record left by each drastic improvement that supersedes old capital and its fixed securities or permanent investments, were it not for the credit cushion. It should not be glossed over that precisely in the depth of economic depression (1933-4) our rules have entirely overlooked this function of private credit while indulging in admitted experiments in reform.

One of the notable changes in recent equipment has been the destruction of old buildings and their replacement with skyscrapers. And the skyscrapers of yesterday are by no means those of today! It is the improvements in materials, in transportation, in mechani-

cal quantity production of beautiful forms, in fireproofing, in interior finish and furniture, in plumbing and heating, in ventilation, in access by corridors and elevators, and in a thousand devices for expediting processes common to all businesses, like accounting and correspondence, or peculiar to a few, like physicians' facilities,—changes in all these and in a thousand other respects go hand in hand and follow so swiftly that a whole skyscraper becomes, in a few years, a skyscraper! A house is a tool. A new one furnished with the latest fads is quickly erected in place of the old, and all goes merrily on as before.

No effective capital is lost. No legal owner of titles is disturbed. The reason is that strong banking and other financial institutions, relying upon the patronage of the public, who in turn rely upon them, are able to tide over the change through an elaborate organism which calculates and guarantees the future. The old owners are paid off, bought out, the new projectors are sustained and rationed until they can go it alone; society is wealthier, happier, more civilized. A hunger crisis is avoided. Drastic change of hands by wealth is also avoided.

The ideal case of self-accommodation to changes in conjuncture is perhaps not realized, for men are far from ideal. Overinvestment, overproduction, overenterprise, overdiscounting of the future and overindebting are incurable. But the credit cushion and relief finance are infinitely closer, more impending, readier than under arbitrary, irresponsible autocracy. The crash that follows excessive expansion of private credit is needed to clear away the weak and unfit promisors; but, after some rearrangement of titles of real estate and of securities and of voting-power,—which may take a year or two—the grand plan is resumed. No great class hatred, no executions of the wealth-creators, the bourgeoisie, by wordy, visionary, hair-brained, unscrupulous politicians, but a conservation and a recuperation of the brain-capital and of the tools of the society follow.

So far the society has developed on the existing frames of thought, in which the point by point fixature and motion are, by and large, of the third order. As a scientific adjunct, it has fa-

miliarized itself with the three-coördinate system.¹ But it only half realizes and halfway evaluates the latter. It thinks it is living in the latter, because it knows it enjoys great advantages from it. But it does not yet see in the round. It has been well remarked that men's visual powers are only for surfaces. The round is only inferred from the tricks of perspective. The single eye sees no depth; the two eyes with which animals are endowed afford only an inference of depth, no direct vision of it. Depth is a working hypothesis.

A little observation will convince one of this through the mistakes we make from errors due to our visual planeness. The man passing in the alley seems to be walking on top of the wall. The star which even the telescope reports as fixed and stationary is really moving away at high speed. The ship which seems to be sinking is really hull-down over the horizon. This last error is not strictly one of perspective, but is still due to an hallucination of (horizontal) flatness. The baseman, looked at from the bleachers, seems to catch the ball standing on the striker's shoulders, whereas the former is really standing on the base. As you approach the mountain range, the foothill is apparently higher than the main peak. The last mentioned hallucination is hard to disabuse. A proper visual sense of depth would allow one to see at a glance the relative height of the summits, and the necessity of a reasoned demonstration would not arise.

We thus appreciate that a person properly qualified, implemented, and habituated to direct apprehension of even three co-ordinates would see a very different world from the one we see. Truly, having learned what a cubic system is, convinced as we are by constant and countless experiences that we are living in a cubic world, we enjoy very many of its advantages. It is quite in the order of all experience, that just at the moment when we are fairly habituated to the cubism that surrounds us, so that we may almost be said to have grown that third faculty of seeing depth without reasoning about it, we are given the jitters by the mathematicians who are relentlessly dinning into our ears about a fourth faculty,

¹ The frames fluctuate between the second and the fourth dimension.

that of perceiving the flow of time, not inferentially but also directly.

The history of the *time* faculty is a little divergent, however. It is claimed that we already sense time, but do not properly introduce it into those calculations which overleap or fall short of wonted magnitudes. The reason is that we have striven to establish our points only visually. We have the visual way with our coördinates and had hitherto not thought to use them also temporally. In fact, it has had to be appreciated that in a fourth or tesseract environment, the condition is such that we do not adopt at all the analytic time that we employ in the third, but are led to use the simpler, actual interval (time-space) which really separates points.

Prospectively, progress is the conquest of the complicated through complications. Retrospectively, it appears as the simplification of the complicated. To physicists, progress is right out loss of organization: such is their contemporaneous conception of simplification. Life to the physicists springs full grown from the head of Jove. Thereafter the universe runs down: the man starts to die from the moment of birth.¹ To the special student of life this merely physical fact is unsatisfactory. He would find a real, substantial, moral progress woven through the process of simplification. In the substratum of the universe must lie something greater to supplant the lost physical and biological complexity, perhaps some product. Can a higher moral simplicity be imposed in the absence of a renewed, though different, basic complexity? There are not lacking evidences that not only it exists but that the complexity and detail of the life we know are but a corner, but a drop, of another life we cannot know without a very definite shift of scene, which, after occurrence, seems ridiculously easy.

A combination of our history and experiences with the narrow, deep prophecy concealed in algebra is about the best we can do to realize the course of the translation called death. We passed on earth through partial environments, we adapted ourselves to them, we forgot the efforts; as we fared, we found surceases, alleviations,

¹ Man stays middle-aged or old for forty or fifty years, says Dr. Alexis Carrel, *Man the Unknown*, p. 183.

improvements, advantages. The same history on a larger scale, with more drastic adaptations, both physiological and mental, is death. To those who understand the laws of life, such as the laws of hygiene, of society, of economics, industry, finance (especially), of religion, of history and politics, the passage through the above mentioned partial environments is not impossible nor even painful. The appropriate psychology can inhibit every pain. Their knowledge in the aggregate contributes to ease the transition, to decrease the acerbity of the crisis.

Take the financial crisis of November, 1929. For more than fifty years students had been hard at work on the topic of such crises. Their efforts and enthusiasm had induced governments to coöperate in the collection of data. Commissions had been appointed. Banking laws had been improved. Every possible warning had been issued. Nevertheless one of the severest crises in history occurred. But its possible bad effects were considerably restrained, and a large part of the population did heed the warnings, so that they passed safely over with hardly a jolt or disagreeable sensation. The process was thus both social and individual in its workings. The statistics show much unemployment; but the mass of the population are still at work. It is fair to say that, owing in part to credit facilities and in part to official and semiofficial warnings and to the spread of the knowledge and use of them, and in spite of multiplied, egregious official blunders, a very large proportion of the American people is sailing into a new era of new knowledge, new tools, new agencies, new physical principles, new political institutions, upon unruffled seas.¹

Credit, the buffer to which I ascribe the main assistance in smoothing our way, is a mental phenomenon. In its present scope it is a product of the times. It is not correct to say that the great inventions themselves constitute the essential change in environment. It has been more correctly insisted that the further perfecting of and the minuter elaboration of those basic inventions are

¹ This optimism was partly frustrated by crises abroad and by war debts and universal trade obstructions, tariffs, most favored nation clauses, and the like.

more decisively, more directly and, as it were, visibly, the causes or indispensables of the new conditions that have drawn in their train the vast field of modern credit. Doubtless the new period of industry now nascent, will experience a new burst of invention, of scientific application, of discoveries in medical science and preventive medicine, in power economy, in agricultural abundance and related branches, which will increase wealth far beyond previous rates of production. The effect is therefore not through a gross discovery but through infinite details and applications.

The big, social principle of gluts and depressions may thus be stated: that men, working on the materials they find at hand, but severally ignorant, preoccupied or selfish with regard to the general interest (that is, perhaps, with reference to the future), fall into periodic excesses or congestions in some or all lines; both consumers' goods or the tools to make them, and still more in the capital-credit, the stocks and bonds that document industrial hopes. But the highest specialty in their social organization, the credit specialty, a wholly mental "science" (rather than an "industry") acts as a cushion or buffer to relieve the strain, to alleviate the losers, and to start a new and grander period of activity. When maligning credit for our misfortunes, we omit praise to it for our salvation, welfare, and restoration. So much for the life-drama enacted chiefly on the restricted dry land of our globe. Has it a wider scope? Enfranchising ourselves from the stingy conditions of apparently flat surfaces and of theoretical cubic "space" in which we struggle, let us return to our practical considerations of space accompanied by algebraic logic which leads us into non-Euclidean space. Whither do they conduct us?

For answer, the appeal is to algebra, rather than to geometry. The algebra in common use is the correlate of the geometry in common use. Algebra follows geometry. Having driven our geometry to the furthest point permitted by visualization propped by imagination, the next step is to drive algebra independently also a step further. From the logical forms (which at first mean nothing practical to us) which are algebra, we next build our non-Euclidean geometry. The new geometry is thus an attempt to reconstruct

along the lines of logic afforded by the old, parallel geometry-algebra, through employing a sort of inversion. It is hopeless to expect to "see" these new frames of space-time. As observed above, our visualization of Euclidean space is a habit of thought rather than a visual fact. Our visualization of space-time, however, is not yet even a recognized formal habit, although, in some cases, practically adopted even by animals!

However, the insatiable desire for knowledge allows no pause. The cogency of the geometric parallel is too overpowering. The promised land is too close. Apparently, however, it lies in a totally different direction from that of historical, evolutionary development, as ordinarily understood. Men had been satisfied to measure previous history collectively by astronomy and along a line abstracted apart as naked time. But there may have been some mistake about this line. Men were really traveling (and individually *burrowing*) through the "grain of the world," on the margin which separates the "absolute future" from the "absolute elsewhere," to make use of the illuminating explanation of Eddington.

To repeat: the evolution known characteristically as biological takes place within the cone formed by the "grain of the world." While for this the reader should not fail to consult Eddington's popular lectures entitled "The Nature of the Physical World," reference to it here is indispensable in order that I may indicate where the spirits of the dead may possibly live. The up-to-date scientific analysis of the world seems to have gotten its start with the Michelson-Morley experiment on ether flow. The experiment was to be decided by the deflection or retardation of a ray of light transmitted athwart the direction of the flow as inferred from the combined or resultant motion of the earth through the assumed ether. But, no matter which way the light was transmitted, its velocity was always the same. The conclusion was either that there is no ether or that the velocity of light cannot be accelerated or retarded. Physicists have generally adopted the latter solution. The ether has come to its own again and Sir Oliver Lodge is satisfied.

What interests us now is, therefore, the independent quality of transmission of light. Specifically, this means that the speed of

light is not accelerated by the projecting of it forwards from an advancing star, nor retarded by the projecting of it backwards from a receding star. For our purpose, the important thing would seem to be that we have in the speed of light, say 186,000 miles per second, something approaching an absolute quality in nature, something fundamental on which everything else, or a very great deal, rests. As to this basic nature of light, compare the astonishing parallel fact that the same speed of 186,000 miles per second is also the rate of the transmission of electricity. And the further scientific, accepted doctrine (it is stronger than an "opinion") that the "ultimate" constitution of matter is electrical. It is further declared that heat is transmitted at that same rate.

The atoms and molecules of chemistry are physically analogous to solar systems in which the proton stands for the sun and the electron or electrons for the satellites. The Bohr theory of matter was greatly improved by Planck's Quantum theory. Energy, in all its manifestations of heat, motion, electric current, magnetic power, the flame of the campfire, the reverberation of the furnace, the sanitary warming of homes, the horse power of factories, the transportation by ships and trains, even natural phenomena, the heat of the sun, the force of the winds, the outbursts of volcanoes, all are reducible to terms of the release of energy by these in-framicroscopic systems. But Planck added that the release took place by a precise and apparently quite anti-Newtonian change of orbit in the electrons. The Englishman, Rutherford, demonstrated the objectivity, the truth of these principles by ingenious and convincing laboratory experiments.

The known world comes, therefore, very close to being founded on an unique, simple, quasi-physical basis. Probably the driving wedge toward this unitary theory, historically speaking, was the discovery, starting out from the lists of atomic weights, that hydrogen was the unit element. And now it still stands as the simplest of the little solar systems, one sun and one satellite!

The theory of relativity, however, goes further and *implicates* world in world for personal fields of activity. Heretofore we have believed in infinities roundabout like cannons aimed at the "light

brigade," but now worlds invade and permeate worlds endlessly and without a clash. The fear of overpopulating the universe is groundless. The ghost laughs at the rapier, and is amused by doors and walls. He has his limits, but they are not ours.

Specifically, our problem is that, as above stated, of discovering a future life within the evolutionary and historical line, as generally accepted. For millions of years after the sun was made there was no use for a heaven. Nor can we prove its existence from the mere fact that men imagine it. But that is far from proving that there is no need for a heaven now and that no heaven could have been created in the meantime to meet that need. It is proverbially hard to prove a negative. It is most natural to believe that a heaven has been made for us to meet our needs. Else why were we created in the first place? The only practical question is: are the rationalists right in declaring that heaven is only a term for a lucky life; or is there an unseen Heaven?

It has been assumed, for every practical, terrestrial purpose, that the dead are out of the running and that the successions both of species and of individuals must reckon without them. When a man dies and is buried or a horse is reduced to razor strops and glue, he has ceased to play any part in the drama of life save that of fertilizer, razor strops, or glue. This materialistic assumption has been a stumbling block to the theory of religion. This is why religion could not be a science. It was barred from the scientific world because its special phenomena were barred from the evolutionary series.

The objection holds no longer. Vision is the most basic perceptive sense, or better, our general capacity for sensation comes most directly in touch with the world through light. Touch, taste, smell, hearing are decidedly inferior sense organs. Sight is the master organ through which a knowledge of exteriority is gained. And light is the wall, which by defining the region of evolution provides corral for the souls of the departed and for the most elaborate laws or principles of survival and of dimensional re-invasion familiar in the wide range of psychic phenomena. It is not strange that ghosts walk by night. But we do not mean that spirits live in the dark.

When manifesting, however, the line between light and darkness does afford facilities entirely misunderstood and misinterpreted by skeptics.

How then do spirits live in the world and still outside of the line of evolution taken in its usual organic sense? The answer can as yet carry with it but meagre results compared with what, I am convinced, ultimately are to flow from leisure study of the major consequences and of all the minor *sequelae*. If we will but transcend our two- and three-dimensional habits of thought, our notion of walls and of exclusion, our definition of distinctiveness, of separateness, of compartment life, of individuality in the most general sense, and, in a way, of classification, of taxonomy, as opposed to uniformity, continuity or even hodgepodge, undergoes deep modifications. The extent to which one is enabled to see into a mere physical arrangement has a close bearing on the extent to which one is enabled to grasp spiritual relations. The ancient philosophers, groping with native, original genius for the essence of things, were held in check by their flat or only dawningly cubic apprehension of things. Angus has truly said that it never occurred to them to distinguish subject from object—a most vital matter to moderns and one about which vitalistic speculation chiefly turns.

I am disposed to think the opposition effected by virtue of light, above indicated, may be overaccented; for more comprehensive sight implicated with higher dimensional faculties tends toward unification rather than toward the discrimination which our mathematical studies indicate. But anyhow the light test throws the balance of importance, of precedence, of tone to the side of spirit. The *transition* to the higher dimension must, at least temporarily, emphasize the distinction and contrast of subject vs. object.

We are at length on the verge of a better understanding of the district where the spirits may physically live and of the management of the means of revisiting earthly scenes. When Ralph Langworthy entered the next life he was met by that great poet, his brother Olin, who told him there was a Way of communicating with his bereaved family. Ralph's own account is that his first remark was: "Olin, how do you work this thing?" Of course, the

best we can do is to fit our speculations into those masterful ones of the physicists, and, be it said, quite *contre le gré* of these gentlemen, who, convinced that no one can fully understand their work who is not one of them, hate to see it misapplied. Who can blame them? It is like the case of the *écuyer* who has trained a saddler to his liking and jealously guards it from green riders. Einstein cannot be chided for deprecating attempts to use his work for illegitimate or foreign purposes. At the same time, the question lies near: what is the use of a new and sensational discovery, formula, or theory, if it be not vulgarized throughout the democracy of learning? Most of literature may be chaff, but in each sample will be found seeds of knowledge borrowed from science. It is said that General Funston captured Aguinaldo after reading a sensational magazine article on that topic.

The principle of physics to which to cleave is evidently that of the discriminating power of light and, I may add, the moral and dimensional sifting effected by it. As already remarked, for the purposes of the major calculations which physics and astronomy are called upon to make, the ray of light is taken as the test of what is actual, or of what is contemporary. It is common experience and common sense that human vision separates out events which belong to this world from those which belong to the next. Messrs. Einstein and Eddington are not to be charged with this generalization. The latter simply says, as I understand him: that light separates out events that are absolutely future or past, on the one hand, from those that are absolutely elsewhere, on the other.

In contrast with the Noah's ark idea domesticated in prehistoric but monumental Asia Minor, since we are free to stretch our imaginations, suppose an universe in which *here-now*, *elsewhere*, and *then* are apparently inextricably mixed. Man comes, equipped as he is for life. I suspect that we are starting on a counter or rival evolution. Man possesses, on our hypothesis, an internal, ready-made "plant" for the extraction of life and history from all this pothier. All he needs to help him is light. Whether one thinks of Lineland or Flatland or Spaceland, light turns the trick of disclosing to man events as they occur. Of course, man must do his share

in reducing the signals to realities. But light is so dependable that it always travels at the same rate, no matter how far it comes nor whether the source be finite (like a candle) and in motion or at a fantastic distance. If the district in which the light operates is already third-dimensional, the physicists "revolve" this district one more turn, at a right angle, and behold! it is fourth-dimensional, while light is doing its whole duty, as before!

What is this duty? This is best appreciated by one beholding only the second-dimensional or flat chart. He there notices that there is a large district which light never reports. The events would really never happen, because the telegrams would never reach Here-Now. That would never do! There is, however, a vast future and past world to which one may assign such reality or potentiality as he will; and an equally vast Elsewhere which he may fill as he chooses. One could hardly mark it as "wasted." Perhaps it simply holds life-material.

But when the fourth-dimensional "revolution" is operated, space is thereupon and forthwith created for fourth-dimension beings. Their relation to light, to past and future, to elsewhere, is to them also a reality. Light and electricity possess the same velocity. Perhaps they are merely allotropes, like coal and diamond. They are computed following the wave-theory and the etheric hypothesis. Electricity, it is universally conceded, furnishes the essence or basis of all tangible matter. Apart from speculations about the subjective nature of matter, or as to the identity with God of the ultimate waves (a Pantheism), it is perfectly clear that our knowledge of the world cannot be greatly augmented by continued physical and laboratory experiments unless men have agreed that something more akin to what they understand by love, intelligence, will, and sensitiveness does control and direct these cosmic tools.

From the parapsychic literature of the mediumistic messages we learn that those of the next world (dimension ⁴) are almost as far removed from the inner arcanum as we are, and that the penetration of its secrets bulks for more with them than our feeble philosophy does with us.

CHAPTER V

RANGE OF SÉANCE MANIFESTATIONS

IN the long run, probably the most convincing psychic phenomena are the automatic writings. To be sure, they are usually introduced or confirmed by manifestations of gross power in some way, such as table-tipping. Easy as it would appear to be to perform fake writing, facile as is the explanation by suggestion or by subconscious automatism, which at once occurs to one; nevertheless, prolonged, sustained automatic writing, touching as it does things secret, things forgotten, personal and family ties, every heart-string that renders life precious, offering coöperation by well-meant and often really useful counsel, and, best of all, affording solace which the thirsty soul of the adept has found nowhere else, enjoying an authority which is willingly accorded to the unknown when it appears in friendly guise—automatic writing, at its best, I repeat, is the master phenomenon.

While the technique of this script-signalling is a proper subject of laboratory experiment and much further remains to be done for the complete explanation, one may be pardoned if he, anticipating the conclusions of patient research, spin a reporter's story of how the writing is accomplished. The problem may be simply, if not very correctly, stated as that of a citizen of a region called Dimension-Four (Mr. A) who wishes to put through a message to a citizen of Dimension-Three (Mr. B).

The case is not so simple, for the interval between A and B is not so definite as the paradigm asserts. The dimensions are, primarily, mathematical expressions by which location is to be mathematically ascertained. To one strictly speaking, there is no precise, hard-and-fast line between territories or within anything else which belongs to the organic realm. It is true that the frontier be-

tween France and Germany by treaties and surveys is exact to a hair's breadth, but the humanity along the border is of mixed blood, language, and customs, and varies in them and in its national sympathies at every kilometer; and the fauna and flora scoff at political frontiers. The real frontiers of the fourth dimension also cannot be delimited for any vital, organic, or philosophical purposes with a geometric simplicity. Great numbers of men, condemned to eke out a terrestrial life through struggle and manual services, really live in a sort of daze, unable to adjust themselves to competitive surroundings or gruelling exactions for which they were not adapted by birth. So crass is the discipline of earning a living, so essential is it to every career, that it is somewhat impolitic to utter criticisms tending to weaken stout hearts or to indulge self-pity. Enough has been said, however, to drive home the rule that vital frontiers are not mathematical save in that symbolic way which alone admits of hard-and-fast lines.

From the light test, we conclude that A is located in Absolute Elsewhere, while B is at Here-Now. Note that the manifest difference between the dimensions lies in the speed of signalling. A typical speed pervades a dimension. A distant but not wholly inept parallel is offered by heart palpitations, by panting, and better by the accelerated circulation occasioned by corporeal exercise. For instance, the circulation of the rider goes up and down with the speed of his mount. The stimulus may be wholly nervous and not caused by muscular exertion and speed: it habitually accompanies pleasure or fear. Since, under the changing accidents of life, we experience an adaptation to them of the cellular matter of the whole physiology, it is quite comprehensible that a change of the inhabited dimension, a most fundamental change, should be caused or furthered by a change of molecular activity, the deepest and most essential part of our constitution. The confidence and calm following religious conversion are due to the acceptance or entrance into an instituted *mental environment* following on a heated, intense moral strain accompanied with blood pressure and excitement. Thus, the astral body functions more uniquely and perfectly than the corporeal, and the products of labor and of

purposeful activity mature more quickly in the fourth than in the third dimension. The building of a palace, for instance, is more purely a matter of the inspiration of the architects than of the availability and efficiency of labor and capital. In a sense, labor and capital are already discounted by and absorbed, metamorphosed, into artistic thought—in this case, that of the architects.

This state of affairs flows directly from the prevailing speed of signalling, faster or slower than light. Citizen A finds himself in a high speed milieu. He is satisfied that he is in perfect accord, perfectly tuned in. What he does not know is that on passing the customs inspection his signalling speed or frequency has been changed. He does not realize that a “sea change, into something rich and strange” has come over him, if he be newly domiciled, a fresh immigrant, as it were, until one of his fellow citizens, appointed (or self-appointed *ad hoc*), enlightens him. A is a self-possessed person who normally “uses his head” and does not go about matters blunderingly. He demands to know what to do.

The advice offered to him is: “Take an opiate: slow down your circulation and your nerve tension below light speed. Then, in the very nature of things, you will find yourself wafted to B. Like a horseman passing from gallop to walk, your circulation cools off with that of your mount. You must also understand the explanations and must will to do as you desire. So long as you continue to conform to this program, you will experience the execution of it. Your desires being natural, just, and reasonable, they execute themselves.”

This same principle holds true also for dimension three, only everything there goes on relatively slowly and roundabout. It takes time to perform the labor, collect the capital, and await results. Here in the fourth, apparent spontaneity follows almost directly on self-help. The process in the one case is as miraculous as in the other. What is done indirectly for B in his environment is as miraculous as what is done spontaneously for A in his; only to each the course of nature in the other’s environment alone seems miraculous. What occurs in his own is matter of course, real and so materialistic.

A thus soon finds himself, (or, at least, his apperceiving, willing, desiring bundle, a pretty typical block of his personality) in the regions of time vs. space; but still he cannot communicate. His astral body has been automatically materialized, so far as it permits, and A does not understand why he cannot do nearly everything he used to do before he died: but he cannot make B perceive him. If B is otherworldly, he may become nervous, or dream of A, or waking guess or feel that A desires to communicate. On the outward trip, A didn't at first know that he was dead; and now, on the return visit, he believes that he has been resurrected; and further, he makes a contrary mistake: he believes that he is more fully resurrected than he is. He walks about quite naturally, and is astonished that no one hears him or takes notice of him, although he sees and hears everything.

The friend and mentor who accompanies him, say, Olin accompanying Ralph on the latter's first return to earth, says: "Not so fast, Brother! There are still further stages ahead in order to complete materialization. In fact, there can anyhow be no permanent return to earthly life, unless a reincarnation *à la* Theosophy be contemplated. But you can most easily accomplish the essential purpose of your visit by utilizing or availing yourself of the services of a person on earth of overdeveloped nerve quickness but otherwise of unobtrusive personality. There are many such persons who are in the habit of acting as 'mediums' or transforming stations for intermundane messages. You will find one to suit your purpose better than others just as you used to have your favorite doctor or preacher. She is perhaps already close to the interlocutor whom you seek."

"There are various ways of using her to this end. She may go into a trance, by prearrangement or by a sort of forcible taking of possession. In that case you would hardly take the trouble to write, but would simply use her brain and vocal organs. But writing is easier, more suited to lengthy messages and hence more satisfactory. For that purpose there appear to be two procedures: you can occupy so much of her central mentality as puts you quite at home in all respects or you can claim only so much of the ner-

vous system as controls the muscles of the writing arm. At least, the conduct and actions of mediums would often seem to indicate that the invasion is thus restricted, for she can carry on independently with her mind, and with all her faculties. She can converse on foreign topics and of her proper volition take off other and distinct messages from echoes, and even write with the other hand simultaneously with the main story on which she is already and chiefly at work for you.¹ You will be able to do all you desire to do after some directions and practice, in which you will be assisted by me. You once had independently all these nerves and muscles, and still possess the analogues of them such as are proper to the spirit world."

Assisted by Olin's mentorship, Ralph will be able to communicate finally on his own account. But the matter is not so easy as it sounds. In fact, it takes long practice to become an expert in the Way. Wherever societies are separated by natural, linguistic, legal, or social barriers, experts or mediums are invariably in demand. The blame of legislative laws is that experts are thereby necessitated whereas no one wished it; e. g., the tariff, the income tax, and all sorts of litigation call for the intervention of experts, lawyers, and middlemen generally. And yet the text of the laws makes no mention that experts are called for. Nor can the river Styx be crossed in either direction, in principle, without the ferryman, Charon, although there may be a few expert swimmers who plunge in by themselves.

It is conceivable that with different mediums and different sitters the required density or pyknotic state of the spirit would vary since the interlocutors or "sitters" are plunged at very different depths in dimension³. With very spiritual mediums and sitters Ralph could get along swimmingly so soon as he had accomplished the necessary slowing of tension. With others, it would be a Herculean task to summon the power, the high-cellular and muscular density, which would guarantee his personality amid so antagonistic and cubical conditions.

Especially for an invited circle of many persons (those public

¹ Vid. Chapter VII *infra* on splitting of the personality.

séances are of minor importance since the participators are not graded and veridicity can always be called in question) the materialization must be deep, emphatic. In strictly private *séances*, up to say four sitters, in number, on the other hand, independent writing may easily take place. By this is meant that Ralph takes the pencil in his own (ectoplasmic) hand to write the message. Neither medium nor sitters touch it. On such occasions, apports, touchings and pullings, caresses, and other molar or quasi-molar phenomena are wont also to occur. There is no hard-and-fast rule affecting the number of sitters, however.

The method by which these results are effected has for some years been the object of much study by Mme. Juliette Alexandre-Bisson, by the late Dr. Schrenck-Notzing,¹ by Dr. and Mrs. L. R. G. Crandon (Margery), and by many others in many lands. A flood of light is for the first time thrown upon the process of materialization. The notion had commonly been entertained, with only the vague sanctions of common sense, that something was drawn from the circle for various manifestations, especially for the molar and cruder, but now the way is clearing for an exacter estimate.

On ample ocular and photographic tests a substance which has received the name of *ectoplasm* from Professor Charles Richet of Paris, has been found to exude from the orifices of the medium's body. This substance has as yet received rather scanty chemical confirmation. Its cubical or third-dimensional nature may be surmised as halfway material. It only persists a little while under artificial, red light. After serving its purpose it melts rapidly away. It is significant that no one fears a ghost in sunlight. The phantom hands and limbs are fashioned, though generally very crudely, of ectoplasm, but the conclusion lies at hand that the perfect materializations of Benjamin Franklin described in the account of the Livermore sittings contained in Robert Dale Owen's *The Debatable Land*, 482-499, and in accounts of other like, near-laboratory *séances*, were accomplished by a highly technical use of the ectoplasmic material.

¹ Unconvinced of spiritistic hypothesis.

The independent writing spread through the Taylor *séances*² was probably done with roughly formed members, not sufficiently perfect and lifelike for exposure to visual inspection but strong and flexible enough for the expected manipulations. At a recent public séance, attended by twenty-five sitters, with the aged medium, P. L. O. A. Keeler, the writer saw, by strong red light, such a hand write a message supported by the head of his next neighbor and within a few inches of the writer's nose. The circumstances satisfied the writer that fraud was impossible. The hand, while remarkably good as an artificial mechanism, lacked the proper skin-color and a pervading flexibility. On the other hand, it held the pencil with Spencerian technique and produced excellent writing. In the Margery experiments, these rude members are freely offered for touch in the dark, and, in laboratory tests along this line, the ectoplasm is so firm that casts of hands and feet can be taken. They are so rough and peculiar that they could hardly be mistaken for sculptured imitations. The line of thought which I have suggested on this subject would lead to the claim that the astral will, pyknotized by the condensation which results from reduced undulations, finds means not only to enter the nervous system of the somnambule, but even to concoct a sort of biologic structure, a last (or first) evolution of cell-structure, a quasi-physical process next kin to protoplasm, and obedient to will. Wonders never cease; Arabian Nights contain the principles of laboratory experiments!

Highest in molar order comes poltergeist (*esprits espiègles*) which raged so extensively in the United States of the fifties. How shall we account for it? We have followed one single clue: the will of a deceased person on occasion readapting himself to earth conditions, not so as to accomplish a complete or permanent resurrection, which would indeed be the miracle of miracles, but somewhat in the way in which it holds true that the return of an economic or other natural phenomenon, in reverse direction to original rest, never offers the same coördinate scale, the same *return curve*, as the outward trip. Thus if more and more potatoes are thrown

² See the indexes of the *Fox-Taylor Record*.

on the market, the price will gradually fall. If, again, less and less potatoes come to market, the price will naturally rise. But the return price-track (when there comes less and less potatoes) is never the same as the outward track. Poltergeist is the most boisterous of physical phenomena; but it is also historically the first miracle to awaken a dormant society to a sense of spirituality, and the one at the *séance* table to introduce that helpful sense of other-worldliness.

A most natural question is whether molar phenomena are strictly preliminary or loosely sporadic. They would, at first glance, appear to call for the greatest familiarity of the spirits with the practice of manifestation, and would therefore not be expected to occur until the spirit (or spirit circle) had well "gotten his hand in." On the other hand, they do, by and large, occur at the beginning of a revival of spiritualism, or in the absence of the other more truly spiritual phenomena, such as automatic writing or trance possessions. Both in the historical genesis of these forcible phenomena and in the particular *séance*, the program works down from them rather than up to them.

We cannot view the messages of various kinds as in any spiritual way inferior to the molar occurrences. The solution of the connexion of these two major classes of manifestations is rather to be found in opposing them to each other, and in tracing them into the fourth-dimension. It consists in the different technique to be adopted toward *persons* from that toward *things*. We have attempted to trace the source of the former in the invasion of the nerve system of the medium by foreign personalities at various and appropriate stages of materialization.

But the handling of *things* offers a different problem; it must be different from that of the intrusion of a personality in any ordinary sense of the word—saving the theory of the philosopher Paulsen that things have souls. What, then, are the principal molar phenomena affecting things? Evidently, materialization, dematerialization, and penetration. Other unearthly deeds of darkness: apports, throwing, handling of bulky articles (we can here almost give

credence to the removing of the rocks which closed a sidehill tomb or catacomb, so violent are these performances), would represent a halfway stage, where the force was drawn chiefly from the human circle.

Crowds united in religious song and ecstasy exert combined effects, sometimes mechanical, like sitters lifting a heavy dining table by combined contact with their fingers, sometimes moral and religious, like cures effected at Lourdes. But I am not here attempting a systematic treatment. I would prepare the ground for it by a preliminary study of personal vs. physical or material or purely mechanical effects. As to these latter, I should return to the fourth dimension and should inquire by what process a *thing* could possibly be brought from Absolute Elsewhere to Here-Now or the reverse. The whole groups-difficulty is suggested by the case of physical penetration. It has already been hinted that interpenetration is typical of the relations of the two dimensions chiefly in presence, the third and fourth. Different things of the same dimensions are mutually exclusive. They are, perhaps, in some effective way, similarly charged and hence mutually repulsive. The contrary is true of articles belonging to neighboring dimensions. They are of opposite charge, and mutually attractive to the point of interpenetration.

The physicists have concluded that the atoms of a material are as widely spaced as the stars of the firmament. They pursue their orbits, like the stars, without clashing and in security. Whether universes may cross undisturbed is an open question. However that may be, the thing is accepted for the microphysics instanced in chemistry and in material mixtures of various grades of fineness. Worlds may be in touching distance by linear space and yet ignorant and careless of each other. All depends on the perfection of the systems. A system so complete that its physical philosophers have declared that it is self-sufficient, of monadic uniqueness, could in absence of skill and effort hardly be brought into communication with another equally unique. On the other hand the affirmation concerning any world or universe that it is the only one is out of

date. The problem of the *intercourse* of worlds is decidedly on the boards. The thesis might be championed in an exclusively astronomical sense of the word, "world."

It is therefore not hard to imagine that citizens of Absolute Elsewhere can at will slow down their vibration tempo so as to effect a personal materialization. No matter how detailed our technique of living or of travel may be, no matter how materialistic and earthbound our viewpoint may be (the materialistic viewpoint reached its culmination late in the last century), no reasonable person can deny that we understand, analyze, comprehend but little of all this hurly-burly of life, and that our wills reach much further in the effecting of our desires than does our knowledge. Our wills but grasp the controls which nature furnishes. Whether true or not, it is quite a good bet that a large part of the way from world to world is open to travelers from higher spheres much as the forest is open to the explorer. Man possesses the divine faculty of directing his steps whither he will.

But the case for matter is available as one line of approach to the problem of materialization, although it may at bottom be the same as that of the will. Analogy with common experience teaches that matter is fashioned to our purposes by technique, skill, art, patience, and waiting. As to matter and its technique, again, one important principle may be inferred from relativity studies, from which flow conclusions of value which do not, however, cut very deep into intuitive knowledge. We must also expect something from the laboratory séances now so appropriately in vogue in various places: the characteristic of mundane apprehension and phenomenality lies in a clear-cut even if factitious distinction between *time* and *space*. Philosophers dispute as to which of the two is the more imaginary, with the present dialectical balance favoring space as imaginary but time as psychological but real. Consequently, time had been excluded from the *cubic* determinants of location. It has to be reckoned with apart. First you locate your point and then you separately affect it with time. Very well. Material things are especially those to be ascertained in this way. Human vision has evolved on this theory: men see flat.

However, no one can deny that the reality, the essence, the distinctive character of things is more to be decided in the long run by higher than by lower environing conditions. In the fourth dimension, we are told, there is no cubic dimension in exactly the sense we assume on earth; for there is no question of naked distance as such but only of *interval*. Now it is a quite possible inference that points separated by intervals would not touch points separated by feet and inches. On earth, men think in terms of distance. In another district, however, where men naturally think in terms of interval rather than of distance, it is comprehensible that all the (so to speak) national processes work more briefly or directly: for where all distances are really intervals, time tends to be annihilated, and a translation of processes into terms of time would disclose those projects, like building a house, which are at all comparable to ours, reaching completion very quickly, although not instantaneously, when compared with the earthly point of view.

Perhaps the problem of permeability may be faced physically in somewhat this fashion: to be sure, points are the same for all dimensions. The dimensional idea is primarily in order to locate points. But the change of system from one to another, from cubic to tesseract, involves change of the assumed dynamic condition of the points. A point determined by fourth-dimensional standards is *ipso facto* affected by time or else it is not measured at all. It therefore cannot be looked upon as at rest in the sense accepted for third-dimension points.

Illustrate points by atoms. Atoms penetrate a field of atoms with greatest ease. Rutherford shows an atom traversing the infinite distance of an inch without collision. That is sufficient. To be sure, such electrons are specially energized, so-called ions; but atoms at rest are unknown. Atoms possess the same faculty of avoiding collision that stars and planets possess. Perhaps one field of stars could traverse another and both come out whole. Perhaps the physicists will end by telling us that stars and atoms are merely symptoms, merely indicators *ad hoc* of fields of force that interpenetrate without further modification. To say that men live upon a symptom (the earth) would be an abuse of language. But

we are here interested in atoms. *Different methods of measuring do not prove that bodies cannot clash but if bodies want to be measured in different ways that says that they do not want to clash.*

Anyhow, the method of locating points by use of dimensions is one of ascending accuracy. The higher dimension treats the atom as dynamic. Therefore the atom *is* dynamic; and the problem of penetration is entirely soluble. A general principle that materials similarly in some way affected are mutually repulsive is all we need to complete the picture of the clear path.

We assume that in the fourth dimension objects are affected by the same general acceleration of internal, atomic movement as are subjects. This would be necessary in order to preserve their objectivity or quality of being objects. We have guessed that subjects (spirits) are able to slow down their tension by an exertion of will. Similarly a yogi can voluntarily slow down his breathing and ultimately his heart action in order to bring on the change of trance or even of death. But this hypermundane point-matter must not be destroyed; it is to be only temporarily materialized down to the standards of mortal men. Perhaps the most we can suggest about the technique in question is that, as above maintained in other connections, in the fourth dimension all affections of the environment and of the plant (*ouillage*) of life are much more directly influenced by the will of individuals than in the corresponding relations on earth. Subjects live a bit closer to the source of life, partake more of that divine nature, and need less of a roundabout process in order to accomplish all lawful ends. Thus the mesquin details which clog earthly competition are superseded by a heavenly curiosity about big things. However, it were presumptuous both toward God and toward the great future that lies before earthly science, to schematize unduly on this subject. While the harp in the *Fox-Taylor Record* was never made visible, a harp was sufficiently materialized for the uttering of music that could be distinctly and most agreeably heard.

The current view entertained by science seems to be that life is built of wave upon wave, starting with the infinitesimal. I am speaking of scientific or materialistic, not of moral waves. Science

measures waves from those ten billionths of a centimetre long up to those twenty thousand metres long.¹ The "wavicles" are still infinitely smaller. Of this long gamut, the humanly visible band extends only from thirty-eight millionths to seventy-eight millionths of a centimetre. It would therefore be but a slight effort to exchange the vibration characteristic of one environment for that which is characteristic of a neighboring environment. And the imagined *tour de force* loses still more of its supposed recalcitrancy when the purpose is not to make over a gracious-to-goodness man, but only a good enough man for an evening's *séance*, and, *mutatis mutandis*, a good enough harp to play in the dark!

The materializations must be supported by drafts on human force; apparently the ghosts fly back into their aboriginal tempo unless held at the terrestrial by some sort of brake, which must continually be applied. On this theory, the force is borrowed not to keep up a higher vibration but to prevent it. But the strength for playing the harp or for doing the writing, walking, throwing, bringing, whispering and other manifestations running even into poltergeist, must, after all, be largely borrowed.²

Attentive study of the phenomena thus brings us to no simple conclusion. The theory of change of the subject and even of some essential part of an object from one environment to the other may be so expressed in vibratory law as to seem comparatively simple. But it would appear that a manifestation is almost always accompanied by a draft on human mucous or other surfaces and by a still further draft on human development of energy. The process is still veiled in much mystery. The animal organism disposes of energy of many kinds. It is common experience that a saving of expenditure in any or several directions, such as in generation or in muscular exertion, favors, temporarily, at least, expenditure in another, such as in hard thought and in the spiritual creations which that implies and encourages. And so, just as in the gamut of world

¹ cf. George Ellery Hale, *Beyond the Milky Way*, chart p. 45 (Scribner's, 1926.)

² There was a crash when Franklin lost control of the force. *Katie Fox*, 161. *Fox-Taylor Record*, I, 80.

vibrations there is always a near-vibration into which the visible-making or invisible-making vibrations may be shifted, so in the universe which is man, in his small body, there are many grades of energy and force some one or several of which are available to assist the bridging of the narrow gap between two conditions of life which we are learning to call, "neighboring environments."

There is, then, a *prima facie* case for the proposition that the vibrations which constitute light and travel some 300,000 kilometres per second are typical solely of our visible, tangible, world and that an operation on these rays is possible which, by a temporary effort, enables beings of neighboring worlds to communicate across the separating "gravitations" or "fields of force." The effect is not unlike that of the transformer, in electrical technique, which "steps" the current up or down and thus affects its flow. Life in the visible world is an infinitely varied thing. For sheer variety, indeed, we hardly need to seek elsewhere. But in order to understand, we must explore other worlds, just as one cannot properly and fully evaluate and appreciate his native language without studying others. The identity of the vibrations discovered at the core of everything terrestrial, (light, electricity) and the rapid expansion of mathematical, physical speculation upon uniformities called *quanta* in the development of energy, in the transmutation of the chemical elements, and in the revolutionary heat laws imputed to the stars are pointing toward a manageable unity in all cosmic as well as microcosmic processes, which indicates that they are planned for subjection to *will* as wholes and parts rather than that they are superior to will. But will is essentially a moral category. Our argument thus conducts to our last chapters on the ethical basis.

There are many possible types of commerce between this world and the next. Materialization offers the principal one and covers the practical principles which lie at the base of the whole theory of demonstration of that other world and of intercourse with it. Penetration of objects (including animate bodies) affords a field for illustration of those principles. (But the penetration may be by bodies at home in the upper or of those at home in the lower

atmosphere or environment.) And lastly remains to consider the case of persons or objects belonging properly to the third (cubical) environment but temporarily dematerialized or scaled-up to the fourth (dimensional) environment.

The case of penetration is a half-way or intermediate one in the sense that bodies of the fourth-dimension, when materialized, tend to melt back into that dimension, whereas bodies of the third-dimension, when dematerialized, tend to solidify back into that dimension. The penetration can be equally operated in either case, for the respective bodies are so affected with the conditions of the opposite dimensions that they can be readily passed through objects like walls and re-affected with visibility. It is a case of magnetization into a field of energy, illustrated by the magnetization in a dynamo.

Any brain worker will admit his attachment to and preference for his accustomed shop, laboratory, study, or library. It is easier always to work at a desk or bench if one has even once previously worked there. The transition to strange lights, sounds, temperature, air, furniture is hard but the adaptation may be rapid. A certain school, the methods of which consist of details and utilities, tells us that the first occasions of possession or use of a shop, library, or other apartment, break in our muscles and lower ganglia and nerves to the particular place and tools and that subsequent occasions are cumulatively easier up to the saturation point of overspecialization. This is all very true. The other half of the truth is that we do not need to draw utilitarian inferences but that it is equally proper to affirm, in a large way, that we have to an extent made a home of the new place; we have affected it and it has affected us in a general way so that we, as it were, enjoy each other's company as we did not at first.

Pyknotism, or the viscousness and materiality of things, is a term quite indicative of a human point of view; but it has the advantage of familiarity precisely in the treatment of dematerialization. The master minds stand off like gods on Olympus and rule the world from thin air. The primitive notions on this subject have something to teach modern men. A little reflection on the ways of our

world must convince one that our organization for our human purposes is a spiritual matter. From the point of view of the physicist all progress is a process of disorganization.¹ But from our point of view, it is in the service of a higher, invisible organization that the disorganization, which the physicist admits with a sigh, takes place.

And so it is fair to assume that dematerialization calls for assistance from the spiritual world in a very different way from that in which materialization calls for help from this. The latter case is one of lending power to a movement already elsewhere set on foot and well advanced. The former depends on and awaits its initiation from the higher sphere. It is not competent to the human being to cry, "Now watch me disappear!" It is possible that adepts exist who are sufficiently affected with otherworldliness so that, with, perhaps, assistance of discarnate beings, they can perform a dematerialization on their own motion. This is the side of spiritualism that has appealed to primitive men and to savages and to the mediaeval days of greed for gold and dominion. It will doubtless eventuate that as alchemy was the historical forerunner of chemistry, so were the black art, witchcraft, and magic the forerunners of a science of psychic research. We need not concern ourselves with these mystical curiosities further. All we need to do here is to remind the reader that "knowledge is power."

But the adage that "faith moves mountains" must be taken as highly metaphorical. A mountain cannot be dematerialized, as Mohammed discovered. Anyhow it were otiose to set up a discussion about the disappearance of universes! On the other hand, the phenomenon of the drawing of spirit pictures, as extensively cultivated in the Fox-Taylor sittings, argues that small objects can be dematerialized. The pencils are particularly the object of this interpretation. They are apparently returned through the open window and rattled onto the table. Within the room they become again ordinary pencils to mortal apprehension although still girt with that invisible use and wont so dear to manifesting spirits. But where were they before they entered? Or in the case of exit,

¹ A. S. Eddington, *The Nature of the Physical World*, Ch. IV, cf. p. 74.

where are they after they depart? My interpretation of the disappearance of the pencils is that, for the exit, they are dematerialized at the window, and for the entrance, they are rematerialized at the window. On the exit, they receive the tesseract quality which renders them transportable by interval rather than by space and, most important, invisible to men but visible to spirits, without more. Who ever saw pencils flying like leaves and birds through the air? And yet the crayons were kept away for long periods. They were held for special purposes like food in an icebox. The same was true of the sheets of paper with unfinished pictures on them.

But these things were not always taken away, in order to "work on them in our homes." With equal frequency the work was done in open *séance*; but without help or holding from medium or circle. That the choice of methods—the choice of working-homes—was free and one of convenience, speaks volumes for the closeness of the two worlds; the materials and tools were the same, only, as it were, affected by different mathematics. It would not do to claim that a change of geometric plotting could create new qualities in the thing plotted. The disappearance of the crayons, we conjecture, was brought about by an acceleration of the wave rapidity or speed; but the ready application of the four-dimensional frame is a condition precedent for the fact of the change.

Apports of extramural objects can only be explained in this way. No one has seen an uprooted daisy flying through the air; but daisies have been uprooted, and brought in through the open window, their roots buried in fresh earth. The phenomenon is similar to that of penetration; it is effected on the same principles of alternate dematerialization and rematerialization.

CHAPTER VI

THE CONSCIOUS SOUL AND ITS HOME

"PROOF" is a word of parlous import. It is an open question whether it has not been overstressed, to the neglect of cultured and ripe insight. As civilization has puffed out with mechanism, so has proof become more exacting, narrow and formal; and since, in every serious argument, what is not proven is rejected, the result is becoming more and more skimping and disastrous to our vaunted knowledge. Undoubtedly the result is good in so far as we had claimed to know much that we have not known at all, yet we are inhibited from claiming much of which we are morally certain. Here we have the crux of the now famous "inferiority complex." A suspicion even lurks that the sufferers from this sad affliction may after all be the wisest of earth. Knowledge is now at last shown to be at best approximate; integral principles and rules are but creations of the mind. As this is the modern point of view, it should be gently suggested to those who depreciate the proofs of survival.

Compare, for instance, the proof that we derive our strength from the food we consume. This was a great thought in its day; and has subsequently done good service in hygiene and dietetics, and also in economics and welfare work; but the broader view lays stress on what used to be regarded as a sort of curiosity, namely, that all energy comes from the sun, and that various methods of putting it at the service of life (and thus of the institution of utilities) are in evidence. We are told that some of the sun's energy simply pushes at the earth, other portions are seized by plants, others through the latter by animals, also animals suckle or devour other animals, and so on to endless variety of uses.

Finally we are introduced to cosmic radiation, which is distinct from any and all suns or foods.

The pioneer physicists were encouraged and more sure than ever that it would be possible to account exactly by weight and measure for all phenomena. However, astronomy and a relentless further pursuit of the inquiries which had at first established the supposedly definitive "atomic system" led not only to the abolition of integral principles and ideas but to speculative studies on probabilities, on limits, on statistical laws, on matter and mind, on morals and theology. The science of microphysics proved at the proper time that the heat of a star (like the sun) is due to atomic and electronic changes in its interior; and now comes the shrewd guess that the electronic changes themselves are due to the apparently arbitrary action of Ψ ! We are no longer reminded of any pretended analogy between star heat and ordinary combustion. Burning and breathing seem to be confined to earth and perhaps Mars.

Spiritualists can welcome Ψ warmly, since its numerical uncertainty enclosed in a philosophic symbolism speaks loudly of freewill, and freewill is the badge of mind, which word stands close in definition to the word, "spirit." Conformably with this sorites, not only are all phenomena whatever traceable to spiritual origin, but their conduct is directed spiritually. Furthermore, it is a matter of plan, convenience, and utility, in a scale from cosmic to human, at what point or points the vibrations spiritually induced and most familiarly known as cosmic ray and as light, heat, and electricity (the last three anyhow, affected with an allotropic interchangeableness) should be tapped or entangled in any process. The vast variety of their uses for matter, brain, and muscle, for wood, metals, foods, for earth, sea, and air (for the air is, say, two hundred miles thick, and the sea would cover the earth, if smoothly spherical, to a depth of, say, two miles) ¹ suggests that the thought which founded that vast institution of Ψ must be ever at work telling Ψ what to do. It must, therefore, at every step enter into this work of direction.

¹ R. A. Daly, *Our Mobile Earth*, 170.

We can only conjecture in a mechanical way that Ψ sets an infinite number of automatic timers and pilots at work in such a way that nature can neglect them for a moment while attending to something else. And so of all the habitual operations. The less usual operations must be attended to less automatically. The higher animals possess such elaborate nervous systems that they receive strong impressions, impulses, and convictions which pass for original thoughts. This spiritual part of the activities of things, plants, animals, and men, working generally indirectly but sometimes very directly and immediately, is what I understand Aristotle to have meant by "entelechy" which is closely related to what Schroedinger and Heisenberg call " Ψ ."

And yet, you observe, there is nothing in this conjecture which constitutes an exact proof, in the puritanic meaning of cause and effect, either of Ψ or of entelechy or (and much less so) of spiritual life. However, it mightily bucks up the spirits of spiritualists to find out that their proofs are as good as anybody's of anything. When we say that a proposition is morally certain, we mean that it is not on the strength of the primary laws of physics (which are now regarded somewhat suspiciously) but on the common sense of an experience which is not precisely of weight and measure but rather of broad sanity. The old phrase, "a moral certainty," represents the kind of certainty that can be claimed for the hypothesis of survival. It is the certainty one has whose imagination is not haunted by symbols and equations (which contain only the values originally put into them) but which is cleared of every honest doubt. It is for this that I have striven, inspired by S. E. L. T., Olin, Dr. Franklin, Ma, Grandma, W. H. V., Uncle Isaac and the rest. The moral world is a world which satisfies us in the same sense that we are pleased with uprightness and righteousness. It is a world that is in tune and so complete that we are fully confident that all can be made at last equally complete.

The test which most intrigues us is the continuation of personality and the light to be thrown upon personality. Personality is thus believed to be a really continuous manifestation, not exactly the same, but inwardly and essentially the same, through the

grain of the world. For this proof, so far as the Record is concerned, fortunately Mrs. Taylor's editing supplies ample confirmation. The present writer can testify to many of the cases. He did not know Ma, nor Grandma, nor W. H. V., nor Professor Kenyon, nor Benjamin Franklin (any more than all the world knows him), nor Professor Hare, nor many others, but he did know in the flesh Olin, Sister Em., Uncle Isaac, Cousin Frank, and Milton Bradley. Among those interested in the phenomena at that time or connected with them, I recall Katie Fox (Jencken) herself, and also her sisters Maggie Fox (Kane) and Leah Fox (Underhill), Robert Dale Owen, Harriet Beecher Stowe, Catherine Beecher, Isabella Beecher Hooker, that other good medium, Laura Edmunds—to mention but a few names.

Of course the Record is a family affair and its verification depends principally upon Dr. and Mrs. Taylor's sense for the personalities within our own family in the generation preceding mine. Uncle Isaac, however, was long dear to me before he died; afterwards his personality was liberally spread on the Record, in Vol. IV. On the other hand, Franklin, W. H. V., and others who enter the family circle first from the other side, continued so faithful to it and contributed so abundantly that the constancy and persistence of their personalities are abundantly established. The Record of Franklin is so ample that a comparison of that with his historical life alone could well be a study for generalization on the continuation of lives in the two worlds.

In spite of the cogency of the direct evidence for survival and precisely because of its cardinal superiority for demonstration and decisive importance, especially by way of repercussion on psychology, personality is bound to be the battle ground of thanatist against athanatist. In literature, history, theology, politics—in fact about everywhere that human interests are at stake, personality plays unwittingly the major rôle, for it is the great, unrecognized premise. What then may be some of the hidden assumptions¹ or open asseverations about human personality?

The most common perhaps is the monadic: that man is an

¹“*unbesehen Hingenommenes.*”

eternal, indivisible, non-composite spirit, that always has been and ever shall be. If we tone down the "eternal" (which is too big a contract) this definition is the one most in practical use and acceptance. Undoubtedly all religions of the western world cling in principle to the monadic conception of the soul, which is thus relieved of the necessity of being accounted for. And, practically, any religious or ethical argument which concedes that there is a soul means this sort of a soul; for time is not allowed for modification, anyway. In other words, when we speak of the soul, it is usually under circumstances which call for a soul monadic *pro tem*.

Another kind of soul we may call the Kantian. It may be carelessly looked on as composite, but it is really a careful description of the many attributes of what is itself enduring, and therefore belongs generically to the monadic class. We are not worrying ourselves about oriental souls, so lavishly imported by occidental pundits, which assume or discard numerous attributes or split up into various parts according to the convenience of their domiciles or stage of development. They constitute a rather tiresome science apart.

If we are to talk of a biological soul, (although biologists for the most part reject the term) we recognize a multitude of attributes and functions not so very unlike the Kantian, but of complete dissimilarity in history; for it is an organic and genetic composite of nerves and brain tissue which works so long as they work. Indeed, biologists explicitly dispense with the term, although they find that they cannot get along without the mind, which they use a great deal but say very little about. It is evident that biologists do not need the soul, whose chief use lies in survival, while they, on the contrary, assert that all the functions which a soul would, *ex hypothesi*, need, are *spurlos versunken* at death.

A soul subject to transmigration would be thought of differently from the ordinary one which is just intended to survive death. Primarily interested in human survival after death, we naturally imagine such a soul as best conforms to our needs *ad hoc*, subject to experimental and experiential confirmation. Reasoning from hypo-

thesis is accepted as the normal, the type. We possess no trustworthy evidence of transmigration or, more to the point, of metempsychosis. Let us therefore conceive a soul created by biologic process. This process would thus from conception labor on an invisible as well as on a visible product, on a soul as well as on a body. A brain is also on the way, which we class outright with the nervous system of the body. After birth, the will plays a large part in the evolutionary work; as time goes on, growth, education, life continue the structure with especial adaption to the spiritual life which thus, in many cases, gets a good start before death and presents a typical case of preparation for survival.

The man is not exactly aware that he is unwittingly but voluntarily creating a higher dimensional personality, call it body or mind or both. But he is quite aware that he is building up a *spiritual* personality independently of all question of abode. He is proud of that; he rejoices in it. It is sufficiently a definite thing to win general recognition among the *intelligentsia*, by which I mean his peers. The soul, then, is already perfectly well recognized as something of biologic origin; it only waits for a further emphasis on its faculty of survival. The metempsychosis theory is too arbitrary and naïve. The biological-entelechy theory fits in best with scientific knowledge. The soul is of composite origin affected with an unique career, the point of interest being that it is not merely the representative of the earthly individual, but it *is* that individual in every sense worth mentioning.

Religion, however, takes a different view of the soul. It lays stress on human consciousness (which is logically close to conscience; in French the word is the same for the two senses). It takes consciousness to be a divine attribute; it is not merely another biological manifestation, but a participation directly (especially *self-consciousness*) in the Godhead. Here the modern physical theory of etheric waves comes in to rescue the religious hypothesis from the refuse-heap of biology. The wave or vibratory theory builds up everything at the behest of some will or other, and conceivably partly of subordinate wills, from the wavicles up. The will vibratorily interferes at each and every stage; and its

most important interference is to impart the divine grace of self-consciousness; for self-consciousness and will are near allies; and since we cannot conceive of them in cellular form, we are now taught to know them under the mathematical sign of indeterminateness.

The soul is no hard-shell monad. Those are nearer the truth who have compared it to a vortex of water, slowly crossing a pond, or to a whirlwind or cyclone traversing the open country. The water or wind (which are mere mediums) changes (as is true of waves also) but the vortex retains its identity. The character of the man (weak or strong) is built up from his conception in the vibrations of pre-matter and in its subsequent modifications at the behest of the growing (internal) will and of the successive (external) laws and enters the higher life with all the essential characters of the same man. The essence of a moving vortex is its motion. Its matter may often change without changing its identity, providing always that it is still and ever a suitable medium. The whirlwind along the road or on the desert may take up many kinds and colors of sand; the whirlpool across the pond may traverse many consistencies and temperatures of water; the West India hurricane may rage through the Gulf Stream as well as through the brackish waters from the Mississippi, but they all three retain their individuality until all appropriate medium ceases and they vanish. But the personality of a man never lacks a medium. It retains the same ultimate throbs of nature, and ever reacts on itself and grows ever more vigorous through its even pulsations.

If we but examine our consciousness we soon perceive that it manifests itself as a direct emanation and not as a roundabout, biological process. Replacing the latter, the will has chosen to act in the manner of an economy: the radiation of which nature is full, having beforehand made infinite formal preparation, through geology, chemistry, meteorology, zoology, and the environment-making forces and substances. This is how the very essence of things manifests itself to us under form, as Aristotle justly perceived and recorded. The marvel is that these old forms

can indefinitely hold the vibrations to their work. The word "will" applies to the case better than anything in the dictionary.

However, as these preparations and changing forms move up to us they lose their geological or other groundlaying character, show more activity, greater inclination to stir, and finally motion takes the upper hand, motion conquers and reigns through form, we live in heat, light, and electricity, we no longer need the physical materials, we die in order to assimilate heavenly substance; we then perceive that on earth all along we had had the most essential without knowing it. We should recognize our chance, we find ourselves standardized of the most favorable age, at the height of our powers, our souls fixed in heavenly bodies in the full benefit and glorification of our earthly trials, and everything about us sustained by the high-point attainment of the possibilities that inhere in the indefatigable persistence of personality.

That is what I believe. Anyone can see how far removed my belief is from the tests of weight and measure, and yet how necessary for the conclusion is a due regard for and familiarity with the life of weight and measure. Anyone can also see that we ourselves are less radically contrasted with our surroundings in heaven than we are on earth; for here they are more or less imposed by the formation, speaking after the manner of geologists, in which we happen to find ourselves, and with which our real selves are not unlikely to stand severely in contrast; while there the domination of the will, the standardization of the personality, and the fluency and direct plasticity of surrounding things make the latter express us as if they were a part of us. Our clothes, our flowers, our colors of raiment honestly proclaim who we are, what we do, and what we want. If we desire to be left to our thoughts, our garments and flowers proclaim that mood and all men respect it, precisely as the Oxford man "sports his oak;" if we wish counsel, friends, society, that is quickly noticed and the notice helps the rencontre; if we are lovers, how easily proclaimed! if we are on duty of consolation, of earth visits, or on travels, or consulting sages, those businesses are perfectly convincing.

How different from earth! It is true that here we also possess

uniforms: and those for the ball room, for dress parade, for Arctic exploration, for deep-sea diving, and for many other purposes are expensive affairs calling for great economy. The soldier, the policeman, the trained nurse, the monk, the nun, or "sister-of-charity," the Quaker, the restaurant waiter, the chauffeur, and countless others, by their garb, proclaim their business, their station, or their pleasure. But these uniforms do not always fit! The soldier wishes there was peace, the roysterer wishes he were serious, the milkman would rather be a student, the nun too often proclaims pride of soul and separation from society, the policeman despairs of keeping the peace, as his garb professes he is doing, while a burgher is "held-up" around the corner, the waiter is a cynical psychologist tarred over with deference and with the conventional garb of politeness, while the chauffeur is headed for a fall.

Our classes of men, abstractly taken, are more or less ideal, but the uniforms are seldom a fit, at any given moment, at least, while in heaven they are at every moment quite a part of us, and change at will with change of occupation. On earth, we wish to appear somewhat conventional. In heaven, we appear honestly just as we are. What a relief! On earth much of our solicitude is to conceal our real thoughts under the clothes which are standardized and hence conventionally accepted; in heaven, we wish every friend to know just our status and then to act as decorum prescribes. It did not need, perhaps, any new physics to suggest a utopia nor to limn it after a fashion; but the new developments in superevolution have mightily confirmed our new ideology; have confirmed a radical difference between the ethics of earth and those of heaven; have ascertained more exactly what is the real nature of a personality.

This is not to say that in heaven *competition* wholly and in every sense disappears. Like other classifying substantives, it is far from convincing when subjected to scrutiny. The word "competition" is of quite materialistic beginnings, the striving of rivals to attain a goal, and then any coveted object, like a prize or gem offered to the highest bidder. It was applied in the beginnings of economic philosophy to the endeavors of sellers and buyers—endeavors which constituted a market for goods. It likened industry to the game of war,

in which one band occupies the top of a mound so long as possible against the assaults of another band, while the several members experience their individual vicissitudes. In a topical way, the mound represents the market.

The great vogue of Darwin's theory was due to its universal applicability. Everyone set to work to apply it for himself. One reason for this was its marvelous conformability to human nature such as it manifests itself every day; for selection-and-survival expresses real, terrestrial human nature. This became plain so soon as the theory was applied to the social sciences, including industrial markets. It covers at once the selfishness and the unselfishness of men. That is precisely why it is so repugnant to the large class who cannot think objectively, in dynamic terms, but who must have their static wish-fulfilment. So soon as they discover that men will compete they seek to prevent what is humanly unpreventable and completely neglect to credit competition with any idealism, whereas it is the outstanding channel through which alone each and every ideological result is to be attained.

They cry for legislation or revolution; they insist on laws to prevent war, to limit wealth, to stop usury, to fix wages, to ban liquor, to restrict the ballot; and when it is pointed out to them that such methods have always involved untold suffering, hatred, or slaughter, they answer that their ideas have never been given a fair chance: this time they will succeed. Incapacity to assimilate the organic idea is the curse of self-appointed teachers and political propagandists. The memories of the ideologists are even shorter than those of the industrialist. In ten years enough of the latter had forgotten the big crisis to bring about a small one; in twenty years enough to make the crisis bigger; in fifty years enough to make it world-wide and overwhelming. Ideologists cry for laws; legislators cry for doles; professors cry for simplification, to be effected through objective, environmental evolution alone.

Nature, the nature fitted for man's habitation, abounds in pleasant alternatives and is liberal in choices. Let us remember this principle, for such it is, when we would weigh the mooted question whether man is an accident, or, stated otherwise, whether man was

made for nature, or whether, on the other hand, nature was made for man. The former limb is approved by materialists, the latter by spiritualists. There is always left another, a novel way to attain our ends, even when we seem defeated.¹ Think of the ingenuity with which the prisoner in the Château d'If, by years of stealthy toil, at last effects his escape! Think of the clever expedients by which men in the desert or on exploring expeditions or deprived of their usual food by war or by crazy communists nevertheless often muddle through! Think of the shifts to which the mathematician has recourse, in order to form equations which are, at last, fruitful formulae! Think how the white man brushes aside superstition and shows the yellow or brown man how to achieve tenfold results with a fraction of the former consecrated effort! Think how engineer after engineer fails until the last one finds the practicable solution of crossing a morass or buttressing a bridge or dam or moving a rock or tree! What phrase is so common in our blessed civilization as, "I can tell you how to do it"! What makes the market, if not the presence of alternative buyers and sellers, so that finally all sales take place at prices which pay on both sides?

This universal process combining necessity, curiosity, and ingenuity, which is the core of social life, stands to each man as insurance. We are not simply planked down on earth each in a separate occupation and specialty, but we are given a faculty of choice and abundant opportunity for its exercise. This is natural, organic insurance. By it was first suggested insurance companies whose business it became to take over certain special risks, prominently those of longevity, accident, and fire, which are common to vast crowds of men, and which can be combined with a compensating investment. These companies do not assume business risks, for businesses are all risk and also not common but special to each man.

All of these alternatives are in a more or less immediate sense offered by nature. They insure that every life shall be more or less of a success, so long as it be visible; then why should not nature insure life itself with a real insurance, not a money compensation,

¹ A great lawyer and college mate once said to the writer: "I try to accomplish my ends in a way never before employed."

which can never accrue (such are the pranks of Fate) to the insured himself? It is all very well to pay insurance to the widow, but what does the deceased get out of it? Certainly not the satisfaction of knowing that his family is cared for, since, on the thanatist hypothesis, he is wiped out by death as with a sponge.

In every branch of free human interest a spontaneous social insurance exists except, to believe the materialists, in the major case of our very existence! But the materialists have overlooked spiritualism! The sailor who drops into the waves from the icy yard arm, the miner caught by fire damp, the hunter wounded by accidental discharge of his gun or gored by a bull moose, and the plutocrat who has built up a fortune by a life of saving, of intelligent choices and ventures, and of wise outlay, which fortune has afforded employment perhaps to thousands, all equally are, by the materialists, denied the privilege of either fulfilling a career or of witnessing its good consequences or of straightening out their false steps.

Of all the various ways of envisaging the world, the moral is the fundamental one. It is then no whimsie that we demand and man has ever demanded a future life (to us, in a temporary sense only, invisible), in order to maintain that spiritual symmetry to which our moral nature aspires. The moral argument is a feeble one when applied for the (generally unconscious) purpose of buttressing ignorance or of excusing one from necessary precautions or from technical measures. Its abuse is common and inexcusable. But when rationalists urge avoidance of the issue by the invention of such a tawdry sidestep as our contentment and placation through the smug belief in ultimate beneficence to posterity and success of our plans, nothing of which can, in many if not the majority of cases, be made known to the planner in his own lifetime, it is time to call a halt in the mad career of materialism.¹ Add that the best laid plans end by going a-gley or by turning into curiosities. I am thinking of the invalides of the Leicester Hospital at Warwick, England.

¹ This appears to have been the ground taken by the "Illuministes," 1770-1820. Auguste Viatte, *Les Sources Occultes Du Romantisme*, II, Ch. VIII.

However, if we envisage life in the largest way, we need not accept as final the dictum of the rationalist in favor of materialism. He asserts that it is unreasonable to claim a more fertile field for a spiritual life than the here-visible, whose resources admittedly we have hardly begun to fathom. But we reply that his position, nevertheless, contracts the field of life and of human operations far within the scope we have not only imagined but actually discovered for them. The rationalist asserts that a man's death means that his body decays and that his spirit survives only in the effect his example, "canned" voice, constructions, writings, discoveries, inventions, compositions, pictures, symbols, and other realized or "liquidated" efforts may exert on posterity, on their opinions, enjoyments, beliefs, institutions and point of view. Such is the rationalist spirituality. Let that satisfy whom it may! To say that the spiritual life in some insufficient sense has been from early time and with varying fortunes, by hook and by crook, realized this side of the grave is very far from proving that it does not extend more generously beyond. It is certainly marvelous and heartening that letters could gain a foothold in the din of war that has always cursed men.

And if it does so extend, there is its enduring home. Civilization is a tenuous, uncertain thing, but heaven is a solid, permanent proposition. As elsewhere put forward, the fundamental, physical difference between homes lies in the magnetic fields: for (1) future existence approximates in place that explained by mathematicians as the Absolute Elsewhere, while (2) movements operate on the principle of "intervals" instead of distance and spaces.

To work out all of the changes from an earthly outlook in detail would exceed the limits of this undertaking: we have spoken of travel, which is not confined to this planet. On the Kantian theory of noumena, the soul must have access also on other planets to noumena to interpret. Or perhaps the noumena of planets like other noumena, are with us here-now. As to clothing, it is everywhere required for good taste; climate and tempest do not raise difficulties. Food appeals in the hereafter more to the eye, but also delicately to the taste. Homes satisfy every wish for space, beauty,

elegance, simplicity, convenience, isolation and congregation, while music is, I venture to believe, more rapidly tapped from the ultimate vibrations than here on earth; thus there is a serious if optional sense in which everything is made of music.

Our earthly vanity is too prone to imagine that the business of the departed is chiefly that of slumming on earth or of the duty, agreeable only because it is a duty, of favorably affecting human psychology. Undeniably there is a vast field here, and a truly competitive one, in which the powers of light struggle with those of darkness, and it is only too evident that the spiritual forces of the world are far from the equilibrium coveted even in any earthly market. There as here, life is dual, and the spiritual department is sustained on the previous condition of care for and of attention to the (relatively) physical. But on earth the latter predominates. For this reason, among others, we can, in the nature of things, know but incompletely the life there.

The story of life is a story of progress. Our own petty, daily cares are so insistent that we find it hard specially to study about the purpose of life. Furthermore, those who are to a degree released for this study, find it still hard because of their previous confinement to duties and competitive struggles for daily (or yearly) bread. From the outset they are faced with the static absurdity of learning what they do not already know. In a pregnant sense, learning is not adding, not accumulating; but unfolding, discovering what is already hidden within us. The logical difficulty is somewhat veiled by the use of books, which are written by those who know (or profess to know) and who appear to offer revelations. The earthly scholar (literally, "person of leisure") finds himself by a slow, differential process transformed through his studies without fully realizing the change. If he only has the one master, this pedagogic change runs risk of being merely one of verbal rote. The real change takes place after infinite comparisons have been instituted involving active judgment and use of will power to accept, reject, combine, modify. Thus he builds his soul. Little wonder that, in a higher-dimensional world, the accounts of the steps further heavenward handed back to this are very scanty and unsatis-

factory, although now, at length, numerous enough. For if their scholars do not know what they have not learned, much less do ours.

We catch hints of all this. There is much time spent over there in reverie. There, as here, it is the subconscious which works for us. Gradually by pictures and by the simple processes of logic, these workings and effects are passed through consciousness by a keying up or speeding up or voluntary intensification of image making. Of such stuff are the famous Platonic ideas. By a clever *laissez-faire* attitude toward his own subconscious, a scholar may greatly economize the occasional spurts of conscious thought and reach important results with comparatively little voluntary effort. The subconscious has its algebra which works automatically. It is the greatest gift of the All-Father. The successful men we know do not fret and fume: they give their subconscious a chance to work itself out by itself; only they are very careful to be always ready on hand to catch the message and to let nobody interfere with that critical part of the process of applied knowledge.

Some men are so skilful at this that they can even indulge in society and amusement while the greater work of the subconscious goes marching on. And we greenhorns accuse them of triviality, superficiality, affectation or else are lost in wonder at the smartness of the man. We do not realize that either by temperament or by practice he has mastered the technique of pragmatic thinking, and that we could do as well or better by observing and following his lead. Our divine part is our conscious observation, especially our power of observing ourselves. But the latter resolves itself chiefly into the study of our subconsciously formed images or other more or less inchoate thoughts. There is no reason for supposing that this critique of pure reason is not in principle the same or similar in the next life.

How could it differ? Reverie is encouraged by fitting surroundings, the shores of the deep sounding sea, a grassy bank, a couch of roses, or a plain, private room in the Banquet Hall whither the faint sounds of music are wafted as to a Caruso, who thus spends the day before a concert. But reverie passes over easily into divina-

tion and prophecy. Two kinds are mentioned in the *Fox-Taylor Record*: (1) looking into a pool and (2) reading the flowers. The former is, of course, equivalent to crystal gazing, which is often explained as an objectivizing and concentrating of the gazer's imagination through his eyes and so into the crystal—at least, sufficiently so for his purposes. Whether photography would substantiate this theory remains to be seen. Orphism caught the idea.

(2) The second method is much more otherworldly and incredible, and offers a refined parallel to heathen soothsayers and to Roman haruspices: in the Elysian Fields a shrub or tree is planted for or somehow identified with the human being, so that, when the identification is complete, under the rules of superlative horticulture, the growth of the tree stands for the future prosperity of the man. More than that, it is possible to know, by indications which have not been made clear, how far ahead the prediction looks. This foretelling is a favor, not a right; and the longer the span, the greater the favor. Thus, in the case of a mother anxious for her son of eleven, the prediction was in this way obtained that he would live to a "ripe age." It is true that he is now healthy at seventy-six, so that the prediction has already proved true; but the evidence in support of the method must be sought in a different quarter from diurnal clocks or from annual revolutions around the sun.

Thanks to modern hygiene, men of seventy-six abound. Evidently a tree, a blossom, means something fundamentally different there from here. Here, fruits and blossoms are for the use of owners or thieves: force of some sort ever lurks behind *our* living. There, the increase of personality calls for an increase both of individualism and of socialism: the individual is more closely linked with nature, and this because of nearer approach to the Absolute, that storehouse of eternity. There, moreover, future and past are one in principle, and as each man is but a priest of this temple of Janus, so it should be possible, by a suitable thumb-print system, to trace him down for better or for worse. Some reference of everything mutable to something fixed seems to be an essential part of our provisionally assumed cosmical scheme; and this not wholly because such reference is the mental necessity which it is. Indeed,

to reject the idea of a permanence at the back of a flow is simply to refuse to look far ahead or behind.

Nothing could be more unobjectionable and truly sensible, on occasion, than such refusal; for refusals to believe in the Absolute are in all cases veiled refusals to look so far, if not frank ones. We are thus made to keep our feet on the earth. The neat way in which the Absolute chimes in with the concepts of relativity, however, invites inclusion of it in the more far-seeing scheme of life. In the higher dimensions, on account of the higher rates of *constitutive vibration*, accessibility to Absolute Elsewhere would be more facile, and the whole of phenomenal nature would be arranged to match, trees would be domestic or familial to individual men, and blossoms would indicate good; while, in a garden, the kind of blossom found there would foretell the nature of the event.¹

On account of the more direct prevailing satisfaction of desires, the whole of outer nature does, in that dimension, hint at what seems to us as of a more psychic fibre and hence closer to the man. Outer nature is there typically germane to the rule of "interval" substituted for distance. Outer nature bears a more human aspect, it whispers the secrets of the Absolute, it sings them along the taut wires that are strung for the sub-aether, it booms them in the breakers on the coast, it glorifies them in the misty diffraction of the setting sun, it steeps them in perfumes that insinuate their own meaning.² No, the next world is very unlike this, only there is a paradisaic side of it that we have begun to comprehend so that our humble words apply. This is what Grandma means when she says that their world is very like ours. I have tried to emphasize the truth of her homely statement by hinting how extremely unlike the two worlds may be, after all.

The dissimilarities are best grasped by those who have been the most advanced students; the similarities will be insisted on by the rest; for I ween that Grandma has not pictured the whole of the next world but only a glimpse into *her* heaven. We are told that

¹ Cf. *Katie Fox*, 305; *Fox-Taylor Record*, IV, 322.

² Gentle Reader, have you ever sniffed an unaccountable perfume on awakening?

in order to visit some friends, manifestly less advanced, the relators must *descend* to other spheres. Thus a visit was made to "Old Sabra," who had been loved before slavery was abolished in Connecticut. Nor is heaven so aristocratic that those of the lower spheres cannot visit the higher—not for permanent residence, for we do not feel at home in sole contact with superior beings. It is quite banal to say that we like to associate with our superiors in order to learn from them. Acknowledge that the intercourse can become a bit irksome! The truly progressive society is that of equals—*pares in paribus*. "Wars" by modern nations against savages are murder. To be equal is not to be alike save in the one quality measured for equality. Our superiors cause despair as frequently as emulation. But, on the other hand, a well-planned excursion to the "Land where the Bongtree grows," or one to glimpse Homer, or Orpheus, or even the Great Master (whose passion was comparatively recent), were most profitable and would offer much food for discourse in the Banquet Hall, and for profitable reveries.

The careers of spirits would appear to be extremely varied. I am now speaking of spirits of light; of others I do not speculate; while I do not deny their existence, my idea on the whole matter of hell is founded on the conception that wickedness is merely negation: not necessarily the negation of obliteration but rather of antithesis, even of compensation and balance. He who scoffs, who drivels cacophony, who steals and murders, who plots and wars, who starves and tortures, is from any higher criticism according to any dogma, an obstructor, pure and simple. There is much of truth in the doctrine of Universalism. The path of progress is a one-way street. It is frequently choked by those who cannot keep up, who fall by the way, who drift to the rear of the column: but the general movement of life is in the one direction, for such appears to be the divine purpose.

The story now begins over again with the wavicles (ψ) of the sub-aether, which are taken for granted as the primeval $\pi\omicron\tilde{\omega}$ $\sigma\tau\tilde{\omega}$; the fulcrum for world-building, inconsistent and inappropriate as the metaphor may seem. Up through aether, electrons, quanta and action (h), and then through atoms, we arrive at last at matter. In

more familiar language, an ingenious technique has so harnessed the original stuff that its activity now takes form and can be limited, bounded, characterized as liquid, solid, crystal, plant, material, animal, man. The man can saw out a plank from a log, and the plank retains the form thus assigned to it. The man is a little god, and proceeds to worship the faculty he has inherited.

For the biologist, evolution ceases at man. Vain efforts have been made to ascertain a cerebral expansion within historic time. If we are disposed to extend them back a few thousand years—for we begin to read history in flints and in rocks—any hopes we may cherish of establishing man's biological advance seem to be quite obfuscated, if not wholly dashed, by the superior cranial content of the Cro-Magnon men. The Pekin man, however, for a vastly anterior period, traverses all claims of superiority. Psychic science comes to the aid of biology by accepting the principle of continued progress, by agreeing that man is at the top of the biological series and that, by those tests, higher earthly forms are hardly to be expected, and by satisfying the principles of biology through the claim that it passes over into the invisible. Whatever the voice of Darwin (hitherto silent) may say, we are pushing his principles further.

That the word, "biology," continues to apply to man's progress is doubtful. We have considered the pros and cons of the competitive spirit of spirits and find it to be so radically modified as hardly to be recognizable. Our formula will henceforth read somewhat as follows: Evolution continues; Biology is arrested and confined this side the frontier of death. Perhaps this declaration is as clean-cut as any classification is likely to be. It explains many things and especially the problem of birth (in the narrow sense) and of death. For the universal fact of death no explanation more satisfactory than sentimental church hymns has ever been offered: "Now we gather at the river." To the biologist, to be sure, the fact of the finality of death is so much stock in trade that he never asks "why?" To declare for thanatism were to take owls to the city of Minerva. But the layman cannot take for granted the bases of the

sciences: the rather is it his business to question them. It should seem to him that the death of individuals and their supplanting by a new set is quite a loss of energy, a misspent elaboration of nature. Why cannot men live on forever? Why does the divine plan not so ordain? There is an organized club or institute of those who are working for earthly immortality.

Unfortunately, we can only give human reasons. Individuals are essential, say the philosophers; for without them we should have left over only dead principles. Individuals stage all phenomena, from amoeba to Einstein, from chlorophyl to the Washington cedar, from the grain of sand to Mt. McKinley. Without individuals there would be no drama, and without drama life would not be worth living. Were there no more births and no deaths, our immortal species would gradually be wiped out by accidents. Grant, therefore, the need of enough births to replace these losses. Again, the sciences of agriculture and all the mechanic arts tend, in recent generations, to introduce improvements which call for more people on earth, for the economies and advantages of the inventions stand forth only when and if population grows. These fresh men adapted to the new ways of living demand a crowd about them. Without the growing crowd where were their elaborate finance, their more or less vain art or arts? There remain, indeed, a set who yearn for solitude and *recueillement*; but they are far outnumbered by those who need the excitement of the crowd, and even they also call for a cenacle of their own set.

Thus the varying conditions of life demand a varying number of individuals. The most obvious way of answering these fluctuations in the opening for population either of men or of other living entities was to endow them with a fairly short term of life, just as the banker controls the amount of his loans by granting them all on, say, three months notes. By collecting as many clients' notes as he elects he automatically reduces *pro tanto* his own notes and deposits, for which he is debtor. Such are practical reasons for births and deaths. But they sound in utility rather than in the larger life and the higher criticism. Such reasons are quite earth-bound. They

take no account of teleology. It were well for the man to understand and observe them; but they cannot satisfy the curiosity of his scholarly moments.

Note that the man encloses a reproductive department which is practically independent of the rest of him. It was specialized in genetic cells from his birth. His other or somatic cells went ahead and attended to his career, so far as it was competitive and depended on cells as tools. The other department specialized in the continuance of the race. Those other, reproductive cells took little profit from the triumphs of the somatic man nor injury from his defeat. Their sole duty was to continue the biological species as they found it. And the characters they perpetuated might not be at all those of the man but those of some rather shady ancestor, which luckily had not gotten into the man's somatic makeup at all. The son may resemble the father in hardly any way.

What is more to the point, these biological simulacra which are turned out in mass production, these fish eggs and spawn, these litters of puppies, these more elaborate Punch and Judy puppet homuncules of elephants and men, issuing from their sides at intervals, even if not in whole schools at a time, have careers entirely independent from his. It is true that in some cases the foetal cares of animals are prolonged after birth; only in man do they extend the family ties for an indefinite period. But these new creatures or possibilities of life have this feature which conclusively proves that they represent entirely a different principle from the parent. They in every case must, from conception and already within the mother, repeat the whole history of the creation and evolution of animal life up to the point attained by their species. The newborn individual thus comes under an entirely different principle or regimen from the parent. The former is concerned to establish a biological independence and stability; the latter is concerned, on the other hand, and especially in the case of man, to attain to the spiritual life. For this purpose, contrary to false analogies, he does not himself need rebirth, unless *spiritually* by death.

Much study has been devoted to the ascertainment of the facts and theories which go to explain, to put into systematic knowledge,

the creation or the appearance of the successive species which culminate in man. Probably, (since knowledge tends to unification) no satisfactory theory will emerge until science shall have more clearly established the nature of man through psychology and psychic research. It is now plain that the study of man is not by any means exclusively biological, for it turns about the individual. He goes right ahead whether he have children or not. When he dies, it is a poor excuse to allege that his place is supplied by his son or by another's. His place is never supplied, in any human sense, for he is unlike everyone who ever was or will be. He marches right onward; in good health, his mental powers increase as his bodily diminish; not only do the genetic functions form no constituent part of him, but the somatic also may decay without attaint of his mental and spiritual faculties. Of course, not all men continue productive, mental labors up to the last moment; but many do; and early mental decay only occurs as effect of cerebral disease. The individual, therefore, once launched on life's tempestuous seas, is not a second time called upon to recapitulate, in mental evolution and by fancied spiritual parallel, the history of creation as biology and geology have taught it to us.

Genetics has wrongly been instanced in disproof of survival. The real man, they say, is a continuous chain; the protozoa are as consequential as ever. But this is a linear view of a broken series of recreations. For the *unbroken life*, we abandon the circular reasoning of biology and follow the once for all created individual. Life is not merely linear nor superficial, it is dimensional. On earth all forms are found, all stages, all grades, all dimensions. The third or cubical dimension is the most familiar, chiefly because it is the form to and about which we have been formally educated. But much that we see by third-dimensional eyes is better understood by fourth-dimensional theory, calculations, and principles. We *see* it as of third-dimension, we *treat* it as of fourth-, and so on. Since all perception is in some degree dimensional, and since the same noumenon can be the basis of any perception at any degree, it follows that the inhabitant of one dimension is no more real, true, objective, or material than the inhabitant of another.

It is of the nature of the individual to march on through the dimensions. In some such sense, Eddington says that the individual's history is a wormhole through the grain of the world; and the grain is established by the frames of the dimensions. The business of terrestrial life is the formation of character, that is to say, of individuals. This prime object could not be attained without the support of the biological process of multiplication by generation; nor without the competition and struggle portrayed in your books of political history, of economics, and of social science. The alert reader of the daily newspaper discerns competition in every banditry, every suicide, every market report, every fall or rise in exchange or in the call rate, in a word, in every part of the vast organism that toils for (or against) material support and well-being. But there is other news: there is the high school graduation, the commemorative oration, the sermon, the theatrical review, the cinema announcement, the donation for charity or hospital or laboratory research, the thousands of uplifting enterprises and societies (to the point of the pestiferous), and the consciousness of clean family ties and of the sacred, private family life of the nation.

One party assures us that there is nothing in the cosmos morally worse than the turpitudes incident to the competitive system. So let it be; let us admit that life must begin somewhere. All is not competition. But "competition" correctly denominates some extensive regions of life. Another party, with equal superiority, imparts the wisdom that the better side of the competitive system, the financial successes, the opportunities for magnanimity, the circles for high-thinking and plain living and art and for the delights of scientific achievement, offer sufficient scope for the sturdiest humanity, which should be ashamed to hold out its porringer, like Oliver Twist, for more treacle in the hereafter.

Religion, however, perceives that what takes place within human ken is rather regional than judicial. Every religion has, in some shape, set up its remedial Cos, Minos, and Rhadamanthus. The rights and the wrongs of each and every man cannot be fully nor definitively established in the market; whose prices and values all have their merit but call for further allowance, balance, and com-

pensation; and so on indefinitely. A market which neither calculates nor predicts is moribund; nor does human life offer a span sufficient to give every man a chance to show what is in him. Hence Universalism, the most spiritual of sects, which would grant to all an equality of chance since, forsooth, all drive down their roots to the universal.

Undoubtedly, the beginnings of justice are practiced on earth. But much of it is not appreciated, for the teachings of the Master cannot strike deeper than the capacity of the taught permits. Those who have been called upon as educators to explain the ideal working of the competitive system, and its possibilities for man's improvement, develop also a technique of defense against ignorant criticism: they know better than the pastor how many souls do obtain their reward just simply in their earthly achieved attitude of calm, detached, balanced character. But is this, after all, the justice we aim at? We, who hold our own, by the strength of financial institutions which nobody thanks, sense nothing of the silent mass carried to ruin by a panic in the stock market. We ignore what we cannot remedy.

Either to deny a God because the play does not end happily as advertised, as our pessimist criminal lawyers do when they mount the rostrum, or to claim a knowledge of God's purposes sufficient to found a supposed proof of immortality upon his sense of justice, lies without our ambition. More tangible is the vast fact that all life on earth is an endless discontinuum. There is just enough suggestion carried over by the generative process to start up a new individual. The individuals are individual thanks to the rule that, in spite of their specific and generic loyalties, they are divided by gulfs spanned by effective if infinitesimal bonds: I allude to what is covered by the biological term, "seed."

Where, then, is the continuum which, in the hyperscheme of nature, balances this generic and individualistic discontinuum? Evidently, the unbroken career of the individual. We are not here speaking for animals and plants. Their case will be found in tune with the general scheme and calls for separate treatment. But, speaking now for man alone, it is perfectly plain to me that the

continuum is found in the individual, just as the *discontinuum* is found in the species.

Truly, on close examination, things turn out very different from first impressions. Whether the old are exposed, abandoned, killed by the young and able-bodied, as takes place frequently among savages, or are so delicately nursed as to achieve an unnatural prolongation of a useless earth-consciousness, as it is done *in articulo mortis* by our physicians, with their injections of strychnia or formaldehyde, the pother about it is, in most cases, overdone. It is true that decent ceremony is desirable as proclaiming to the world that the death was regular. The funeral ceremony offers a guarantee that should by all means be retained. It is also very proper and natural that we should feel sorry at a separation, at deprivation of wise counsel, of valued guidance and of expert knowledge which we cannot supply. We do not appreciate that that communion often is prolonged after a decease, and that we can always have it if we open ourselves to it and thus invite it. Fear of ghosts transmitted from the stone age and misinterpretation of the teachings of science exaggerate the claim of death on ritual observance, swell the undertaker's bills, and multiply the *croque-morts*.

To believe the Record, everything of this life has its "correspondence" in the next. What that means we can only surmise. We are told that spirits have a sort of eating, they have clothing and houses, and animals and scenery and so forth. We are also told that all these things are much better than ours. There seems to be a harking back to nature. We do not, on this earth, make journeys to see ships, tall buildings, and mechanism of all sorts, but in order to escape from these things and to see nature. This taste, it would appear, is cosmic; it is fundamental. And so the step to the next world is often an easy one, for the environment, especially for the new arrival, is of the same sort, in some way, as what he has been used to. He is just taking one more journey. Just as we are very sensible to the discontinuum between father and son, so is the heavenly reception committee eager to point out the unbroken continuum of life.

Human beings are steeped in inconsequence. Their hard logic

extends to their economies, and no further. When their minds would soar, something checks them. It is as when one party would fabricate a projectile to penetrate any and every defense, while another would build an armor to be absolutely impenetrable. It is so in the mathematics of limits, in navigation, in the sense of up-and-down, of east-and-west, (note the curious fact that the raps at *séances* are made *bottom upwards* on the table) in cases for violence vs. strategy and diplomacy, in their deceptive sense of power over surroundings, like the boy watching circus stunts, in the problem of the one and the many, like Zeno and the arrow or Achilles and the tortoise, in thousands of cases where it is palpably impossible to reason from individual experience to general principles or rules. A prospers in the shoe trade; all men cannot prosper in the shoe trade. B prospers in land-speculation; all men cannot prosper in land-speculation. C prospers in "muscling-in"; all men cannot so prosper. In some epochs too many have sought to be C's; in some, B's; in some, A's. The fallacies of the one and the many are at once apparent in a dimensional life, for they follow from a separation of interests in this world which does not exist in the next, at least for the A's. There is, we conclude, an appropriate, special modification in the individual which follows from the change in dimension, and from that alone. Plainly this modification could not occur were not the individual to pass over integrally.

While Wallace and Crookes necessarily were confined in their studies to the initial problem of veridicity (which by natural growth of thought is now verging over to individuality, personality, and all the ascertainments of degree in materialization, apports, cross-correspondence, double-personality and their cogeners) it was left to F. W. H. Myers, as became the classical scholar, to study the nature of personality. His conclusion was that man possesses both conscious and unconscious personalities; the latter he called "subliminal" and declared that it was the real, surviving personality. This term rather than the reasoning was taken up by the psychologists without acknowledgment to the spurned lore of psychic research. Indeed, the query at once presents itself whether we are in presence of any partition of the spirit, soul, psyche, or even men-

tality, whether of the third- or fourth-dimension. To my mind, the refractory factor in soul analysis is *consciousness*, and therefore follows a supposed necessity of establishing for it a separate department or compartment. All this seems quite unnecessary, unless we choose in a spirit of materialism, to look on consciousness as essentially a plasmic or nervous phenomenon.

Perhaps it is right here that we should stake the parting of the ways of spiritualism vs. materialism—at consciousness. Let those who can look on consciousness as a proposition primarily for biological research go their way. They will discover something, undoubtedly; for wherever function exists it is met by its biological mate, if indeed we are permitted to speak of consciousness as “function,” which I gravely doubt, especially in the intensified sense of “self-consciousness.”

Here occurs a certain justification of the scientific line drawn between “material” and “non-material.” As elsewhere noted, our physicists have drawn this line on a frontier where they apply one set of mathematics rather than another—relativity mathematics rather than primary or classical geometry. Thus they apply classical laws to the astronomy of the atom but relativity laws to its quantum jumps and to the corresponding radiation. Apparently the state-line of the non-physical is crossed at quanta and radiation, or let us say, at the ether and sub-aether. This separation or distinction does not seem to be, at least, etymologically, justified; but let them have it. It is certainly auspicious for the spiritistic contention.

Physics, then, by grace of its favorite terminology, and psychic science, as working assumption, do not treat self-consciousness as a biologic phenomenon but as something apart, direct, a sharing in a world-faculty which descends to meet and in a sense to coöperate with developed and evolved humanity. The history of life is the tracing of *forms* which set boundaries to atomic motion. Boundaries can be certified precisely because the universal Will can tell the ultimate vibrations what to do. No matter how many sub-vibrations science may hypostatize into the substratum of things, that

Will will always function below, beyond, and behind. Will is an aspect of consciousness. Introspection proves that when we are determined to do anything concrete we find ourselves at the peak of our self-consciousness. Through this idea we approach the larger scheme of things. Those features of our surroundings and of ourselves which stand out in vision and other experience, in scientific classification, in education, in our recreation, even, we connect rightly with a voluntary act of someone. Such has always been the thought of man in his religion, his attempt to figure out a Creator. If he imagined a Creator after his own image rather than the other way about, he was only starting up the beginnings of science.

We grant that self-consciousness is no sudden or surprising attribute. It proceeds from the humble origin of simple, nerve reaction; it swells with the history of the nerves and of the brain. At this point we enter the realm of hypothesis. Spiritistic hypothesis would agree that nerve reaction is akin to electrical, or, in other words, is a more direct interference or utilization of the basic rays or vibrations than occurs in other functions of the body, which repose more mediately on those rays, for they have been subjected to the fixed forms which, in bone and muscle and in a thousand special organs and chemical solutions and vital plasms make a vast factory of the body. But the faculty of reaction, *per se*, is special, it is different; and no matter how complicated it becomes, in manifestation, it remains distinct, so that we can be accused of no overstatement in concluding that the highest manifestations of our self-consciousness are precisely that part of us most directly depending from primitive radiation.

The form of things is certainly essential to the functioning which we call "life." It is lucky for economy and success in scientific thought that Aristotle laid such stress upon form. Formation is fundamental and cumulative. *Entelechy* is the name he gave to the principle which sustains and encourages forms. But for every form there existed some time a process of original formation, an active will, like the magic which it is said consigns the guardian elementals to their stations at the tombs of the Pharaohs. It is this *entelechy*-

forming will which is active in the thoughtful mind, which is thus again brought into direct league with the primitive purpose. Consciousness is par excellence a divine attribute. By our consciousness we nearer or farther share in divinity. This our account falls short of stating all the truth or all the steps. It would be a mere suggestion, a mere introduction and forestudy for what we are to learn when our other-dimensional faculties shall have attained to free essor.

The classifications which we are making we call generalizations. But the next world is a scene of unification and of transcendence with respect to what we have woven here. The merit of the mathematics of relativity lies in the very fact that by its ascending dimensions it recognized this transcendence (without any claim, of course, to an other-worldly application) in a very fundamental field, that of physics, which is so basic in our attempts to understand the world. Its generalizations empower the spirit consciously to transcend the daily particulars and the vulgar thoughts of earth.

Such is the real, transcendental dialectic,—the one which forms the culmination of rational education, as commonly understood. And if it be objected that premature generalization would greatly narrow the field of observation and of spiritual thinking, it may be replied: (1) that the disembodied spirit by revery will extract much more from his premises in the way of conclusion than we do, and (2) that the disembodied spirit is afforded an endless variety of new, appropriate objects of thought or objects which we had overlooked when restricted to third-dimensional geometry, measures, and, in general, formal, and phenomenal states. Generalization thus viewed is a process of confining any thought within manageable volume and limits.

In stating that the undying person is a continuum faring forth from visible into invisible life and at right angles, as it were, to the descendants, the gentes and species, which form a discontinuum still manifesting in the visible life, its links separated, to be sure, by high-invisible genetic particles and eggs (whose liaisons with the invisible, moreover, offer a wide field for speculation) we are

conducted to the stage where we should not overlook but give due weight to the hypothesis of F. W. H. Myers as to a subconscious mind which, once defined, would be found to be the very man, the soul itself, which, passing on at death, is to be identified with the surviving spirit.

CHAPTER VII

DISCRETE PERSONALITIES

THEOLOGICAL affirmation of survival, on closer examination, has proved to be a crude statement subject to later precision as to what really does survive. It had been concluded by science (not quite in tune with Aristotle) that the core of our being consisted in the vast mass of functionings which go on *à notre insu*, quite independently of our consciousness, except at particular moments, when some of them passed within range of consciousness, and especially when, at times of sickness and bodily derangement, they caused pain.

However, if we must commit ourselves beforehand on a subject which can better be settled in the hereafter, there would appear to be no reason for seriously restricting survival to any department or departments of our nature. The doubts would be about modification and stress rather than abolition or suppression. It is not proposed to enter into a physical theory of the constitution of the spirit body. Whatever that may be, (and inferences will undoubtedly be drawn from the very interesting experiments in ectoplasm now going on in many places and countries) something like it or related to it is apparently always ready to exude from our own bodies. It may be a mere potentiality eager to impart a higher dimensional quality to the earthly body but hitherto frustrated.

Certainly through death the durable body enjoys improvements. Imperfections are removed (although they may be resumed *ad hoc* for manifestations in form). The growth of children proceeds unhindered. But it does not overstep the age of maximum vigor, say thirty to forty years old. At that age, the spirit personalities have been thought by some to be stabilized, so far as their daily, domestic life is concerned. Two further rules for the spiritual body

stand out: old people grow back, as it were, and soon attain to the standard period for stabilization, while children, in spite of otherwise normal development, retain always a childlike expression, which must make it easy to notice that they died young.¹ In other words, there is nothing left about them to express the struggle with opposition, the maladjustment, repressions, external and internal, and the selfish assertion which are depicted on the face and in the carriage of the grown man and which are his certified check on the bank of immortality. Premature death remains a misfortune which the heavenly society does its best to atone for.

The assertions of the last paragraph hold for the fully naturalized spirit manifesting at his best to survivors. It is however, sufficiently notorious that there are large classes of manifestations, visual, oral, and in dream, which represent the spirit as in pain or suffering from anxiety or remorse or dissatisfaction. There as here, we conclude that all is not a bed of roses. It is well recognized, however, that the spirit normally passes through a longer or shorter period of adjustment, which is much abridged by an earthly preparation in spiritual experience, before death. The returning spirit, meanwhile, talks much of his last illness, and even seems to feel its pains. Conscientious spirits are anxious to set themselves right with survivors with whom there had been a misunderstanding, for example, a family quarrel. Then there is the large topic of dark, malevolent spirits. However, the happy picture of life in heaven as one of aspiration, progress, and the joy of willing service is the prevailing one for those spirits who have once gotten their pace. Can anything be said as to the spirit's consciousness of his own body and personality?

At first blush, if the choice were given to let *either* the conscious or subconscious survive after this life, but not both, the choice would unhesitatingly fall out for the conscious and hence unfavorably to the theory of Myers. It is the conscious which embraces will and choice and the active life of the market. On the other

¹Spirit photography has not confirmed all these beliefs. Either the beliefs or the photographs or both are at fault! As to maximum age, yes; as to childlike expression, no.

hand, we are sure to have a conscious of a sort wherever we have a sufficiently developed unconscious; for nature abhors a fool as much as a vacuum, and it is axiomatic that she intrudes life wherever it will fit. It was with some such idea, doubtless, that Myers proposed a subliminal self to be the surviving self, for the subliminal self would be well-established—an unquestioned part of the ego. Subconsciousness, therefore, is closely allied to consciousness.

But was he not performing a greater service to psychology than to psychic research? For, consider what has just been asserted, that man is almost wholly an unconscious or at most, and on the most liberal interpretation, a subconscious being. Not only are his physiological functions quite vegetative and animal, including the generative, but also his sociability, his arisings and slumbers, his trade occupations, everything gainful are fairly automatic. In fact, organ for organ, we cannot guarantee what is going to happen to any of them. When man passes over, he enters the golden gates full panoplied, but with a finer organism which assimilates the whole to that self-consciousness which there as here is the more typical part. But there is, somewhere on the way, a painful pruning, even an amendatory purgatory. The reports we receive are not always flattering as to the ease and facility of dying.

Our information about survival imparts a monadic impression of the soul. But there is much that goes to modify either a Leibnitzian or a Hindoo severity of monadic theory. In the first place, we possess no satisfactory evidence of transmigration or of any previous existence. The professed memories from preterrestrial or preconceived experiences may be taken rationally as merely evidence and sample of human suggestibility. There is a contest on for persuasion and conviction between the prenatal and the post-mortem careers, with the balance overwhelmingly in favor of the latter.

Let that be as it may, our theory is that the soul is in the nature of a growth, a slow, distinct, personal creation; and this genetic type of it is not inconsistent with its indefinite prolongation into the hereafter, on the same principle that an Egyptian mummy case or wooden furniture found in a royal tomb and capable of indef-

inite preservation once grew. The modifications of the soul occurring as consequence of death we find to be quite analogous to his earthly modifications when a man changes his residence and allegiance from one fatherland to another. The surviving soul leaves behind the material sort of struggle and competition in vogue here, he leaves behind (if on a high plane) the mental suffering which turns on insufficient material provision for wants, which no longer exist, and, consequently, the painful sympathy for his brethren on account of their deprivations, or because the conditions of the game require that, in order to keep alive and to prosper, he cling to what he possesses, not venturing to surrender it in their favor. The case against human morals must be qualified to the extent that one legitimately clings to his own property for the sake of his family or that, possessing in great abundance, he makes wise charitable foundations, his largess thus sounding towards our species in general if not towards individuals.

But what of the much vaunted returning for spirit-slumming and for uplift-suggestion on earth? The *revenants* visit by preference their surviving relatives and families, by dreams and by direct affection of the mental psychosis; with unequalled knowledge of our psychology, they bring about the disposition to do the right and advisable thing. Only rarely do they find it better to issue specific, concrete directions or revelations. This latter method is in derogation of the recipient's personality, whereas the former strengthens his character, for the touches of angels are ever on the delicate moral chords and speak to the other-regarding sentiments and, in proportion as we act on general principles, we strengthen our own general principles. Character and the growing soul are built by voluntary practice and action. The visiting spirit brings with him his other-world morality. He does his charitable work with conviction and fidelity but with no loss of energy from sympathetic convulsions. We have the Record's word for this principle of their conduct which throws a flood of light on the conditions of the next world and of the ideal life.¹

¹ *Katie Fox*, 274, 275, 308, 312; *Record* I, 73; III, 36; III, 47; III, 157; IV, 412; IV, 261.

The spirits' knowledge of our psychology is admirable. It is incomparable, and yet most difficult to test. In the first place, the only witness is the inner monitor. But inner monitors are not invited to take the witness stand. In the second place, the monition does not often take the form of a command to action nor even of a prohibition, as in the case of Socrates' *daemon*, but of a suggestion on some point at which the subject is susceptible, and which seems sufficiently important to the subject to divert his attention and desires from the injurious course. Things which appear important at one moment may, by a little skilful suggestion, be quickly supplanted. There are left over in all of us, from childhood days, matters and topics for which we retain a childish, unreasoning preference, as in the case of foods. As we grow older, however, we more and more desire to control ourselves. Our appetites need only a very little outside help or tip in order completely to control them. I believe that many persons are led to right action who are unconscious that the decisive influence came from a guarding spirit. It is a commonplace among spiritualists that not only the mediums but the good people generally are thus protected, not so much in their preservation as in their morals, by familiar spirits. Religions all stress conversion. It is precisely conversion which is the acceptance of leading principles and which is an invitation to spiritual entities to join in wholesome suggestions.

These suggestions never occur categorically. They do not say, "Do not do this or that." The writer believes that he has been very frequently influenced in this way. He was receptive and glad of it; and yet the memory of these workings of unseen monitors is most evanescent. He who has outlived impatience, and who, when the social or meteorologic conjuncture seems darkest, remains calm because he is morally certain that, at the moment of trial, a way out will be opened, that man is almost sure to snatch success from apprehended defeat. The materialist may object that statistically openings are bound to occur anyhow. So be it. The openings may or may not be created through benevolent entities beyond the veil; but they would seldom be noticed without some guide to point them out. It is precisely in moral trials, when it appears that one must

take an undesirable step, that a way out, even with honor and goodness, presents itself—to him who attends in faith and confidence. The Christian sects attribute these spiritual alleviations directly to God. But a “science” appealing directly to God is wrongly named. Spiritualists (also a Christian sect) intercalate an otherworldly guide. One behind the scenes acts on the volitions of a mortal to guide him aright and to affect his choices by an acceptable logic. Nothing is or can be accomplished by force. Force is a terrestrial category. The earth is made for war; and war it shall enjoy forever. But there is a world of peace, which strives to win all the mortals it can away from this world of war. Such is the province of religion, the most influential discipline of our lives, whether we acknowledge it or not.

In this world, those who habitually give way to sorrow are incapacitated for a brave, active life. They mistake anguish for virtue, and finally, letting the symbols do their work, they mistake *crêpe* for anguish. The nice discrimination above indicated for conduct is but one example of the chalk lines we need to walk in following the real life of reason. In heaven is found real emulation in progress, energetic pushing toward improvement, ties of friendship and of family tending towards amalgamation, growth of personality absorbing the universe united in the one soul. On the whole, the heavenly psyche answers perhaps better to what we understand as the intellectual, but chiefly because of the absence of pain. Happiness there being intellectual, why should not pain also? But “intellectual pain” is decidedly a relative expression.

Instances of so-called “*double-personality*” are familiar to all. The studies of Charcot and Richet are famous, and much that they established for cases of hypnosis and of near hypnosis has an appearance of a quality of divisibility or compositeness which seems foreign to the monadic type of soul. Right off, the remark is pertinent that hard and fast rules smack of the false-ideal. If a certain form of the psyche, such as a monad, appeals to us as convincing, it is encroached upon by an old-form or by a new-form. Like an atom, it is ionized or modified. There is nothing substantial about here-now, which is a nothing, to cite Parmenides again. Not to

dwell too much at length on what, after all, is, in discrete speech, but our human need for classification, let us finally define our meaning by the old adage: "the exception proves the rule." If personality is practically monadic, we should expect it to be occasionally or in spots or at times, in appearance, otherwise.

There is not in this abnormality or aberrancy any question of conduct induced by mesmerism and by this road evidencing a dispersed subliminal, mental apparatus, but of free conduct inconsistent with the possession of the whole of one's complete faculties and yet consistent with appearance of normality. But let us ask how these cases differ from those modifications of the psyche which lodge one in jail or in the insane asylum? Those cases are not usually recognized as ones of split personality. They are, on the contrary, treated as ones for heredity and genetics, if not always ones of complete, moral responsibility. While a genetic accounting for conduct does not satisfy all requirements, it ought to be as good for one lesion as for another, as good for amnesia as for homicide, and, in most cases, split personality is amnesic. It is true that a person who forgets who he is, moves to another place and starts up a different trade, must learn the new business, but he is probably adaptable in that way, from temperament or habit.

A fairer case of split personality would be the one reported by Owen (already cited) of the French lady teacher in a Baltic province of Russia whom the pupils identified on numerous occasions as simultaneously at her desk in the schoolroom and also visible through the windows sitting in the garden. This case also could be accounted for, not as one of amnesia, but as one of dubious or ambiguous death and resurrection. Cases of soul excursion are numerous and well authenticated. The rule of close connexion of soul with body, at any rate, is proved by its exceptions, very well certified, like the one in the Record about the Hartford lady, whose spirit visited New York during her last sickness, but returned to Hartford in time for the formality of dying.

The spiritistic hypothesis explains these cases on the simple ground that the soul is attached to the body in some cases less firmly or constantly than in others. It would be strange indeed if

some persons did not possess a measure of disconnectedness, just as some persons are able naturally to unjoint their legs or arms, and almost anyone can learn to do it if he begins young. Apparitions of the living are unjointings of the soul.

It has been suggested that poltergeist is a sort of recapitulation: there is an outbreak in souldom earthwards. Just as primitive beings were busied with crude, gross attempts to handle matter and to turn it to practical account as material, so communicating spirits elbow their way back towards men by gross, primeval manifestations. Here is room for the idea that spirits of different spheres may coöperate, those in the higher spheres joining the work started in the lower.

More obviously in the same line of explanation are the thumb-prints and allied moulding as if of spirit hands, and, still more astonishing, the members or "terminals" built spontaneously out of ectoplasm. These matters are all to be found explained at length by the various investigators (by choice or by opportunity) in these lines of phenomena, like Dr. and Mrs. Crandon, of Boston, Mme. Alexandre-Bisson, of Paris, and the late Schrenck-Notzing, of Munich. One explanation offered is that the use of ectoplasm is a recapitulation of birth. There is certainly much of this idea suggested by the so-called "terminals" which are formed from this substance and vigorously put to use. The thought lies near that *all* materializations occur along this route. The discovery, (after patient experimenting, utilizing the best films and the right shades of colored light and conditions which should, on the one hand, favor the phenomena and, on the other, secure veridicity) of this substance will some day be regarded as not the least of the great discoveries of this age of laboratories, when science has well nigh overstept common comprehension. An objection to the birth theory is that the ectoplasm issues from all the other orifices of the medium as well as from the largest, even from the eyes. But as the birth in question is merely a simulated or agreed-to birth, perhaps we do not need to be too exacting about the details. The terminals are certainly produced with the ectoplasm. One cannot surmise what further and surprising developments are in store in the way of

recapitulation and of resumption of the deceased personality into a concrete simulacrum.

As the word "resumption" would imply, all the spiritualistic phenomena and especially those of materialization invite a recrudescence of scepticism in the guise of solipsism; speculation on the subjectivity of our knowledge arouses the rather naïve inquiry whether, after all, since I know naught save my perceptions, I am warranted in believing in anything objective outside of myself; for even other persons are only to me perceptions of discrete persons. It is along this line of thought that doubts have arisen whether spirits are alive or anything better than a potentiality of recall, except when they are engaged in manifestations. Disabuse of this idea comes only through a life sufficiently active to admit some general convictions about personality founded on experience. There is the same basis for the continued life of the spirits that there is for the continued life of our friends when absent and out of sight or for the reality of whatever we choose to "believe" in the morning newspaper. Maeterlinck, in the *Bluebird*, treats the spirits as asleep except when men are interested enough to evoke them, and makes a pretty romance of it, but one quite out of line with everything which either theory or the messages or common-sense justify. A poet might be excused for overstepping the truth and the facts; but perhaps Maeterlinck believed he went as far toward spiritualism as his audiences could be carried along.

The variety of notions that are or have been afloat concerning the constitutions, institutions, and polity of spirits would call for a special treatise. I am not even thinking of savage ideas on the subject. But there is one line of speculation which, while it does not involve split personality, does question the permanence of the spirit and which is suggested by the topic of monads, and that is the belief that men do survive death but only for a brief period. Some savages, indeed, have believed that spirits continue to live so long as men keep them in memory and talk about them. In this way, a spirit who had been prominent in life as a warrior, hunter, soothsayer, or cook would hold out quite a while. Do we scent here, among aborigines, a sort of premonition or foretaste of the

philosophic subjectivism which, from Descartes and Kant on, was destined to lend the tone to Western thought? That one creature should live only because another thinks of him puts academic psychology to the blush.

But the idea of brief survival is also quite prevalent in our day. To a degree, it should satisfy the spiritualist exactions, for it asserts that after all something personal in the nature of a spirit does survive. That is quite a concession for an orthodox materialist to make, and one perilous to his orthodoxy; for if there really is *any* spirit, then he is easily open to amplification. The fact is that the testimony for human survival is become so overwhelming that the hardened materialists have grasped at this *pis aller* in order to save their faces. Their version of scepticism is, of course, very different matter from a categorical counter-denial that a soul could ever in any case be dissolved and completely dissipated. But still, that might conceivably happen. One encounters men who seem to have forfeited all character, all positiveness, not even the hardened criminal's claim on existence. One asks already, Do they really *live* save as attenuated, biological shadows?

But that the normal death should be a mere blowing away of the smoke of an extinguished candle speaks for a very poor economy in nature; nature would provide all the conditions for survival so that it may take place—*und weiter Nichts!* But birth occurs by *discontinuum* in order that death may take place by *continuum*; and death takes place by *continuum* in order that birth may happen by *discontinuum*. Again, the births look forward to an indefinite series of other births. Shall we believe unsymmetrically that the deaths have in prospect only a near extinction? But the perilous admission of the larva-hunters is, of course, that of the coincidence of invisibility with even a qualified survival. To spiritualists, the minimizers manifest a hopeful symptom.

Another infringement on the perfectly monadic title to spirit-hood: it comes to the fore in course of speculative study of spirit influence upon the "living." The typical case of a message by the approved means is not questioned; it is accepted in the sense of an ordinary message from man to man, with whatever that implies

as to the boundaries of the conversing, interlocutory personalities. Our discussion about life in the beyond was based upon this accepted idea of the nature of the survivor: we assumed the man after death as equal to the man before death, and proceeded to inquire what modifications would be noted. But we did not exhaust the possibilities of analysis; for we must also speculate upon the existence of other influences and further whether the spirit personalities may themselves somehow be infringed upon, half dissolved in an ambient, unmodified, unqualified cosmic life.

Our sociology recognizes a "crowd mind," by which it means that men are severally so constituted that certain stimuli affect them all in an identical way; they want to do the same thing, generally something that calls for concerted action. Evidently we are not here including the humdrum uniformities of the day's duties: compare the foreign travelers' dictum that all the country railway stations in America look just alike. Moods of this sort are not confined to the bounds of states or continents. Example has much to do with epidemic performances, such as the prevalence of brigandage in this country at present, an epidemic familiar to students of hard times. The recent revolution in Panama seems to have been caused purely and simply by the revolutions that have recently taken place all over South America,—no deep cause outside of pure imitation. There exists, of course, a political disequilibrium throughout the world which renders revolution easier in those countries where it is easy anyhow. All this is *visible* imitation. So of women's fashions. The length of the dress or height of the heel are set yearly for the world. So of the visible world.

Let us shift the scene to the half-visible world. The simultaneousness of the point of view, of the *Zeitgeist*, throughout the lettered and even quasi-lettered society is astonishing. It is true that nooks of civilization can be found where the ideas of fifty years ago still prevail anent the family, the status of women, authority over children, social castes, the rights of labor; but can anyone deny that a certain type of view on these subjects has circled the globe like ashes from the Java volcano, and has not forgotten Japan, Turkey, or India? Is our explanation of these

phenomena of simultaneity to be confined to the quasi-visible channels of books and other reading matter, often illustrated, of telegraph and post, and of whatever we may class as material tool of dissemination of information and persuasion?

Is it not possible that there may be an invisible but substantive *Zeitgeist* which makes men receptive to definite *Stimmungen*, as through chords struck on etheric waves? The simultaneous arrival of the same discoveries and inventions at widely separated points is suggestive of telepathy or, at least, of "interval." Laboratorists are in feverish strain and excitement, say, about planetary or caloric theories, when lo! the same discovery, observation, or invention occurs simultaneously at widely separated points. Can this crowd action (if we may speak of astronomers as a "crowd") be set down purely to parallel development of culture in the different societies which compose mankind? When one hostess in my town introduces a new dish, all the others hasten to copy it for their next dinner party. Imitation lies very close to something else. I am not now speaking of how geese or lemmings are guided in their migrations; but of the apter case of South Sea Islanders who set out some fine day in their frail canoes upon a voyage of a thousand miles which brings them successfully to another speck of an island which would have been missed by mere reliance on the compass, had they possessed one.

The child takes for granted the world as static. That is how it strikes him. History and destiny are theories to him. Education is consequently furnished by parental solicitude (individually or concertedly) with a view to disabusing children of their lower-dimensional prejudices. Conformably with this same prepossession the child looks on the actors who tread the stage which is his narrow world as perfectly discrete and definitive personalities, and one must admit that, in the worlds of religion and even of criticism, authors and professors have, in the matter of dynamics alluded to, also remained children. With acceptance of social, business, and political responsibilities and with training in acute thinking and fine discrimination, come ideas of changing order, of coöperation, and of the necessity for dissimilarity among men, which must be

somehow brought to pass if it did not exist from the beginning. Moreover, each person himself undergoes perpetual change; otherwise death would be the realization of the original, static prepossession about it.

To begin with, we were taught that no two blades of grass could be exactly alike, and that the same Leibnitzian law prevented the identity of any two men. However satisfactory that rule may be, we were gradually led to notice the diversity of men's activities and the diverse rôles they play and garbs they assume as they are affected by each other. To notice is as good as to draw general inferences and to formulate rules for corresponding and appropriate action. Taking their world as a going concern, trained and expert men sedately accept the philosophy of business and politics known as "individualism." Individualism is therefore an appreciation of the necessary discreteness of men's characters established in order to carry on the work of the actually present and experienced environment.

Consequently, the child must learn to know men apart, and (do not smile at the statement pregnant with childish directness) men must be discrete in order that children may know them! This simple statement is more than a tautology, for there is much in the psychic phenomena to suggest that over there there exists a principle of fusion of personalities into each other added to a blending into a common background.

There is nothing in the messages to indicate that such fusion or blending is irrevocable or even possibly final. It is possible that I exaggerate the tendency. The careful reader will furnish his own illustrations, conjunctive and disjunctive. Certainly the matter is of vital importance to us, setting out to study personality, for we have not completely shaken off the static view of individualism. We are feeling for a biological view which is to be essentially kinetic. Practically, we want to know whether we are to be swallowed up when we die or whether we shall retain some show of terrestrial distinctness. In the latter event, we need to learn all we may about it, with a view to reforming our ways of living so that they may agree rather than disagree with celestial practices.

However, the question for us as psychic searchers is not whether men will or, in fact, even ought to imitate more advanced circles. We may entertain our own notions about that. But we are just now on the verge of comparing individual rôles in the environments or dimensions so as to offer the largest field of choice of theories of personality. In the first place, we have to acknowledge a debt of gratitude to the social sciences and particularly to sociology for systematic study and generalization upon how men on earth act together. This study starts frankly from the individualistic hypothesis and then enquires into the occasions and motives which cause men to act in unison. It discovers that whereas men sometimes coöperate *en masse*, as in pulling a rope or rowing a boat race, the immensely preponderant contributions of coöperation and those which have most contributed to human progress have flowed from the diversity of their acts, often determined by the complicated machinery which they tend and still more to the diversity of the uses and shapes and materials of the different parts of the product or the different stages of the operation. This analysis holds equally well for mental productions like that of a newspaper, with its editors and reporters, and for an university with its professors and laboratory demonstrators.

The question which I would put is whether, in view of the fusion which manifestly occurs on the other side, we are warranted in our earthly policy and in keeping up an uniformly monadic view of the individual. The reader will doubtless agree that for general purposes it is indifferent whether we reason from earthly to heavenly society or the other way about; but we here are entertaining the distinct object of following religion in founding an earthly policy upon a heavenly. This is ancient procedure, but formerly less had been revealed about the other side nor have old revelations been corrected down to date.

Attentive perusal of the Record convinces one that by and large the whole proceeds from the united circle as much as from its members separately. There is nothing to prove that it was drawn from outside the united circle in any sense carrying implication of authorship. Qualification perhaps is here to be made in favor of

certain names who are temporarily or occasionally associated with the circle, like Professor Hare. Such friends either were soon solidly amalgamated, like W. H. V. or B. F. himself, or dropped out, having been merely callers, like Helen Hunt. The general inference, however, is not far from the truth that the core of the circle, the pillars and *Stammgäste* of the coterie, thought and wrote in unison, like unto one, unified, consolidated, and corporate personality.

On certain occasions, the message itself admitted and took pride in the unification. The prolonged harmony of coöperation is undoubtedly to be extended to much of the Record whereof it may not have been explicitly affirmed. The reader of the Record will do well to keep track of the traces of it.

"We are one circle, and our power is expended alike. We never want our power exhausted during these meetings, therefore it is well to call on us as little as possible while we retain the paper and crayons. Dr. Franklin will make this all clear to you. We choose the morning, for Katie is fresh and the power is good. We can do very little after she has had a long sitting."

Beside the declaration (1) of effectual amalgamation for authorship, we have the statement that it is needed for sake of (2) the accumulation of power ¹ for the creation of the spirit portraits. (3) One of the band (B. F.) is deputed to explain the matter of coöperation, while (4) the medium must be in condition to make her contribution of power. Record, III, 95.

"We are all aiding Uncle Albert in writing. We do not know what he is writing. We only aid him in giving our power. No one looks over him but Ma. She stands by his side. Olin." Record, III, 247. In this case we note less contributions of counsel than of power.

"We will all combine our thoughts in this letter, each one drop a word from their separate souls. . . . We are one family here. We travel together, we study in each other's society and weave our

¹ Remarkable statement about the contribution of power by sixty spirits for restoration of the nervous depletion of May Wright Sewell. May Wright Sewell, *Neither Dead Nor Sleeping*, Bobbs-Merrill, 1920.

histories from the same events. . . . God is our father, we are His children, and we do his will most faithfully. . . . Isaac T. Hopper." Record, II, 145. In this citation the fusion for and of authorship is explicit.

Turning now to our own, familiar world both the similarity with the above exercise of the person's faculties and the dissimilarity from it are evident. In both worlds, we unite our minds in greater or less degree and in both the degree of fusion lies apparently at the option of the individual. There remains, however, the conclusion for a fixed difference between the worlds in degree: spirits practice fusion much more spontaneously than do we. They habitually prefer team work. We take a pride in "going it alone" as the English colonial official or settler, in single-handed managing and ruling brown, tropical men. One could profitably descant upon those differences in all the local conditions which lead to the different habits of coöperation from dimensions III to IV. Doubtless the respective citizens of the two will often believe that they are acting of their own volitions. But we must believe that the man of the higher dimension knows positively better what he is about than we do. As to the determining causes of the difference, the belief must be worked out there between the party for subjectivity and that for environment very much as the same debate is carried on here. As our argument for the practicability of the future life turns so much on evolution, we should naturally betake ourselves first to the evolutionary way of tackling this and the other differences of personal preference. For our present purpose of assessing the continuity and monad character of the personality, however, we must insist that in neither environment is the individual, by and large, conscious of compulsion from the environment (until he comes to philosophical discussion), but generally makes unlimited claim to freedom of will.

To the above excursion upon the blending of personalities a word could be added about the way the matter is viewed by men apart from any expectation of survival which they may entertain. The whole question of human coöperation has been, of late years, abstracted from the social sciences of politics and economics, as well

as from the other social sciences, and put on its own feet. Concerning a crowd busied in the delectable pastime of lynching a negro, on hearsay and without regard to legally prescribed penalties, (not to speak of formalities) or in acclaiming a dictator or a government by pronunciamiento, or in voting for or against prohibition or protection or inflation or local option or any of the endless varieties of managed government, including war or peace, it is sometimes easy and sometimes hard to decide whether and to what extent they are using their individual judgments or are all carried along by a common will, in fact, by sheer imitation. In essence, it would appear that there are no common, corporate reflection and will. But our studies of the messages like the ones cited above tend to modify our confidence. There is such a possible concept or assumption as that of a cosmic mind, not to speak of a social mind, anterior to individual minds. The crowd mind above alluded to would be but a local, spatial, miniature replica of the cosmic mind. The social mind would take precedence over the individual mind.

Cosmic, comprehensive, and rather arbitrary *en bloc* assumptions of this nature are suggested by psychic research and by our psychic associations. We do not yet know how far to follow them up but they seem to be encouraged by psychic studies and may react profoundly upon the science of sociology. Suggestions of similar purport flow from the recently elaborated science of radiology (if I may be permitted the term) according to which, following the hint of telepathy, our thought is but a detail (or perhaps a climax) of the vibration-system which encircles and permeates the universe. Enthusiasts for this branch of science, sometimes divines, attribute to it divine quality, and look upon it as hooking-up mankind with Deity. In this way they confirm the theological doctrine that man derives his personality from that of God. This is, anyhow, a bringing of science and religion close together. Our academic science having amalgamated chemistry with physics, through the intimacy of both with mathematics, now proceeds to smelt the alloy with religion. This would be *Weisheit letzter Schluss* were these branches of knowledge already separately perfect.

It is submitted that psychic research can still offer to them food for thought and laboratory.

The electrum of knowledge has not yet been attained to. Daily experience is chiefly made up of the fluctuations in the blending and segregation of individualities. Every purchase and sale, every contract for services to be rendered, every settlement and liquidation of losses, every agreement for recreation, every bill of fare or other selection among the possible marginal outlays in the search for the best possible utilization of means and of time, every political speech are specific channels or fora where men's minds are and must be united for the creation of personal or common products. If special, the proper assumption is that they lead to a common good, however distant; if common, that they help all through benefiting each. It is evident that the common life could not exist were it not for the continuation of the process of losing ourselves in each other and then of recovering ourselves back again.

The materialistic view starts from the material data familiar to science, such as atoms and cells and looks upon the ultimate spiritual unity as a mere conception or idea. The spiritistic idea starts with a cosmic soul and concludes that the world of matter and concrete deeds is a product of that soul's thoughts and ingenuity. In either case, with whichever party the antecedents and leanings of the philosopher may ally him, he must concede that the magnetic field for the common mind is enormous and has little to do with visual limitations and with tangible experiences. The vortex of an individual may go on for what seems to us an eternity and its final absorption may seem to it the highest achievement, the devoutest consummation, the *summum bonum*.

Nothing is more certain than that such an impartial view of ourselves, flowing, as it does, from our studies in spiritual philosophy, cannot fail to be uplifting and generally beneficial. We cannot, however, count upon specific effects upon public policy or morality in the deeds and motives of the majority of men. Christians are often disheartened by the seeming delay of God's kingdom on earth. Wars are still dreadful, frequent, and on the vastest scale, accidents and family failures such as divorces multiply,

gangsters terrorize our communities. On the other hand, our knowledge is growing and extends to what makes for peace as well as for war and crime, and, above all, let us hope, to a juster appreciation of the truth about the essential nature of man. After all, the religious views we entertain are as ephemeral as the scientific. We know nothing absolutely because we are involved in progress which precludes complete saturated knowledge. As self-contained, reasonable men we must take a part in the issues of the cosmic discussions of the moment and have full confidence that more truth is implicated in both sides than we or they suspect. Elsewhere I have attempted some discussion of the sense and breadth of application of the word, "material." We discovered, I believe, that no fixed or party definition can be attached to it. Relativity is of the essence of it.

Much effort is devoted to the investigation of the extent to which "spirit" messages come ultimately from human minds, the minds of the sitters at a séance or of other persons more remotely placed. The partizans of a theory of veridicity claim, so far as possible, that the sitters were ignorant of the facts contained in the messages, while the critical minded, on the other hand, seek to establish that the sitters knew the facts, or had merely forgotten them, or that somebody somewhere knew them. This is the most important inquiry in the whole range of psychic research and the one on which the most material is available, for it is being turned out abundantly every day. And yet but little has been done to handle this material because of its very abundance. It belongs to the class of natural phenomena which men are driven to analyze by means of typical cases rather than by statistics, for the circumstances of the infinite cases vary infinitely. Perhaps nowhere is such uniformity of conditions offered as in the Fox-Taylor Record and in similar histories of work with an identical medium and the same circle. The instance of mediumship cited is probably unsurpassed for its continuity and duration. The characters of the original circle were maintained consistently distinct for twenty-one years and four months ending March, 1891. The chief characters returned in the summer of 1935. Many degrees of union of minds

are here noticeable and we have to draw the line in each case, when possible, between two individualities and to establish, to the best of our ability, whether the line parts personalities in two worlds or in the same world, and again, in the latter case, to which of the worlds the pair belongs. The repeated reappearance of the voice and form of Franklin during much of one hundred and fifty years may only prove the endurance of his popularity but it certainly disproves the hypothesis that the soul is a temporary datum detached from the deceased and attached to some medium. Anyhow, the benefit would have to be extended to any and all mediums.

The nicety of the problem thus stands in bold relief; for the choice would seem to be deeply complicated, as analyzed in the general topic of dreams. Do you or do you not "believe in dreams"? The question is calculated to arouse bitter controversy. In brief, one may conclude that most dreams may be dismissed as due to the state of the stomach, while no dreams present anything not, though perhaps remotely, drawn from experience—usually experience of the preceding day. Some dreams are auditory: what one listens to under the dream trance, if I may so qualify such a state, may be put under the rubric of autosuggestion or may be attributed to telepathic or other outside sources, either as simple reception and acquiescence or as an attitude of debate or of complete reaction. Again the dream may concede that it is purely of the earth, earthy, or offer itself as from the next world. Erotic dreams clearly are of the former class, while the dreams which the ancients were so fond of, in which the dream centered in a divinity whose countenance and trappings were commonplaces in the given civilization, could be assigned to the latter class, in spite of the conventional adjuncts.

While I must leave it to the reader to work out all the permutations and combinations of explanation (shallow and arbitrary, at the best) to which dream-lore is peculiarly fitted, I must point out that this field presents itself to me as a no man's land where all of the combatants are entitled to equal respect. Voices are common in dreams and their (mental) sounds are easily cultivated by practice. They are very distinct, although the beginning and end are blurred.

The dreamer, in such a case, is thoroughly persuaded that the whole dream is of external source and telepathically imparted. The hard-bitten psychologist is satisfied with the explanation of self-deception—a perfectly possible explanation and one which his habits of mind at once suggest. Nevertheless, it comes too easily. The spiritual and the telepathic are both plausible, and the former is in some cases almost unavoidable. On the one hand, a man who murders his child because he has received a divine command to make a sacrifice is manifestly a psychopathic case. Perhaps, the apocalypses, as of Joan of Arc, are to be lugged within the same category. In both cases, outside suggestion doubtless enters, in addition to the technically "subjective." But there remains a vast class of cases where exact solutions of problems are furnished, or where the imagery yields to a careful study on the symbolic hypothesis, or where the attention of the dreamer is arrested by news of danger or of calamity, or prediction of something—generally unspecified, agreeable, which turns out to be a letter containing a remittance or some other good news.

The writer has no intention of pursuing this analysis of dreams further. To do so would demand volumes. It is an enquiry in psychic research about which much of importance turns. To some it has seemed to claim the whole field. Suffice it to insist that our subject concerns—not merely a debatable ground, that is not to the point, but some unpremeditatedly neutral ground where influences from the two worlds commingle and even those from the same world. As to the last point, notice the habit that spirits in the manifesting circles (and here we step outside of dreams but remain on a neutral ground) have of conversing with one another by means of delicate raps or echoes, precisely their conventional signals in talking with the sitters! What could be more apposite to our thesis of the neutral ground? What more in accord with perhaps our main thesis, that the world is not monistic, that it encloses or utilizes or relies on no hard and fast lines, except as a necessary weapon in our armory of thought, and that between all distinctions, whether objective or subjective, which can be corralled within the ring fence of evolution, there is a door swinging both ways as to a

pantry or larder, where access is possible to life or intelligence or both.

The thought lies near that, in the upper realms, at least, the actors and travelers are persons. The writer does not promise to accept every last consequence of his statement: for instance, he is realistic enough to hold aloof from microcosmic worlds—an atom a world. Finally, he believes that this view of the case of immortality is peculiarly in harmony with the recent, mathematical developments in the theories of indeterminacy and of the second law of thermodynamics, as explained in preceding chapters.

Before closing this chapter, the writer desires to indicate a few topics to which the reader would do well to turn his attention when pursuing observations upon the subject of personality and its boundaries:

1. Both B. F. and W. H. V. laid much stress, in the Fox-Taylor Record, on the duty of punctiliousness in keeping the appointments and dates set beforehand by them or by the circle through them. They both lectured the sitters roundly for delays, although they had seemed unavoidable. . . . The circle gave careful directions about supplies, such as pencils and drawing paper, and indicated their choice in each case by little raps, which the clerks at the stationer's did not overhear. Katie went along on such occasions. The circle or B. F., on the previous day, gave all necessary directions, such as to provide a glass of water, suitable cloths, fresh flowers, etc.

2. The circle often declined to give advice until after reflection.

3. The circle would consult together or separately, on such occasions, either by the semi-materialized raps, or upon withdrawing to their own home.

4. Members of the circle occasionally disagreed. An instance occurred in the summer of 1935, when S. E. L. T. and B. F. disagreed as to the proper, ultimate disposal of the original pictures of the Record, which the writer still preserves.

5. W. H. V. and others changed their minds about business advice. There is nothing to show that the sitters had meanwhile changed theirs.

6. S. E. L. T., as her son recalls, herself concluded that the names signed to the numerous didactic or moral or descriptive messages were, as often as not, merely conventionally appended, *ex officio*, so to speak. It is true, they were names of real spirit persons, members of the circle, but the messages were, after all, joint products of the circle. It would have been, to say the least, tedious to sign always, "The Circle." The personal signatures carry more dramatic effect. The historic Emperor Group (of Stainton Moses) decided to follow an opposite policy. But they professed to be very ancient spirits. The cases are not parallel.

7. The enemies of spiritualism will have it that the messages are borrowed from the minds of the sitters. This objection admits, of course, a most aggressive system of telepathy between the living and thus lifts us a long way towards the spiritual hypothesis. If spiritual entities exist, telepathy presents itself as extremely appropriate for their use—none better. Telepathy is the universal telegraphing pervading the whole, uncircumscribed field of thought, to whatever dimension it owes allegiance. Spiritualists must prove this universality of telepathy or set up some other equally universal hypothesis or proof.

Merely to point out that the Fox-Taylor messages, for example, are very human in their personal give-and-take, their habit of obeying psychological union and disunion, what we might call their most human habit of recovering their infringed or surrendered personality is, of course, not enough. It is necessary further to establish that these waves of integration and disintegration do not correspond or run parallel, in the sense of a mirrored reflection, in the two worlds. That they do not must be clearly evident to the reader of the Record and of many other similar documents. Of course, there are those which amount to a continued history or story where no psychophysical parallel can be offered. Even in such cases, there is nothing to prove that the text does not flow hither from beyond. The close dependence of all authorship of whatever character upon the other world will be more and more recognized. I mean dependence upon an invisible or unanchored (so to speak) reservoir-tanker ideas.

The analysis which is the six preceding paragraphs and much more of like import prove the independence of the message from the sitter. It is true that the sitter may receive an answer to a merely mental request or to one expressed on a different occasion. This is what occurred the other day when the writer had happened to mention the name of Theodore Roosevelt. Several days afterwards, at a large trumpet séance, and when the writer had entirely forgotten his previous remark, President Roosevelt's voice demonstrated abundantly and characteristically. The writer does not think that we can conclude for any greater parallelism, let us say, "subservience," between the demonstrations of the two worlds than between separate individuals or groups in this world; in fact, the initiation of the psychic phenomena generally comes from the spirits themselves. This principle must be admitted, no matter what definition be assigned to "spirit."

Kant made lasting impression on the world of thought by his contention for the subjectivity of our perceptions—we see what our minds see, not what our eyes see. He perforce matched this principle by the imagining of a something for the eyes to see which the mind was not fitted of itself to see, at least physiologically. His analysis may or may not be correct. Psychic science offers an opportunity for confirmation or rejection. It has occurred to the writer that perhaps the brain presents a case for tangible realization of Kant's noumena, which would, at the same time, afford a line of communication with the spirit world. Writers like Hyslop have suggested the same thought, without specifying the brain, however. The noumenon must be something tangible. So is the brain. One could not call the brain external to our bodies; but it is taken to be external to the minds both of men and of spirits. Let us leave the external world of rocks and hills with all fauna and flora, hanging in the air. We are not metaphysicians. We still have sufficient room left in our theory to conserve, factualize, and dominate the most of the universe, and it is just as easy to hypostatize two worlds from human brains as one world. To be sure, we have to admit the claims of the messages to independent and discrete personal bodies over there, including, of course, spirit brains.

But I do not think that a clever spirit-psychologist would balk long at this obstacle.

Our conclusion is that the evidence points overwhelmingly to as perfect personal discreteness in one world as in the other; nor is it reasoning in a circle to argue that this very spontaneity and humanity of the records argues for immortality.

Are we claiming excessive prolongation for our individualities, whether they are seen as Apollos or as vortices or as seeds of some sort? We are, at the moment, concerned with discreteness merely as favoring immortality of some sort; not with how much time is demanded to justify the claim. We have reached a point similar to that of the chemists when John Dalton founded the atomic theory. He believed in atoms as the best solution or reference for all the chemical problems of his day. So well did he do his work that, within the world of Dalton, so far as it survives, the atomic hypothesis is still as good as ever. But the world has enlarged and, in order to keep a reckoning of it, the chemists have been obliged to split the atom. The atom has been spiritualized: it is no longer the ultimate either in smallness or in efficiency, but it is still indispensable as a *rendez-vous* for the further developments.

From analogous causes men have imagined a vital atom which they call, "the soul." Most languages contain each its word answering more or less to our word, "soul." Just as no chemist can predict what is to be the distant outcome of the fractioning of the atom, so can no researcher or philosopher assert what may eventuate from a possible resolution of the soul into parts, which may or may not have, previously to this life, existed separately. Elsewhere the writer has preferred to explain multiple personality, in its various manifestations, by changes or inhibitions within the identical psyche or by demoniac invasions. But as we progress, the higher point of view never gives us pause, even where we flattered ourselves that we had sung "Upidee" for the last time. The unique soul is, indeed, something much more secure than a working hypothesis; but we have not attempted to prove how long it is to last—an investigation, by the way, which would surely make use of "interval" as a near-substitute for "time."

Not only are the various pathological cases of split personality and of changed personality (could we say, "transfiguration"?) possibly a sort of fractioning of Leibnitz' monad, but the very act of thinking can be treated as a debate between the different parts of the combined brain-mind, with their possibly discordant contents. Introspection gives one food for thought. One can, if a prisoner in solitary confinement, carry on discussions with himself to the limit of his store of knowledge. We do not know positively that he might not receive additions to his knowledge through revelations. The visions and openings which have done so much for the race seem to prove that earnest prayer is always answered and that no man is ever abandoned by his Savior. However that may be, we cannot here overstep the realism of our *enquête* by diverging over into religion. For sake of argument, let us assume that solitary confinement cuts a man off from all contacts; it is then possible for the individual to appear to split himself, for he can assign himself as many parts as he chooses, say two, and formally argue out the proposition, whatever it may be. In my own case, it has been habitual to keep the German and French languages alive by a way of imagining a discussion with myself in one or the other of them. Further, I mentally write letters in them. This process is essentially, after all, that of all serious thought and written composition.

On the whole, are we not going too far in using such cases as disproof of the soul? We can have our monadic soul for as long as we want it. If it be deemed essential to a theory of immortality, it offers no insurmountable obstacle. We know one man from another not only by his photograph but by his attitude, expression, aura, and tone. I believe that my old horses, if here, would know my tone of voice, in spite of my solitary gymnastics in French. Let the reader ponder that discussion with another melts the two into one. An individual is simply an habitual *rendez-vous* of the elements that have sallied forth for the battle of wits. The probability is that the *rendez-vous* "stays put."

CHAPTER VIII

PERSONALITY THROUGH THE DIMENSIONS

THE enquiry into *Zeitgeist*¹ (in the sense we are lending to the word) is complicated. When we (provisionally, of course) affirm an influence in the nature of telepathy directly upon our subliminal senses by the occult route, we are on the threshold of a wide department of investigation, for we are accepting as fact either a direct invasion from no ascertained source, or from a spiritual source, or from a human source. And again, this last origin may be either of individual or of crowd prompting. Of the various hypotheses for mass telepathy, the last mentioned is the most plausible and affords most scope for the Hudsonian theory. Here let us introduce a law current in literary criticism: tones and colors have their meanings; conversely, a vivid emotion is associated mentally with a given color. The homicide protests, "I saw red!" This accepted correlation of color with sentiment helps to suggest that we possess somewhere inside us a very sensitive organ which summons us to action upon a simple but subconscious code. In the same order of ideas, recall the codes consecrated time out of mind in dream books, the principle of which is undoubtedly accepted by Freud. I allude, for example, to the belief that certain typical dreams predict certain typical events, like a death.

The purpose of these illustrations is to offer an idea of how the *Zeitgeist* might work. More important is its source. The notion is simply that where a number of persons agree in a course of action or of strong volition they unconsciously release "upon the air" a corresponding *Stimmung*; as the band becomes a crowd, the *Stimmung* grows until it becomes deafening, globe-encircling. It

¹ The spirit of the times.

does not say anything verbal, ocular, and definite, but it tunes-in receptives and sensitives everywhere to a state of preparedness for concerted action. Messages of this sort are general not special or concise. They are less messages than tunings-in. But the stadium is now unfolded where we can debate the principle that general ideas are appropriately spread by mass-telepathy, so far as the masses are accessible along this line of general apprehension; for the higher strata of society would practice this principle for even more definite ideas, and thus the *élite* of the world would be tuned in for new developments in accurate thought, thoughts which they, in turn, would vulgarize through ordinary channels.

A person might thus seem to think, to originate what he merely read off the wires, in a clever way, very likely, and, the most often, flattering himself gratuitously on his originality. Right here, then, we note a decided derogation from the raw idea of what is a person and from the other one of what are thoughts. And, as to those who believe that messages of this sort come from spirits, they have food for reflection upon exaggerated beliefs about the omnipresence and monopolistic or, at any rate, exclusive activities of spirits. There is such a thing as the getting of spiritualism on the brain. The spirits whom we accept and recognize come with effort and expert knowledge of a technique of materialization through many degrees, culminating with appearance in visible form.

But we have not yet fully disposed of the discussion of the monadic soul: some of our messages come from mass telepathy; then the rest come from the souls of the departed. We have already learned that while the latter suffer no fundamental change so far as their self-consciousness and their retention of what goes to identify an individual as such reach,—outlook on the world, stimulus to action and to collaboration, progressiveness and liberality, and, above all, breadth of intelligence, which tends to supplant carnal or materialistic sentiments, nevertheless the change of death brings about those alterations of personality which emigration presupposes.

The truth of this statement will appear from a perusal of the Fox-Taylor Record. Its authors themselves betray a common

variation from the genus *homo terrestris*. The very inadequate analysis of the Record offered in the volume on "Katie Fox," affords evidence in point. The personalities are certainly modified in a way which is shared by all communicators and thus affords evidence of the reality of the change of death and the strongest confirmation of the theory of survival; for if there were no general difference, the doors would be opened wide for a plump theory of human telepathy. (Technically, but illogically, "telepathy" is assumed to be a process of communication solely between human beings of terrestrial order. This use of the word gained currency in order to support the Hudsonian thesis and cannot be accepted as final; for, to materialists, it includes an entirely unwarranted meaning, a contraction down to the visible person, which the word will not bear.)

Our world is not gentle. Bibles, romance, poetry, idealization, education, charity, free dispensaries, free lodging houses, model prisons and almshouses, public decency and cleanliness, and a highly idealized, misleading theory of "legislation for the public weal," had well nigh persuaded men that the world was become gentle. It is certainly as refined as consistent with a restricted land area of one-fifth of a rather small planet and with the consequent clashes of interest. It were folly to exact of beings so hemmed in the more liberal standards that their own seers ordained. The inconsistency has often received a grudging acknowledgment: "Give unto Caesar that which is Caesar's" and the very assumption of a heavenly home were wrung from antique materialists in the course of their search for more favorable conditions. Every theory of an Utopia, every discovery by a Columbus was hailed as offering a refuge from inexorable and degrading conditions.

There exists a very great number of vibrations which could be utilized in a thousand ways. We sit at the feet of science and revere her pronouncements about the rays. No wonder at the aura which surrounds the portrait of the saints! The technique of radio administration allots its wave-lengths among the transmitters who affix their trademarks thereto. If there be any world-influence outside of those we have mentioned, individual spirits and mass-

telepathy or *Zeitgeist*, physical theory offers it abundant scope. The complication of the universe increases with advance of science and laymen must not jump at conclusions. A liberal clergyman who had drunk rather too deeply of microphysics announced from the platform that the sub-etheric wavicles were God!

The souls of the departed are busy during their spare time in favorably affecting human psychology in a general way, by toning up our point of view, our world attitude much more than by specific directions. They seldom issue specific directions, except when quite fully formed and temporarily repatriated on earth, after looking into conditions very much from our point of view, and then with no more insight, perhaps, than a well informed living person might display. This truth was so well appreciated by Socrates that he declared that his *daemon* never encouraged him in any positive line of conduct, although it frequently put in its prohibition, which he uniformly respected.

No! Interference from the next world, when positive, is along general lines, and may be exerted through spirits or on the air in some wider scope which it remains for psychic science, in collaboration with physical, to specify and describe. It seems hardly credible that the whole destiny of the earth was established once for all in the entelechy of the material of which it was originally composed. Either that or a system of ray action. Such is the alternative for psychic cosmology. Thus far are we led when we stray along lines of speculation starting from crass materialism into exploration of the invisible. Like ourselves so our surviving spirits are vortices in the ether whose rays constitute the stuff of a definite, concrete universe; and just as they are specialized into all phenomena until life emerges, so is their entelechy specialized from world-moving ideas into soul-moving, man-moving, animal-moving, plant-moving ideas.

Commands are not to be found in the Record save mere advice or directions for the sittings. The earthly imperative is noisy, minatory. Influence is most broad and effective when the right spring is *gently* touched. This is not to deny that the animal ranges of human intelligence and that savage animals themselves

can sometimes best be controlled with violence. But the animals are no strangers to cryptesthesia, and the rule runs in favor of that firm quiet which speaks of self-control, of courage, and of keen discrimination. Here already a concession from a severe individualism is made. A static personality is momentarily diminished through any social act, conversation, even gesture, such as boxing or entering a drawing room, or teaching a class in school, or exerting an influence of any kind. There is a momentary loss of personality from him to myself when my horse obeys the rein just as there is a loss of strength through the working with a hoe or spade. The quite organic and biological parts of our personality are, however, like every other part, subject to ultimate enlargement and development by use; and when we think of other parts, we must ever have our eyes open for the biological analogy. Thus, in finance, the bill or other promise, to which I have elsewhere endeavored to lend a psychological turn, may profitably be treated in analogy with the biological cell, so, passing into the future life, we encounter everywhere a law and an order which speak of endless action, counter action, and adjustment.

Much, then, that appears to be in derogation from personality turns out to be merely its use and replenishment. On all sides, in our earthly institutions, we behold psychic adjustments in full career, and from them we can judge of the gentle methods of the next world. On the other hand, the Record contains much evidence that firmness and purposefulness are as requisite and decisive there as here. Much is incidentally disclosed in connection with accidental, generally unavoidable failure to keep appointments for sittings. It is an important trait that B. F. and W. H. V. were especially disturbed when anything occurred to break an appointment, the time of appointments being always set by the leader of the circle. The Taylors had the settled practice of accepting dates set by the spirits. The latter frequently explained that they had other duties which could not be changed to a different hour, duties received by command; but no explanation was made from whom further than the phrase, "by one higher than we." W. H. V. even stated, kindly but most firmly, that he was used to

the having others keep their dates with him. And Grandma once shut the door of her spiritual home against a person whom she did not care to see. Thus the sweetness and light of the Record, at times almost cloying to the hard-bitten earth-dweller, must not be taken to argue any concession in character.

It takes little reflection to convince one that the sort of infringement of personality of which it is here question is of the very essence of organic existence all along the line and that its absence were fatal to any individual development. Nature refuses to create identical things of any order. It is, however, a favorite trick of chop logic to cite differential accidents in favor of the wrong effect or conclusion. Of this nature are the famous fallacies of "the one and the many," so dear to the sophists of Athens. Instance the favorite proposal of the demagogues of all ages to remedy each and every evil by "passing a law." The word "panacea" was invented to score this case. A certain lady complained to her doctor that she had incurred a derangement through carrying a scuttle of coal. "Madam," replied the ungallant son of Esculapius, "I fear the real trouble is that you have not carried enough scuttles of coal!"

Our personality is, then, strengthened by much that could meticulously or whimsically be argued as weakening it. The very advanced spirit will esteem (in retrospect) the numerous adaptations to the gradations of space-measurement through which he has passed as so many incidents in a most eventful career, but not as changes of personality. The man who has struggled up in the world from humble beginnings to knowledge, competence, and influence has already passed many a barrier more forbidding than death. He is used to dying and welcomes each death as a promotion. It is, after all, a sort of business, this advance from environment to environment, and becomes matter of course—a second nature.

Note how we practice "death in life," in many stages, as in Shakespeare's *Ages of Man*: "First the infant," etc., and how personality is whetted by constant rebuffs and reactions leading us finally, indeed, to a preference for the polite argument by avoid-

ance rather than by denial. But "avoidance" is the way that conduct appears from the inferior's point of view, when it is really but the advice of a higher generalization, which excludes implication of cowardice. Wilson's "too proud to fight" was consciously or unconsciously borrowed from principles of progressive personality.

Our courts of law present scenes of suggestion by stronger wills, browbeating of witnesses by lawyers, and of surprising by covertly "leading" questions, of confusing and exhausting of witnesses so that an innocent defendant is bullied into the acknowledging himself guilty. He who is overcome by fear has really surrendered, for the moment, at any rate, his independent personality. Add threats of disclosure, blackmail, superstition, ordeal, often leading, in Africa, to confession by the real culprit, and even among whites, to false self-accusation.

Love superinduces, if pure, an excess of surrender of personality to the loved one; if impure, to tyranny and insult. In the fairest coöperative business there is a surrender by the associates of independence of action in return for the advantage of confidence and of relief from anxiety. However, there is no total gain here unless energy be released for progressive action and new investment. He who fails in business becomes an employee, only an advantage if he really has found his fitting work. The trainer of horses or of wild animals acquires through familiarity a special courage not developed in others.

And a new environment is reached when one enters the established, intellectual occupations, such as industry, finance, big business, and the professions. We are approaching the broad belt in which the animal motives of the lesser activities are strangely tempered by the altruism of the Invisible. On the one hand, the attitudes of workmen's unions, of enterprisers, of speculators, (cf. the "bears" and "lambs" of Wall Street) of monopolists, and of the sharps who reorganize, syndicate, exchange shares, lease, sell, buy, and always inflate speak loudly of reckless action and of unyielding will such as are to be found in no other human endeavors. Woe to the minority stockholder! Woe to the investrix in such-

and-such a building and loan association! Did the Assyrians take Jerusalem! Their fate is worse!

So much for the firmness of purpose and ruthlessness of execution in activities which undeniably finally do infinitely more good than harm. They unquestionably build character. The good, in turn, speaks of the broader sweep of generalization which is a foretaste of post-mortem institutions. Hamlet's lament anent "the evil men do" simply confirms us as to the fundamental derangement of his mind. Administration of great enterprises by corporations makes such beneficent establishments possible and also organic parts of life. But above and beyond them is the highest part-environment where the activities are so comparatively identical with what we presuppose for heaven itself that our overconfident, proud rationalists inform us that we have made a mistake about that other heaven, for this one is a good enough heaven for anybody! At any rate, if we can rise into this neighborhood, that achievement proves that we have conquered grave difficulties, and are in admirable training and practice of death in life. One thinks of this level as the scene of activity of the men and women of science, art, and literature, of the learned professions, of religion and charity, and, above all, of the homes of the earth where heaven is best rehearsed, unsung because they are so numerous.

"Competition" is no curse, but an objective process. The reason why Darwinism took the world by storm as no other philosophy of nature ever did was not only its comprehensiveness but its great merit of accounting rationally for competition. A more assured vantage ground was henceforth gained for science. There is no answer to "evolution," but endless improvement upon it. The very latitude of the theory makes it hard to pin down for definite discussion. Let us leave to those more competent the endless debate of Spencerians with Weissmannians as also the similar one of the relative influence of environment vs. selection.

Enough has been said to indicate the possibility of analyzing the invisible world also on a principle which is at bottom the same. On earth, adjustment takes places typically with violence; but from the beginning of natural history, growing notes of a milder policy

prevail. Animals like song birds appear; beautiful plumage and flowers are in evidence. Materialists have the choice either to claim that the flowers were created in order to produce the sense of the beautiful or that they grew by accident. But why should men enjoy flowers better than weeds? and "accident" is a blank refusal to reason at all. It is one thing for flowers to *create* in man the taste for the beautiful, but quite another thing to *bring it out*. Lack of discrimination is the source of many errors of logic.

In order to visualize what goes on in the future life, we use other terms but the essential process is the same. There is undiminished striving but less strife. The goods of advancement are the goal. Knowledge, high living, soliloquy, comradeship, coöperation, recognition of rank and higher status of others and of one's own proper circle, obedience joined with responsibility (the last two terms fuse into "coöperation") better characterize an attitude which the most cursory reflection easily reconciles with the terrestrial term, "evolution." The whole matter is one of description of the living-level on which the individual happens to be; the eternal principles of progress are everywhere the same. There are, of course, those who deny *in toto* the principle of progress; but the mathematicians have put it on a solid basis called *entropy*; the dissenters must fight it out with them.

Are we sure that our psychic messages emanate from those who sign them or, indeed, from any individuals at all? Different inquirers have come to different conclusions, according to their opportunities. Some persons entertain the firm belief that messages all derive from bands of spirits who assume historic titles, like Zoroaster, Buddha, etc., because their personal experiences in automatic writing were consistent with such a theory. The English medium, Stainton Moses, was served, if I may say so, by a so-called "Imperator Band." There is nothing to prove that such coöperation may not well fit certain mediums, nor is there any way by which one may be able to test deception as to the personality of otherwise veridical messages, save through the moral cogency of repeated sittings. A *nom de plume* for the séance is no proof of intention to deceive. Since it is so hard to expose impos-

tors and impersonators in the same, identical environment (as the history of chancery proves), how much more difficult in case of communicators from another?

But it would be highly illogical to conclude for a multiple or a substitutional origin for all cases. As for substitutes, as a general proposition, it would be as easy for the alleged person himself to do the work as for a substitute, especially when the communicator claims to be a friend or relative. In the case of those just deceased, the declaration is usually made that so-and-so speaks for them, or that so-and-so is helping them. As Ralph said to Olin, "How do you work this thing?" If one looks the whole field over, the proofs of identity are not lacking. When historic or ancient names are signed, then one expects not fraud, but honest team work behind the trademark. In the case of the Fox-Taylor Record, there cannot be the slightest doubt as to the correct identity of each and every "voice," not excepting B. F. and W. H. V. The latter had just died, the former eighty to one hundred years before the manifestations. He was, however, not yet on the Zoroaster list.

The possibilities that messages may come "on the air" from a sort of sublimated human experience or even from cosmic waves thrilling human cells and nerves and pregnant with entelechy have also been given weight; and the suggestion of advanced work along this line for our psychic laboratories has been offered. When the present vogue of testing for veridicity shall have more or less subsided, then material will have been accumulated for the other sort of research, that about wave action *per se*.

The outcome of our inquiry into the perpetuity of personality is not quite conclusive, for we have had to make allowance in our theory for modification of personality in a general way fitting for the changed conditions which impose a higher criticism. It is correct to say that personality persists so far as it can, but it is undeniably from somewhat modified persons that the messages hail. However, they retain memory of earthly events astonishingly well, as the case of B. F. testified. They do not deny that they themselves were the actors. The triviality charged to a certain class of communications entirely misconstrues a purpose of identifica-

tion. They are legal evidence for the intended purpose; is it fair to make an accusation that they do not serve that purpose because, forsooth, viewed in a totally different light and connection, they turn out to be of little interest? Once, when the writer happened to be alone with Katie, the words were spelled out, "Willie, remember the watch?" What better proof could there have been of the presence of an erstwhile consumptive who had given me his old, silver-back watch shortly before he died? and yet, a worn-out, silver watch is a trivial thing.

In the next place, one is asked to seek sufficient ground for the thus qualified personalities through the imagined Hudsonian telepathy or through hypostatized cosmic wave messages. Such inference is easy to fall into. Messages of the latter sort would necessarily be directed to our *general*, corporeal receptacles, such as those for sound, color, and sentimental leanings. On the other hand, spirit messages, instead of trivialities, do often dwell on what the economist would call "consumption goods," that is to say, on the facilities offered and used for improving, distracting, and amusing ourselves by every agreeable occupation. Not all of the life in the fourth dimension claims to be of this sort: the business of "coming to earth" is far from attractive, while that of exploring the vastness of nature is fraught with effort, perhaps with danger. We may be sure that the honor of being a spirit is no sine-cure.

But the description of the heavenly consumption goods gets through more easily than anything else. One probable reason for this is that for the spirits, at any rate, the noumena or ultimate objective background are the same as ours. We go into ecstasies over our sunsets, our storms, our landscapes, our mountain-climbing, and again our inventions, improvements, and conveniences which have, of late years, expanded on what seems to us so vast a scale. As to the latter list, we hear little or nothing from the messages; conveniences over there are simplified through a directer action of the will, as already explained; but as to the former list, the real or bare environment, it follows that it is more easily transmogrified to suit a "dimension" than any other attribute of

life; that it, better than anything else, subserves a common perception and understanding. Do not the spirits fundamentally gaze at and enjoy the same landscapes that we do? When, half transfigured, we are ravished by the beauties of nature's art, we exclaim, "Can Heaven offer anything so marvelous?" However, the messages do claim that what we see is nothing beside what is offered over there. Probably our eyesight is not so good as theirs!

Again, the suggestion is at hand that we find right here in the common, noumenal background a community of interests which clears the way; for, as we follow it upwards, the choices and decisions become ever nicer. The alteration of our generalizations or common nouns in their details and phenomena to suit the higher dimension, is no mechanical affair, but one of that sort and description which our physicists are pleased to call, "non-physical"; at least, the "non-material" physics would be handled by them eminently through a relativity mathematics. To put the matter rather crudely, and by an analogy not to be taken too literally, the effect is that the citizens of heaven wear their nerves more on the surface than we do.

With us the life of consumption is strictly separated from our life of production. Our social life is not our industrial life. We never cultivate our business associates, employers with employees, socially, save as a duty, in the hope of hastening the millennium when the lion and the lamb shall lie down together. On the other hand, our calls, our bridge, theatre, and dinner parties, our social functions are, as a rule, conspired with a different set from our business affiliations, for the very simple reason that the latter are competitive in the strictly material sense of rivalry and struggle. In business also it is true, there is a vast push upwards: every sort of trade association, every decision of the law courts, every trades-union and trust, every gentleman's agreement, every workman's compensation act offers some angle which evinces a striving for brotherhood and a renunciation of the instinct to grab. But from the very principle of environments, so to speak, this sort of gain must pass over, in the concrete expression, into some consumption expression at or shortly following death.

Note, in passing, that legislation is often a scene of the most bitter contests of money-making. Rivals endeavor to conquer and exploit,—rob each other by ukase. In this atmosphere, charity droops and languishes. Persons who would be true lovers, truly unified with swelling hearts, must flock together. That they do so, (when the economic foundation has been laid) is most auspicious for our hope for a more consequent maintenance of this sort of relations somewhere sometime.

That the work of the world is, first and last, carried on largely by personalities is a most primitive belief and taken for a fact, everywhere. But I do not favor the driving of this logic into the ground. That man were the only grade of personality in the universe were a sad bathos chargeable to modern science, which has been even reduced to the treating of man as an unique accident—horrid confession of a cramped horizon! Complete exploration of the invisible will perhaps never be attained to. We do not know what interest, if any, attaches to the weird creations of sorcery, magic, and witchcraft. Our actual scientific habits of thought would treat them as purely psychologic. Perhaps we have much still to learn from Gold Coast negroes. The conquests of science have been so vastly superior that we may easily overlook valuable principles and real knowledge about the invisible existing among men of apparently arrested development—anyhow, men who have struck into another track and one which we do not admire.

While our habits of thought are utterly opposed to the fantastic vaporings of cabalist and Rosicrucian and we do well not to loiter about them while pursuing the open and honest path of knowledge, environmental principles teach that the influences that come to us in parapsychic guise do not exactly and in every way answer to what we call "a man." The word "personality" is more fitting. Indeed, this word shades off into another, the word "influence." Psychically affected persons often report an "influence" about them, seemingly undecided as to what it may be.

Angels and ministers of grace defend us!—
Be thou a spirit of health or goblin damn'd,
Bring with thee airs from heaven or blasts from hell,

Be thy intents wicked or charitable,
Thou com'st in such a questionable shape,
That I will speak to thee.

Like Hamlet, each favored recipient of the miraculous must decide for himself. No short test is known. A series of sittings in one's own family or with a familiar circle will begin to clear up the situation, to expose false impersonation, to establish the singularity or multiplicity or diffusedness of the source, and in general, to define the communicating personality. Several possibilities will occur to the sitter: (1) The communicator is one recently deceased, (2) he is one little advanced and to whom the way is not far, for the change has not been radical, (3) he is one who has well progressed but who is bound to the sitter by blood ties or by strong associations of some sort and who has vigor and intelligence to learn the way, (4) the communicator is not a definite or at least a single person but a combined personality of very advanced spirits, (5) that the recipient is brought in contact with invisible influences, good, bad, or indifferent, by no long verbal message but by an urge to do or not to do a definite thing or class of things, or, (6) by a revelation of direct truth or, at least, an inflowing conviction of a surprising and convincing nature such as is vouchsafed only to a prophet or seer, through a lesser or greater vision, through an apocalypse.

The last two varieties are a sort of religious experience, such as presumably come to persons severally of the suitable type for the various messages. In such cases, the recipient must look out that he be really the intended and appropriate addressee. The good man may be tempted like St. Anthony. There is a real danger here, whether the phenomenon be purely psychologic or not, and whether the exorcisms of the priest be intelligent or not. We are assured that they work. On the other hand, the reception of revelations by the unintelligent is even more open to disaster. Insane asylums are to a large extent peopled by megalomaniacs who have believed themselves the recipients of divine revelations. The slow progress of psychic science has been due to the oversupply of these low-grade sensitives with their camp-meeting ecstasies. The

world had to wait for the development of natural science with its detachment of thought before progress in psychic science could be made. Armored with a substantive, formal method, the up-to-date inquirer can boldly meet the most varied psychic phenomena and ever come off "a wiser and better man."

As an institution contrived to favor the labors of thought and of human comprehension, decidedly personality is that conception which constitutes the Great White Way, the Golden Stairs which conduct us upward towards the highest achievements of life and induct us into the highest possibilities of nature, which are entertained only by those who are born into faith. To this end science alone does not suffice. Science builds bridges, mends fractures, battles microbes, navigates the rarer and the denser ambient liquids, measures the course of the stars, their heat, light, age, composition, and, in general, the physical and biological processes of life, and, after the closest scrutiny, reveals nothing to limit a cosmic possibility of life.

When, however, we question her very narrowly on this last and most delicate topic, she refuses to commit herself to a positive statement. This negative result may be due to one of two causes: either (1) there *is* nothing beyond or (2) the invisible world is merely one more unknowable. Materialists have clasped the former alternative; but men of faith have always clung to personality as the sacred *Leitfaden*, the red thread on which to pin their faith. From an Alaskan totem to the picture of God under the dome of St. Savior in Moscow,¹ to effigies of the Virgin scattered through Christendom, to the monopoly of the *word* "God" in Protestantism is no illogical development, but a swing upward of more and more refined conceptions of personality.

But something was still lacking which this most ingenious of the ages was to supply. Poltergeist manifestations, such as those in the Wesley family, had ever aroused the fear or curiosity of mankind. From 1848 the Hydesville and Rochester (New York) rappings in the Fox family and soon thereafter the Stratford (Connecticut) disturbances in the Phelps family had inaugurated a

¹ Recently demolished, they say, to make way for a new street!

new era of demonstrations by a quasi-personality, which spread democratically through a world where the belief reigned that truth could be trusted to the common people (meaning the *bourgeoisie*) and which took on a fairly objective character as befits a world of inventors and experimenters.

The several concepts of surviving personality achieved by religious experience have been named and standardized into spirits, angels, arch-angels, God, devils. Such I conceive to be the most important, if unwitting, historical service of religion, which is, after all, the mother of all sciences. Here we stand, looking to psychic science for further direction. There has certainly been an historic evolution of the idea of the surviving personality. This concept is no more exempt from growth and change than any other. It is, indeed, the very one whose cultivation is most indispensable for the future prosperity of our race, since from it closely depend many of our most cherished ideas and practices, especially those connected with social customs and with general, practical morality; for it is plain that a man's conduct (and correspondingly that of a society) is closely bound in with his life prospects and with his world-outlook.

We have been taught by our religion that God is a personality¹ and that man is a dependent or derivative personality. The personality of man points to the existence of God; the existence of God assures the survival of man. Now, however, we no longer rely on this forced and formal nexus of thought, which at best is mediaeval and casuistic. The worship of God is become to the many who do not modernize the content of it the worship of a word. The situation is most perilous, for how many of themselves and independently can supply a new content? Psychic science alone can disclose glories, spheres on spheres, personalities expanding indefinitely, boundless opportunities, an unlimited "future." The personal idea maintains ever the upper hand. All other interpretations are *mesquin*. We live in a moral world: to this idea all others are subordinate; it is the foundation of everything that

¹ Clement C. J. Webb, *Divine Personality and Human Life*, Macmillan, N. Y., 1920.

concerns us. Inspection even by scientific methods confirms this faith. The only quarrel possible with the time-honored word "God" is that it has not succeeded in conveying the faintest conception of the marvels of this moral world and of its possibilities for us.

But the word (ὁ λόγος) will abide for the simple reason that it must always connote the highest achievement of personality up to date. Right here is where materialism falls down. For the materialist, "Things are in the saddle and ride mankind." Materialism, therefore, is far from the top step of knowledge, especially since the physicists have declared that the word "physical" is inapplicable to their microcosmic creations. In a democratic society, where everyone is presumably and very many are actually competent to create their own cosmogonies, the word "God" cannot be abolished. No matter how much we may learn or, at least, formulate, the idea of "God" will be secured a notch further on in the unknown. It is not the unknown that is the source of all being, for that is a mere expression of our ignorance about God. Herbert Spencer, greatest of logicians and expounders of natural law, gave an excellent impulse to the creed of the Unknown, but we may rest assured that the real truth about the wellsprings of our being and of the possibilities which confront our personality are to be understood through faith alone.

CHAPTER IX

RESEARCH AND MEDIUMSHIP

THIS book was undertaken in the wish better to understand the Fox-Taylor Record. The purpose, it will be seen, was not precisely that of proving the fact and reality of the phenomena nor even of proving the fact of survival, for conviction on those points had already been secured from the persuasiveness of the Record itself. But there is such a thing as belief without understanding. Close scrutiny might efface a casual, unfounded hysteria of surprise and happily obliterate all interest in the subject. To the critical mind the situation was one imperatively calling for further investigation; belief or conviction cries for grounding and perpetuation and dissemination. While these motives were urgent, it is plain also that the analysis could not avoid that line of thought which would appeal to the largest number of readers, namely, a formal, logical proof of survival, apart from the internal proof which could only satisfy a few, and those chiefly the original circle and their immediate friends.

The evanescent nature of a belief arrived at solely through the phenomena has been emphasized. The phenomena of the Christian apocalypse were only vulgarized by distortion and by assimilation to already existing and domesticated mysteries. Unavoidably, any revelation must be abased to the common level, the more transcendent the phenomena the deeper the abasement. But the human interest of the thing, which convinces the esoteric circle, is precisely what also interests the crowd, providing only that they can be started off, initiated, drilled, schooled in the demonstrable facts. It is like teaching a child his ABC's, ferule in hand. While this is a hard thing to do, especially in this age of elective systems of education, so hard that it has hitherto failed save in the selected, standard, or

type phenomena, such as the crucifixion, with its subsequent materializations, in Christianity, and in similar events (patently wholly mythical in most cases. Macchioro declares, however, that he believes there was a real man, Orpheus); the prevailing tone of science and the multiplication of societies for physical research, as well as the growing tolerance of the laws and of the press, originally designed by the ignorant for the protection of the more ignorant, are at last securing that the ideas and beliefs and laboratory tests of psychic research constitute a body of active thought and of sustained probing which are pushing forward a public recognition of the subject, probably as fast as is desirable.¹

Those were still pioneer days, the seventies and eighties. The precautions were of common sense, for no technique or apparatus had been devised for that purpose. In keeping with this informality, the phenomena were chiefly those not calling for severe scientific test. In fact, the improvements in electrical, photographic, chemical, hydraulic, and other apparatus are producing one of the baneful results which afflict the whole scientific movement; they are (temporarily, let us hope, and as a pardonable specialization) rigorously engaged in the testing of every specific happening by the only way we know, the familiar appeal, so dear to the modern mind, to weight and measure. The specialist must therefore, here as elsewhere, ply his art of squeezing the humanity out of what is, of all things, most human. While this delay in the millennium is to true believers most disheartening, on the other hand, it is a most wholesome check for those who are fascinated to displace their dreams from their proper frame, vainly striving to establish on earth, *de toutes pièces*, that which is properly to be effected only under a differently classified space-test. They are doomed to severe trials, perhaps loss of reason, like a philosopher who has striven to create a system only to find that the borders of it elude his grasp and mockingly fade off into the unseen.

Psychic Research comes to the rescue of every philosopher

¹ At the Spiritualist convocations, such as Lily Dale and Chesterfield, mediums are not accepted nor permitted to practice or demonstrate unless duly examined and officially certified.

whether he welcomes it or not. It does not say "nay" to him. On the contrary, it guarantees to him the old epistemological leadership. It presents a vast new field of facts for interpretation, facts which will busy him for many a long day. It is only when dealing with what he recognizes as facts that man remains wholly sane. Work in facts is a health exercise. He who does not work with something that possesses a socialized tangibility cannot digest well nor sleep well. The dealing with socialized facts is a sort of gymnastics or outdoor sport or gardening. Think what a benefit philosophy has received from the progress of the modern arts and sciences! Without a Galileo or Kepler or Harvey, a Descartes or Spinoza or Lord Bacon would have been impossible. Today science has progressed to the point of doing its philosophy for itself, witness an Eddington and a Lodge, or of fitting out scientists with such rich speculative material that they must needs masquerade as philosophers, like a Bergson or a William James.

Die Natur fordert ihr Recht! However, the claims of nature on us are precisely the most beneficent part of her attitude toward us. We quarrel with her because she does not reveal herself; but the quarrel is entirely misplaced; there can be no question of her revealing herself but only of our teaching and developing ourselves. Man is egocentric to the extent that the only test he can know of right and wrong, of progress or failure, is that of self-development, of education. To this end, nature is admirably contrived and outfitted. A monistic world of enumerated elements and factors, which could all ultimately be accurately reduced to weight and measure would, as Wells illustrates in *The Time Machine*, become a world of mental children if not of automatically fabricated robots. It would be a world once for all wound up and set going by knowledge and enduring for endless lives of unattractive languor. But we cannot, on the other hand, admit the assumption that our lives of militant philosophy are a Sisyphus task contrived merely to keep us hallucinated and perpetually stimulated up to the point of invigorating exercise. Would deceit practiced in this way by the Almighty be really benevolent? Not if the secret should ever escape. If the slightest doubt should be cast on His sincerity, the whole scheme

would fall to the ground. If, however, we trust nature, we can labor fruitfully forever.

Psychic Research is one branch of the coördinated effort of civilization, especially when at peace and cultivating the arts of peace, to penetrate further into nature by more closely affiliating this urge with direct inquiry into the time factor in man's personality. It assumes that such is the main quest. It decides in its own favor the quarrel for precedence among the sciences. Of the social sciences, psychology had erstwhile been assigned the basic position. But this new science of psychic research is destined either profoundly to affect psychology or outright to wrest from it the leadership, as befits that study which strikes at the heart of all human interest.

So long, however, as psychology confines itself to tests of weight and measure, it cannot break out of the charmed circle. It can be very convincing, but not wholly convincing: if there is still an unplenished void in the mind, that is the best index of an unknown thing still lurking in nature; only after disputation has reached a stalemate, that may be the moment for the alembic or the balance to decide. The decision, however, is but momentary. There is no such thing as definitive satisfaction. It inevitably transpires that the question proposed was not precisely what should have been proposed. What the experiment decided was not precisely what men wanted to know. It was thought that the triumph of Weissman confirming the non-inheritance of acquired characters would settle the problem of heredity in favor of chance and materialism or environment, whereas it only provided a spur to psychic speculation anent unseen influences. Well and good! if all possible discussions should not be prolonged and completed by further laboratory research into new formulations and symbolisms, then one of two things must happen: either the failure of the world as a working proposition must be proclaimed or man must march out into a new world where new propositions shall be propounded, or where at least the old propositions shall receive such a new formulation that they shall reintegrate their absorbing interest and the facts of that new world shall be accepted and treated as new facts or, at least, as old facts which are glimpsed under the angle of novelty.

Men are singularly cramped in their style when they cry for proof. The mechanical spirit of the age is tone-giving but tyrannical. In previous more Arcadian ages, men thought not of proof. In those days of passion, of love and hate and revenge, the human element was taken for granted. An accident happening, an animal or a rock was haled into court for mayhem. To feel was to be convinced of personal presence. Men *could* not reason about *anything* save in personal terms; and hence nature was personified, but, unfortunately, degraded in the act, like the Madonna which peons parade about to invoke rain, but then cast into the ditch until it shall chance to rain. The Hindoos thus worship, or at least invoke on occasion, some five million deities. Undoubtedly, human desires are thus multifarious, and the personal method is shorter than that of science, if not equally remunerative. And the former has also its merits. Sadly as the basic thought of personality has been abused by the castes of thieves and stranglers, and of others even less respectable, the principle remains that after exhaustion of science, (or because of its exhaustion) we still have left a plenum of personality for our recourse.

Science (let us assume) having carried the principle of life to the confines of material knowledge, to the border of something very like unto the faith so much stock in trade with religion, takes up the burden of exploration. Religion is ever strong because it was before science and will be after. With it everything turns on the primitive feelings for personality, for right or wrong, for good or bad, for sweet or bitter, and for so many other adjectives which utilitarians endeavor to found on science, whereas, in reality, science is founded on them.

For our present purpose, we must not toy with finger prints or plaster casts or billowing curtains or spectral materializations and hallucinations or with apports or even with telepathy or psychometry or second sight or dreams or a thousand other cognate phenomena, but with the personal element found in its purest form in properly approved, automatically written messages.

Now, in very truth, are we launched into a world of personality, for the first thing to reckon with is the personality of the medium.

That any true psychic science must embrace a vast scope of phenomena follows at once from consideration of the initial difficulties with the scrutiny and approval of the medium. Most men are to some extent mediums, all psychic phenomena are improved by the presence of unusually sensitive somnambules, while different mediums are severally gifted preferably for this or that special line of phenomena. But any true medium will favorably affect any and every manifestation. If, in a given case, this should not prove true, one would suspect that the occurrence did not belong to the psychic group at all, or was even a fraud.

For personality tests, the best medium is one specially gifted for the transmission of messages, preferably by mirror-writing. But a mere tendency to automatism of this sort is far from establishing the medium in our good graces, for we must be assured of the purity of the messages and of the endurance or staying power of the medium. Endurance soon tests itself; but purity is rare. Desire to seize the pencil and to write without premeditation or concentration that can be dignified as thought is extremely common. I have seen a demented person so strike off pages of nonsense illustrated with grotesque drawings which made one shudder and demand from what depths such hideous scrawls could emanate. It is plain that the medium must possess a character which excludes diabolic intrusions, those which reverse and mock the common aspirations of humanity, whatever be their source. Witchcraft is not a part of our study. There are, however, few or no mediums who cannot, at least momentarily, be besieged by this branch of the spiritual underworld. They suddenly intrude but are soon driven away by those who count.

Not only must she attract good spirits but she must at once be a fluent channel of communication and not possessed of a subconscious which intrudes itself into the game. The quality of self-effacement is of the essence of mediumship. For the business of mediumship is precisely the doing of what for the rest of us is most dangerous and even degrading, complete surrender of personality and invitation to invasion by a foreign personality. A little observation of ourselves and of others will make the situation clear.

There is nothing about the medium generically different from the rest of us. The peculiar *power* of the medium is not so much one to help out phenomena as it is to recover himself or herself, to become his real self again after their conclusion.

But to return to the average non-medium who is caught on the road to mediumship: it may be stated of him also that he is subject to invasion by foreign personalities. It is not necessary to adduce the vulgar confidence game to which even experienced business men fall victims. Every business contract or even interview, every bargain, in fact, and every move for social precedence involves an acceptance by one of the parties of the views or aims of the other party, say as to price, quality, or date of delivery (merely by way of illustration). The school boy, the college lad builds himself up by the acceptance of the personality of the teacher or of the textbook author. Much later in life, as the result of later experience and of a broader horizon, he modifies to suit himself that which he had painfully acquired, precept upon precept, from a foreign personality. Then at last he is become an independent personality; then he comes to his own.

There is nothing degrading in this interplay of personalities, which is but the social side of life. The proceedings of mediumship are therefore wholly natural, spontaneous, and social. The average man, however, does not permit the invasion, at a given moment, to proceed so far as does the medium, who, according to the nature of the work in hand, either lapses into complete unconsciousness or surrenders control over one or more sets of ganglia while retaining his freedom in other respects. Moreover, he does not wait years, perhaps, to restore the disturbance, as does the average man in ordinary process of education or of practice of business, but, soon after the close of the *séance*, is his old self again, only perhaps a little tired.

The characteristics of the medium, therefore, are (1) a pliability and offering of herself (mediums are so frequently women that the change of gender will hardly be noticed) for spiritual or telepathic invasion combined with (2) resiliency, power of quick recovery of her normal subconscious nature and self-control, in other words,

capacity of return to her normal consciousness. Katie Fox serves for illustration of these principles of mediumship in marked degree—never somnambule better. Unless under the influence of wine (the occasions were rare) she never, to the writer's knowledge, became unconscious or went into a trance. Normally, sitting at a table, she would write sheet after sheet of mirror writing (i. e., backwards) holding the pencil in the left hand, while she would, at the same time, when occasion arose, and without arresting the left hand, spell out directions received through echoes or "raps" by the circle, or carry on general conversation, using the right hand as she chose. I do not recall her writing with two hands separate messages simultaneously, but that is declared by Sir William Crookes to have happened. She retained no knowledge of what had been written, and was often most curious about it, as sometimes it contained indications addressed to the others, as to how to proceed precisely in her case—directions which it was not advisable to disclose to her. Nor did she lapse into unconsciousness for production of the more independent phenomena, such as autograph letters written by B. F. at a distance of several feet, on another table, or for apports, or pranks of the children, or drawing of the spirit pictures, or for materializations.¹

The reader of the Record, however, will look in vain for the complete materializations of B. F. and others accomplished through Katie at the Livermore *séances* and partially set down in the account transmitted by Owen.² The memoranda of Mr. Livermore indicate that she was vividly conscious at all times. In the Taylor sittings, the strength of the medium was deeply drained in the drawing of the pictures, which constituted the *chef d'oeuvre* and culmination (but not termination) of that very long-maintained circle covering a period of more than two decades.

And thus by a somewhat new route we run up against the propo-

¹ Forty-three years after her death, it was quite startling to converse with Katie herself materialized!

² Robert Dale Owen, *The Debatable Land*, Bk. V, Ch. IV (Carelton, N. Y., 1872).

sition of the Cosmic Soul.¹ The thought will already have occurred to him who has followed these pages. The infinitude of reciprocal explanation embraced in Nature of itself invites us to slice sections when and where we choose, and then to cut them up. The personality section is perhaps the leading one: for if her most effulgent facet be thus analyzed and exposed, it will shine both at large and in detail. In order that nature should maintain her universal personality, she would fain diffuse and impart it by the creating of smaller, more definite personalities and by the subsequent reassuming of them, on the principle of gathering in the harvest or of realizing on the work done or investment made. The personalities are thus not absorbed but reassumed in an improved state fit for carrying on advanced labors, like a student returning to his father after a thorough course of study abroad.

There is something of astronomical in the incorporation or utilization of cosmic rays in or by the human system. Bringing the coöperation close enough we might enter into a calculation as to the duration not of the human life as ordinarily understood but of an immortality such as we may conjecture as somehow somewhere operative in a sense of spiritual individuality. Here is an immense field for enlightened hypothesis. One fears, however, that the old-line astrologer will not take kindly to this sort of investigation. According to him, a mere worm, by attention and industry, can build a store and himself become its god! What could be less interesting!

For some such business was the earth created and peopled. The history of animals and of men is the description of this work. The experiments, travels, and books of Darwin shook the world to its depths for the simple reason that they constituted a stride towards the formulation of the truth about our individual personalities. Racial struggles and human wars exemplify this process. The battles of the forum, the triumphs of the laboratory, the joy and grief of story and verse, the diplomas of the universities define and harden personalities through attrition, activity, and application.

The modalities of the Cosmic Soul being of this kind, unless we

¹ Henry Holt, *On the Cosmic Relations*, two vols., Houghton, Mifflin, 1914.

are prating of silly illusions, our understanding fails completely if there exist not also a further crowning of the whole work by its realization, somewhere, sometime. If the whole of the present and past be real and important, they must be complemented with also a personal future—not the future of zoölogy and politics, but the future of the distinct personalities as fast as defined and in the ratio of their defining. The mere “improvements” that have taken place on earth do not fill the bill. In the first place, close moral scrutiny fails to satisfy us as to the fact of a real moral and spiritual betterment, however much population has increased and despite the better living conditions of the masses. Improvement *within* an environment is local, partial, confined to certain nations or classes. It lacks many of the features of a real, cosmic progress. In the second place, where are the countless hordes that have preceded us on earth? They were men as we are. Julius Caesar could have learned to drive an automobile as quickly as you or I did, if he had had one. Why should the scheme of things deprive anyone of anything that has been or will be invented, contrived, and adopted? It is plain that nature must contain an assembling plant where the whole machine is found in full swing in which we on earth are so circumstanced as to share but in a small part. If our surmise be correct, we are fully justified in seeking to analyze the composite picture of life eternal freely presented to our gaze by the Creator.

Only by virtue of a definitive consummation can we live the moral life to which we aspire. It is in vain that we imagine it located on earth. There is too much faultfinding to be done here, where at every turn we stumble against some offense against the ideal. The difficulty is typically summarized by laying, for sake of argument, the whole blame upon the claims of astronomy, which has disclosed so many secrets of nature; for the spherical district which we inhabit so jostles us against one another that we cannot avoid perpetual quarrels. There is little round about us to invite that harmony which spells morality. It is true that these conditions train us in morality; they harden our characters to endure the injustice of locally standardized mistakes, misdemeanors, and crimes; but that is far from the giving of full scope to our moral natures.

He who would run a newspaper as Jesus Christ would do it must ship his presses to heaven. The history of religion and philosophy is but the history of the growing consciousness of this environmental difficulty and of the efforts to circumvent it or to shake it off. Properly interpreted they have united in the solution of a happy hunting ground or heaven, sometimes, (to placate third dimensional susceptibilities) located in the sky, sometimes under the ground (this picture spoiled by information of the sphericity of the earth) but very recently much more astutely and satisfactorily disposed of by the all-pervading doctrine of the life of many dimensions. The problem of space has been solved in the sense of relativity.

Not to go further, mathematical reasons have been arrived at which facilitate enormously the task of locating heaven. New systems of location have been imagined which are so useful that they persuade us that nature resides at the basis of them. If you concede this coördinated assumption, all the difficulty of discovering heaven melts away, for the moment you succeed in measuring your territory for the fourth-dimension, thereupon, presto! nothing that follows as to location (or motion or action or morals) necessarily impinges upon what had previously been located third-dimensionally. It is idle for mathematicians and physicists to deny this re-objectifying quality of relativity and dimensionalism. Moralists cannot be kept from trespassing on the domains of science. The situation is further cleared by the recalling that this theory works perfectly in harmony with the Kantian noumena, whereby the essential thing or fact which we never consciously see nor feel but which he hypostatized at the basis of all our perceptions, is also unavoidably at the basis of the life of the fourth or other dimensions.

Quitting therefore (for the good reason that we have shot our arrow) the rather mediaeval disputation as to whether nature or Einstein made heaven, a further word of justification and affirmation of heaven occurs as of a necessary cosmic assembling plant. Life on earth has been a process of hardening, defining, clearing up, and intensifying of the individual, in other words, of the creation and establishment of character. This character is the essential of

what passes over. There are details of perception, knowledge, memory, astral body, and especially of personal will and ambition about which writers have insisted most plausibly and which await extensive laboratory tests. Life here on earth, then, is devoted to the working over into a human soul (to continue our borrowings from industry) of the raw cosmic soul as it was fed into the hopper of the terrestrial factory.

We can conceive of this as of any factory product: the conversion of bulk raw materials into bolts of cloth, boots and shoes, bread and butter. Something remains to be done with this product: like all products, it is for consumption. Idealism calls for, somewhere in a sublimated space a distinct and vastly more perfect and purposeful consumption than occurs on earth. Rationalism, on the other hand, asserts that no product is perfectly consumed (a locomotive utilizes perhaps ten per cent of the heat stored in coal). If we exert our option in favor of idealism, we must believe in immortality.

CHAPTER X

REALITY OF HEAVEN

HAVING made our choice of a fatherland and of our favorite citizenship we can follow the unfolding of life a little further on the other side. The human monads (for so we may at last regard them) survive so that the identical name, number, tag, or symbol severally and continuously designates them. By virtue of their character, their moral toughness and hardness acquired in the rough school of earth they pursue their education in the graduate school for a higher degree. A clumsy illustration of their individual discreteness would be afforded by the moulding of lead bullets: when once separately moulded, they might be socialized by subjecting a pile of them to moderate pressure. This would more or less alter their shape and slightly fuse them into one mass. The separate bullets would still be distinguishable, but they would all be united for a common end. If the pressure were too great, the mass would become wholly fused and the individuality of the bullets would be lost. The insufficiency of the illustration is that it holds equally well for earthly society.

The probability is that the future of the soul is comparable: at first and for varying periods after death, the soul is altered barely sufficiently to exist in the new dimensional conditions, the new environment. Our conceptions of the ideal are not merely deceptive promises, nor a veiled or actually hidden Utopia which, as Stoics claimed, the wise man ought to find quite satisfying, amid the horrors and bestialities of a decaying Rome; they are real foretastes of other substantial conditions where, as Plato was inspired to believe, the ideal should be the rule, and contention should turn into peaceful striving or, at most, into an internal debate. The old, extrovert society with its surface reactions becomes, now for a space,

introvert and happily self-satisfied. Thus appointed and furnished were nature wider, freer, kinder, in every way more helpful, more responsive.

There is something revolting in the idea of a world where ideal conditions are exceptional and artificial and are not final. The only way here on earth offered for the building up of such definitive conditions is that of the ring-fence, the moral castle often attained only through contests often base and repugnant, the withdrawing for insulation of higher civilization. The successful man in human society strives to cover up and conceal the steps by which he obtained success. His children are kept ignorant of them and believe fairy stories about their father's heroic struggles against disloyal adversity. A principality has indeed been carved out and reserved by him for art, literature, and every sort of knowledge and, in the best cases, for rational enjoyment. But this castle in Spain is fallible. A fall in the stock-market, a raid on a safe deposit vault by bandits and gangsters, a prolonged strike, a bank-failure, a bad season for range cattle,—and our principality has vanished and left the princelings powerless to battle with a heartless world. And what shall we say for the wide masses of wage workers, who have either failed in their efforts to build a separate castle or have never tried?

If I only had my dream realized, then would I know I was not alive or at least of this world. What dream of love was ever fully attained? and why? it was an ideal. That is the complete answer. Perhaps grim Death lurked ever over the bed or back of the door. Perhaps there were secret attachments, those once put away but capable of resuscitation, or those honest double loves of which we read. Honest, perhaps, but ultimately destructive of real love. Perhaps the loved one was slave to some interfering habit. Ideals are perfect, facts are imperfect. The ideal is perfect, but the host of the idea is mortal and fallible. All things human are imperfect, fleeting, transitory. The most brilliant success in love or war or scholarship or politics turns out to be an ideal *manqué*.

It is equally impossible either to realize perfection (and I include here the general notion of an ideal success) or to prove the separate

reality of a higher frame of existence where ideal success is comparatively possible not to say assured. Those islands, castles, and circumvallations which are our families, sects, communities, corporations, governments, and nations afford undoubted alleviation from an outright *bellum omnium contra omnes*, but the life of everyman is a disappointment which our clergy varnish over at the funeral only to denounce from the pulpit. Is there then to be no success in the whole world?

Due allowance for the theory of soul survival throws a new light on social problems. To follow out pertinent suggestions calls for a rewriting of the social sciences as a whole, with a result that would certainly not accept the harsh ukases of class struggle nor, on the other hand, the ignoring of them by a political economy which did not suspect that the coëval Rochester Rappings could ever be of the slightest interest. When we are, at last, come to realize that the process of localizing distributive temporal and economic rights within more or less temporary circumvallations is not such a repugnant thing, after all, but rather a symptom of a necessary stage of human development, to be followed by a postmortem stage of profound but consistent alteration in the nature of cost of production and by the free congregation and relativist reclassification of men according to their achieved characters, the work of educating, policing, judging, honoring, and sorting men will go on much more briskly and peacefully.

It is true that the fundamental thought here presented, in so far as it speaks of Utopia, is not new; but it seems more reasonable in light of what we now at last know. In its early form, it was derided by friends of the people who said outright that the upper classes sought to hold down the proletariat by offering them the empty, deferred rewards of the Christian heaven. The many, who accepted this view, saw no alternative but to exterminate with the brute power of the masses the most intelligent part of the population. There must be something wrong about such theory and practice. They prove, if anything, that there is no certainty in the terrestrial permanence and sustained objectivity of the higher cultures. Civilization after civilization has been won, erected, affirmed, elabor-

ated, systematized, and enjoyed for a shorter or longer period. They have all confessedly fallen of their own weight, fallen of the incapacity of their peoples to understand themselves. Why then do men persist in utopian dreams? It seems the height of folly. Nevertheless, the persistent lesson of human history is that of circumscribed and limited areas of culture. The transfer of the weapon of isolation from land tenure to intangibles has introduced a nicer grading of authority and preference, but has not abolished them.

In the present stage of history, therefore, common sense and science unite to affirm the need of survival. The party for survival is today growing. The church is gaining a new foothold. It is perhaps going too far to deny totally the possibility of terrestrial utopia. Let those who will locate it in the bosom of our modern improvements. One difficulty, however, is that so much of it inclines rather to the goody-goody than to character. Our uplift work degenerates into nambypamby. Our alphabetical, "relief" officials degenerate into doleful socialists. Our religious effort attracts a sissy element. At any church convocation one recognizes rugged countenances but many speak neither of force nor of intelligence. A sacrosanct bunch are raising once more the walls of ancient Jerusalem, so often rebuilt in vain.

But there are not lacking indications that the walls are stronger and more wideflung, but not in the way of those of Antonine Rome, which the Rome of Emmanuel and Mussolini does not half occupy. One must still be hopeful of moral winnings issuing from the triumphs of science. One thinks of the achievements of agriculture, medicine, hygiene, and surgery. One thinks of the modern sanitary city, of the bringing of pleasures and comforts to the masses, if they only justify the slightest claim on these things, and even if they do not (the dole). One thinks of popular education, (continually, however, being lowered to the level of the least intelligent), and amusement. One shudders at the suggestion of the primitive, phallic religions of India.

But also one thinks of the dedication of science to international war, of the devotion of politics to class warfare, of the reigning delusion about the efficacy of laws, of government, of justice, and of

police; one thinks of the greed of big business. All too probably one ends by conceding improvement and advance only in that line of activity which fits the peculiar features of our earthly life, features infinitely more circumscribed than our spiritual endowment. Yes, the *noumena* are here with us; there is no lack of suggestions of everything possible for a plenum of existence. But there prevail dimensional restrictions upon, in, and over our lives. We cannot, as in the fourth dimension, look inside a closed figure. We see only our special dimensional phenomena and act accordingly and aberrantly. Whether the environment wholly determines species may be debatable; its reactions upon our pragmatic decisions are quite obvious.

Heaven and Utopia are very different places. Heaven is where we individually ought to go after we die: Utopia is the transformation scene where the race ought to find itself after it tarries much longer on earth. Of the two prospects, the former is the more probable of fulfilment. Heaven is an established, going concern. Men have always cherished some inkling of its existence. It is true that the several speculative forms it has assumed have been inventions suited to the demands of the times. So far we go along with rationalism. The ancients had difficulty in distinguishing thoughts from the forms in which they were clothed, very much like men of today who take a dream literally; but (most wholesomely) we do not believe there is any element of the supernatural in it. After all, it is conceivable that a given dream may be suggested not by indigestion but by an inspired thought of some sort; but, in any case, the apparent events seen in the dream are reflected from our experiences, and, the most often, from those of the last day or two. The real distinction in dreams is that between those which teach lessons and those which do not.

There is something quite parallel in the history of heaven. In all religions, since savage times, the forms of religion have answered to the stage of culture; and men have been in dead earnest about them. The idea of sacrifice began with human sacrifice. In India today it would be practiced if the English allowed it. Religion has apparently always been that form or ceremony which

came the nearest to suggestion of *spirit* to the believers concerned. Religion is a scruple hanging to a form. It is true that it has been hard to distinguish the specifically spiritual from the rightout unknown. Thus Thor and Wodin suggested the majesty of nature; and so with all naturalism.

A people who had made progress in art, nevertheless, clung to grotesque statues of their gods, or (really more spiritually) represented them by shapeless blocks of wood. It is perhaps to the credit of some prehistoric men that they supposed a spirit to dwell in a mere pebble. Note in this connection pebbles curiously marked by men of the stone ages. Men have not until recently succeeded in making fine distinctions about matters spiritual. To separate off the material, and then to divide the spiritual into what we may extemporaneously dub, "spirituality" and "spiritualism," was a slow evolution. The contest is now to justify "spiritualism," a term which we are here borrowing for "survival."

As pure topic for logic, what are we to infer that believing men have at bottom always believed? It was surely not their pictorial imagings of gods. But there was nothing left over beyond a belief in something they could not imagine but which was the real thing they were after and which we are now in case to qualify as an additional and purely spiritual world. This world was not the world of mere tendency to be good, studious, upright, and outstanding. Perhaps there is such a society on earth. Concede so much to rationalism. It would be a pity if there were not. The real world at the back of the heads of progressive men has been a parallel one where the conditions were not, as here, too hard, confusing, and rightout rebuffing for further progress.

It was concluded that the drags, hampers, and difficulties of struggle and survival as depicted by Darwin, and still earlier by Adam Smith, Malthus and John Stuart Mill, were excellent for strengthening and refining men up to a certain stage of evolution, but that the process as ascertained by zoölogy was an abbreviation, a mere foretaste, forerunner, and *resumé* of far more extended careers and opportunities. In its enthusiasm for science, zoölogy shut

this door to the *Scala Santa* by its devotion to the theory of genetics. Let not the corybantes of socialism infer that they could profitably part with one inch of the racial, educational principle involved in the theory of struggle, selection, and survival. Our theory emphasizes struggle, but adds: "Let each stage of life attend to its own struggles."

The above qualification of the theory of evolution easily justifies its potency as solvent of the majority of important moral situations. The relativity of morals follows from the relativity of physics, as refined into dimensional theory. We can now at last much more easily discern right from wrong. The absurdities of many a blind decision in law, ethics, and politics now proclaim themselves. Right decisions become easy and spontaneous to the psychically initiated.

For, in a moral way, it is not always easy for the practical man to certify and stabilize his environment. There arises a need for an expert adviser to correct mistakes, unscientific gestures, *fausses manœuvres*, in cases where the man of action has not succeeded in grasping the real, controlling conditions. Thus, the pacifist is perfectly sure that war is unideal, and draws in its train untold misery, degradation, and retrogression. So far most persons agree with him. His efforts towards peace, however, would be more successful were he more charitable towards those who go to war. They cannot avoid it. Let him try it. After a thousand years of savage warfare, the Jews tired of it—and surrendered their nationality. We do not yet know whether they did right. A nationality may be viewed as one of those defensive, insulated ring fences that we spoke of. But such fences last relatively a short time. The conditions of life on earth have heretofore been all against their perpetuation; for, the longer they are maintained, the less warlike the citizens become and the more open to invasion. The wide expanses of the Roman Empire gradually fell away. That a few select and cunning survivors, by the hiring of rugged mercenaries, were able to continue, on a restricted dominion, the name and title for another thousand years serves but to emphasize the difference between word and fact.

Typically, this world exists as a theatre of carnage and violence. It has yet to be shown that any pacifist fence can be maintained, much less widened to embrace the whole earth.

Our idealists, after a century of most admirable combat against rum, succeeded in securing that prohibition be writ large in our fundamental law. We try to make everything on earth look as much like heaven as possible. We are not called upon to encourage the unideal, which shows disheartening vitality. I should not care to say a word to rebuff the ingenuous few in their efforts to save the careless many from themselves. For that purpose, it may be defensible to establish uplift models which are perhaps not quite ideal in their drastic, puritanic intentions. To what party does the golden mean of Aristotle belong?

While much bad politics flows from attempting to force mistaken ideals or ones impossible of execution, crime exists largely through the outright preference of men for a lower environment than that in which they try to "rustle," we might say, rather than "live." Crime will soon be acceptably defined as acts suitable to inferior conditions but not now permissible, such as homicide including infanticide, theft, lying. The reader will prolong the list. The environmental origin of crime is by far the most direct and satisfactory way of accounting for it and therefore of arguing about cure or prevention. All social life depends on mutual trust. Such are security on the public highway, trust in business promises, trust in fair play in sports, trust in husband and wife, trust in rulers and officials, trust in the postal system, trust in the honesty of the chambermaid. There is a type amongst us which rejoices precisely to abuse our trustfulness and thus to do those acts which if repeated generally would at once reduce us to chaos and to speedy annihilation: such acts are, to hold up the unarmed wayfarer or driver, to draw bills on no funds, to sell blue sky, to rob the employer, to default in rent or any foreseeable contingency. Non-social acts vary in degree of heinousness, but they all speak loudly of a lower environment than the one where they are perpetrated. It is the commission of the act *when and where* it is committed that constitutes *per se* the crime. Is there not something of merit in the practice of

judging the person injured rather than the perpetrator of the injury? Is he useful, intelligent, industrious? Does he hail from a higher or lower stratum?

At this point, the theosophist could appeal to reincarnation and claim that his theory fits well into the dimensional scheme by offering a class in the contemporary population that was, following that doctrine, a survival from a plane lower than ours. In order to furnish a lower environment apart from the help of Theosophy, we must have recourse to the animals for our total population, and then our evolution becomes a racial one instead of individual. And there is, also, a sort of individual evolution, a summarized or recapitulated evolution of the individual man prior to birth. Not only does the foetus recapitulate the history of animal evolution but it is now claimed that the mind of the child is specially affected by prenatal influences. It is possible that these influences are also of a recapitulatory type and carry in some cases the impress of the savage character of the lower, even prehistoric, animals. Anyhow, it is true that large numbers of children have no capacity for progress beyond a certain point, make no progress in the common schools, and are undefended prey to the free play of inborn, savage propensities. Perhaps there have always been *some* gentle animals; but the proportion apparently diminishes as we retreat in the ages.

It needs no further elaboration to convince the reader that, in some logical sense, the criminal classes are a carry-over from a lower environment. The frontiers of the environments are always blurred. With their well-known prolificity, criminals unexpectedly reappear from the lower strata of this, our third dimension, just as the idealists are hereditary in the upper strata and genius is sporadic and no surprise there. The theory of uterine recapitulation lends itself also to the doctrine of survival. We are making no grievous error if we characterize animals as typically second dimensional. It is true that domestic animals offer an almost uncanny coöperation with man, although they would seem to belong to the second dimension, in some ways. The last clause is justified as a conclusion from animals' concession of leadership to man.

The consecrated logic runs: God is a spirit; man was made in

the image of his Maker; therefore man is a spirit. The profound insight of early ages of man's history frequently exhibits surprising vitality. The rise of science has occasioned the fiercest and most prolonged and widespread polemic, that of matter vs. spirit. The peak of this battle has passed into an entrenched war of usure which already affirms a mild victory for the spirit. One reason for the moderation of the conquerors is that the issues could not be unified nor always fruitfully formulated. Take the issue about God. The ingenuous materialist, full of fire for science, denies His existence; thereupon he risks the not helpful dogma: "God is only a name." But, my dear sir, "cat" also is only a name. The main effort of science, in the broadest sense, is to find out what is the real content of a name. Without going into epistemology, it is plain that an artist, or a chemist, or a zoölogist puts an entirely different content into "cat" than does the farmer's wife. They know, we assume, more about a cat. The word calls up a thousand explanations and suggestions. Their lives are infinitely richer for "cat," without robbing them of the domestic and sensuous associations which limit the horizon of the housewife upon the same subject.

The word "God" is only a word, and one of no significance at all to the ungodly. In religious persons it arouses love, awe, and reverence, in the most abstract, sublime, and absorbing degree of which man is capable. The liberally learned man surrenders provisionally some of the intensity of appreciation of the religious person only to replace the loss by a reasoned awe before the vastness of the cosmos and its unfathomable purpose which he has sounded to the limits of the highest human understanding. That a scientific man should deny the existence of God must mean that he repudiates the word because he does not want men to misunderstand his position by mistaking it for that of the narrow, religious man, not to mention the ungodly. Theologist and chemist distrust each other.

However, most scientific men are content to accept the name "God," and go forward greatly to enrich its content. This is undoubtedly the more rational course to adopt, since culture enriches the content of the whole language, so far, anyhow, as the words are

not special scientific terms, but are words with the usual history and variability of content. In another connection I have claimed that the materialist explanation of and significant load on our experience were but a practical interpretation and assignment of meaning to words. In some ways this view is quite satisfactory—in engineering, manufacture, agriculture, and business generally, all these activities looking forward to those spiritual entities known as “values,” the content is quite materialistic and properly so. The farmer who wastes his time mooning over the theoretical value of his crop, will have a bad crop and learn nothing correct about values or politics. However, with growing culture and thicker population and multiplicity of exchanges and manifold association for all purposes, and especially because the credit system has reduced all business to a distinctly spiritual basis and standard, philosophy, which science at first spurned as much as it did religion, has an easy task in bringing all men under the higher, the spiritual point of view and meaning to all words. In short, the outcome of physics has been to convince the men of science that the bases of existence are non-physical.

From this is not precisely to be inferred that men of science mean by “non-physical” just what we mean by “spiritual.” They will make reserves. Let them. After all, however, the tendency is undeniably toward the spiritual interpretation in every possible case, which is arrived at and achieved through the struggle which strengthens men to emerge and rise from ancient or, at least, former attitudes towards these subjects. The word “spiritual” thus emphasizes a thought inclination towards a certain spiritual sympathy, wherever any word in the language comes into play or is analyzed. Very likely we are reasoning in a circle here: the whole language is suffused with spirituality and the general tendency of thought everywhere must be appealed to in order to inform us what spirituality means. But this roundrobin frightens men no longer. The spirituality of words proves that we have advanced and our progress causes us by reciprocation to lend a spiritual sense to words.

The word “spirituality” is clearly distinct from “spiritualism” and can be used without committing one to belief in spiritualism,

and still most rationally used. It may not even commit one to belief in the future life, and poets and philosophers, rather pragmatically and even caddishly, take pride in so narrowing the term. They are unquestionably, even if unwittingly, thinking of those ideal islands of higher thinking and living that men strive to create with all visible, competitive means, or sometimes means that reach only to furnish a cotter's Saturday night. "Be it ever so lowly there's no place like home."

The vital complex known as "home" lends a spark of this aura to the humblest and poorest. The feeling in the most wretched soul of a sort of relief and protection when he enters that blessed place grants him a momentary respite from his hell. Even the wild animal or bird must partake of it when returning to its burrow or nest. But it is only fair to grant to those who have succeeded in economic or political struggle (for much of politics is for dollars) the basic purpose of the building up, after their fashion, of a spirituality which, through superior facilities for science and art, for learning and sport, for friends and wife and pets, for architecture and gardening and nature, for dress and jewelry, may, by every test, excel that of the soulful cotter. It constitutes, anyhow, a larger fortress. Today it is the rich rather than the poor who need their champions. The rationalist heaven, then, is only a sort of procathedral. It is "a good enough Morgan till after election." It is enough of a heaven to offer fair playroom for such an adjective as "spiritual."

A second meaning of "spiritual," however, is specifically dedicated by the Christians as qualification of their heaven, which is perfectly distinct from the rationalist park, for it stands for the abode of the departed, at least, when they are envisaged in a beatific way. It does not admit the souls of the damned; and there are no further kinds of souls. The chop-logic of the clean distinction between saved and damned, however, is not admirable. It follows on the primitive contrast form of thinking uncontrolled by statistical data and pointer readings. Short and good, we moderns believe that it is at least more fruitful of factuality to regard no man as wholly depraved but abject criminals or those left behind in the

race of existence. Total depravity thus becomes political rather than theological. The biologic laws of inheritance of characters will also have much to say in this connection. The worst men are the laggards, a consideration which has led philanthropists to jump at unwarranted conclusions in favor of the equality or potentialities practically educable from the inferior types, classes, and races. But the idea that they are only dimensionally inferior is all right, and I hope it may be also consoling.

In religion, moreover, the *adjective*, "spiritual," is less used and the brunt of the work of expressing the qualities of the heavenly population is passed over to the *noun*, "spirit." A "spirit," then, is a person who has passed on. By virtue of his advance he profits from the arrangements of nature for such cases provided, which work not only around him but also in him. However, the religions have not fully recognized the close connexity of the procathedral with the cathedral itself. The religions anyhow are at times ambiguous; and we are warranted in sticking to our first statement, that the strictly religious use of the words "spiritual" and "spirit" is applied to the next world alone. The exclusiveness of the scope has encouraged the lesser lights of religion in absurd descriptions of the tenor of the lives of the spirits, which have done much to harm the cause of religion.

There is still another prominent meaning of "spiritual," which includes both the scientific and the religious and is one which recommends itself to the seeker for metapsychic verity. According to this, there is something characteristic of advanced souls, no matter where they are found, it may be in the moral *châteaux* of earth; it may be in the plaisaunces of heaven. Unless they be afield on travels and explorations (of which they are fond) the spiritual regions will be found morally and logically contiguous, even where a dimensional barrier exists. It will be thin for them. B. F. has said that the time will come when spirits will visibly walk on earth without causing commotion or remark. Think what this implies! Nothing that could not be done today, were not the soul of man repugnant to the idea of survival. Why do they not walk visible among us today? Simply because we are not reconciled to the idea

of it. As the mediums would say, "Men have not yet been magnetized."

Frazer teaches that among savages fear has created the belief in spirits; and Mr. Herbert Spencer says that that belief originated with the puzzling apparition of the reflection of man's countenance in pools of water. Each person encased no image of how he looked himself, consequently, when he saw his reflection he was not sure who or what it was. Perhaps a spirit. The simple psychology of the fear of spirits lies in the broad principle emphasized by S. N. Paten that we fear whatever moves and is thus difficult to recognize. Fear is a trait of a progressing creature, continually running across something new. New things are often dangerous, and this fact confirms the fear and obstructs and retards the overcoming of it, especially if progress has been arrested, which seems normally to have happened to every animal, save solely man. The prediction of the voice of Benjamin Franklin looks forward to a time when there will still survive a distinction between earth and heaven. Men will ever die and spirits be born from their death.¹ There will still remain the possibility of banishing the visitations of spirits (as generally happens now), through our fear and our open or veiled hostility, which allows spirits to approach only in a very low degree of materialization, wholly invisible and incapable of making any signal.

In order to attain to the perfect materialization intended by B. F., there must arise among men a real belief in spiritualism, a yearning for spirit society and counsel, a complete enfranchisement from savage terrors and childish hobgoblins and croques-mitaine. Here again the topic of bad and undeveloped spirits will offer a fine field for speculation and experiment, such as now attract psychologists like a Freud or a Titus Bull.

Our conception of a spirit will for a long time depend from the third definition. (Still others are possible.) All ideas of spirits are colored by our own attributes. We can think of them concretely

¹"My children, there will come a day when we shall sit down together and talk almost face to face." *Katie Fox*, 277; *Fox-Taylor Record*, IV, 102. I should widen this prediction to embrace a competent humanity; so I understand Franklin.

only as in concrete bodies like ours. The best we can do is to sublimate in thought our own bodies and then add the Kantian observation that they are as solid to themselves as we are to ourselves. But this does not carry us far. Similarly, when they materialize they can only do so in human forms, or else they would but beat thin air. But all this proves little as to what they really are. We must remember that the marvelous Fox-Taylor Record and the pictures engineered so ably by B. F. are made expressly for us and are no guaranty of any internal identity nor of real, spiritual forms. Our only solace lies in the thought that in and about all our most familiar and domestic things, so-called "material" things, we are little, if any, better informed.

The best idea of a spirit personality that we can conjecture is, then, one which embraces all its meanings, the spirituality which we admire in the men and women of fine feeling, industry, energy, intelligence, and scholarship, and the sense of otherworldliness which we acquire from psychic research. From mathematics and other logic, from the direct appeals of personality felt through the words of messages, from our moments of revery, release, relaxation, and surrender, from the inspiration of poetry, literature, and dreams, we believe. We know something about spirits but we do not know what they are; just as we know a great deal about ourselves, but the undiscovered in us is vastly more extensive. When we, in turn, become spirits we shall not even then know the whole truth about our outlived selves; for to know all about ourselves would be the same as knowing all outside of ourselves. The universe within us must, in a psychological sense, equal the universe without us. When nothing remains outside to explore there will be nothing left inside to discover. Man is fearfully and wonderfully made; a universe is an extremely involved and complex thing and is always interesting.

We have overlooked a casuistic argument in favor of survival, which arises from a causal linkage between the complementary attributes of quality vs. quantity. It turns upon an assumed rule of nature that the continued manifestation of a quality leads ultimately to the discovery or, if need be, actual creation of an object

embodying that quality. Thus, if we are once assured of the existence of redness, or the quality of being red, we are led to the conclusion that there are necessarily things which are red. The proposition, thus, indeed, presents itself as tautological, even silly. But it is not. At first acquaintance, an attribute or quality appeals directly to our perceptions and is not numerical or quantitative. It is only through familiarity and utilization that counting is applied and the quality veers over into the catalogue of quantitative things. Thus red has many shades and belongs to many objects. To be sure, our study is one of degrees of our perceptions, degrees in our exploration of the world. Mathematics and engineering are examples of what can be done in the counting of qualities and in the conversion of them into quantities. Our welfare is entirely dependent on this process.

On the other hand, let us turn our attention to the world of spirit. The hall mark of man as distinguished from the animals is his personality and still more his consciousness of and belief in an all pervading personality surrounding and penetrating him. The more often, he does not think of it as an abstract quality save reflexly through suggestion from "graven images." But the best modern anthropology rejects the crude criticism by prejudiced Christians to the effect that savages worship the images *per se*; but it believes that these are merely crystallizing points for the budding imaginations of very primitive thinkers. The thought then, in spite of the images, is of a quality pervading the world.

The casuistic logic now applies. As in all other cases, this logic may be wrongly or rightly applied. When a homicide "sees red," the effect we agree is wholly subjective. When the Hindoos set up thirty-three million gods, goddesses and demons,¹ they are gropingly enumerating the further attributes of personality which were more conveniently concentrated into one God. So much for theology. But when students of the social sciences classify men into criminals, morons, standards, refined, or spiritual, there is a real content to the enumeration; the quality of personality acquires a

¹ Lowell Thomas, *India, Land of the Black Pagoda*, p. 53.

substantive, numerical, objective content. The extension of the enumeration into a distinct dimension is more than a matter of taste and choice. Every argument for survival receives an additional fillip from this habit of nature of turning the qualitative into the quantitative and substantial. Spiritualism moves "material" a rung higher on the ladder of life.

Personality is anyhow and at the best an invisible thing. It is eminently at home in the invisible. It is invisible on earth; it may also be invisible in heaven; anyhow, it belongs to the class of qualities to be expected there, and its nature is to that extent an argument for the existence of that place. Indeed, as manifested on earth, it is a real foretaste of the higher dimensional methods. It acts telepathically to transmit thoughts, sometimes as an influence from person to person, at others from group to group, at others as a world symposium of psychosis. This practical application of telepathy is so true that it is superficially assumed to be a disproof of survival; whereas the better argument runs the other way.

At this point it would be helpful to allude again to some of the convincing personal touches salient in the Record. Most impressive is the reassumed and continued relation of the two deceased children with their still living mother and father. There is a high-strung eagerness on both sides. The children play about and perform all sorts of pranks, apports of flowers, childplay with garments, rearranging light pieces of furniture in a cute way, plucking at sleeve or beard, or climbing into mamma's lap. There was much rivalry between the two children for the privilege of having their pictures drawn; and this seems to have been the impulse for the taking of drawing lessons by Frankie from B. F., in their heavenly home. The two were kept amused, like other children, by travel in company with their elders. That most human of men, B. F., superintended the work on the pictures and took a deep interest in the lives of the children. As soon as he entered the circle, two or three months after it started, December, 1869, everyone deferred to him and he was the recognized leader and control. It should be stated that Katie had no invariable and changeless "control" or mediat-

ing mentor in the spirit world as is the rule with practicing mediums, today. All spirits could work directly through her. But Franklin directed both the spiritual and fleshly circles.

Naturally, Dr. Taylor took an assisting part, for a father seldom exhibits the demonstrativeness of a mother. He completed, however, a real circle for the sittings, managed the medium when she happened to be the worse for liquor, and afterwards read off the mirror-writing for his wife to copy. The whole amounted to 1211 large, written pages. The Langworthy family of Rhode Island, Connecticut, and western New York, was very clannish. They still hold two annual family reunions at Hamilton and Alfred, New York, respectively, or in those neighborhoods. It is not surprising, therefore, that Mrs. Taylor's brother, Olin, and her mother and a paternal grandmother took prominent parts. I wish to call special attention to the remarkably pure and lofty communications of Olin Langworthy. He opens to us the soul of an inspired poet. No one else in the family except his own grandmother Lewis, could compare with him as portrayer of the future life. Rev. Isaac P. Langworthy, of Boston, Massachusetts, who died in 1887, only lamented that he had not "known this truth when in the flesh."

Outside of the family, the great financier, W. H. V., who acknowledges the assistance of Olin in helping him on the occasion of his spiritual birth, was especially attracted to Mrs. Taylor (whom he had not known on earth) and expressed the greatest affection for her. He was at pains to look into her financial affairs, petty though they were, and the perusal of his letters affords a good study of how far it is practicable for spirits to assist in the affairs of men. Dr. Taylor's father was generally present. Sparing of words, he delighted to care for his son's children, and to take them on excursions, even if the battlefield of Sedan was not a very nice place to bring a little boy and girl. Grandpa Taylor had to make his excuses for having done that. Isaac T. Hopper (1771-1853), Quaker philanthropist, was frequently a welcome soul and took an active part in the circle. Not only was W. H. V. honorary member of the circle, where the Langworthys so predominated, but also another man who was one of those pioneers of education who,

in the several localities, did eminent work in laying the foundations of this republic. I mean, of course, Professor W. C. Kenyon, Mrs. Taylor's teacher, the founder of Alfred Academy, now in full swing as Alfred University, New York. Her long standing attachment to him could not be superseded by later friends. Other shining souls, like Professor Robert Hare, were from time to time, during the long years, attracted by the promise and novelty of the work or by their relationship to the *Stammgäste* of the circle, or, like Jordan, Chief of Police, by something pertaining to their earthly calling, or by the fact that they hovered by Katie and followed her from the atmosphere of perhaps a less pure coterie.

The central characters of Ma, Grandma, and Olin, under the direction of B. F. and with counsel of the rest, succeeded in building a sort of phalanstery or Palace, and another edifice for ceremonial purposes, the Banquet Hall, where guests, often eminent, like Washington and Lincoln, were entertained, and where the Prince Imperial of France, a recent victim of Zulu assegais, was seen to look in, and where Helen Hunt, the poetess, was much at home. The descriptions of these places by Olin, Ma, and Grandma, and the all-too-short sketches of their manner of living evince the high water mark of all attempts to "get through" descriptive matter.

Whatever one may urge as to the completeness or incompleteness of the Record, to such end, no one can deny its originality and human interest. One might profitably notice the evolution in heaven that has taken place since the Egyptians sent the dead to journey under the earth, or the Christians, reacting from the moral gloom that was Rome, raised them to bask in the upper atmosphere.¹ With modern science at our beck and call, we locate them in a fourth dimension—a disposition which clears a still wider playground for them.

The latest location should enjoy the advantage or at least the popularity attaching to our modern directness of thought and

¹ S. Angus, *The Religious Quests of the Graeco-Roman World*, Ch. XVII. cf. p. 298, "The Pythagoreans were therefore the first to preach celestial immortality to Greece and Southern Italy."

experimentation; I mean, to our modern art, which seeks to see things as they are. Our modern art is, of course, itself *par excellence*, an evolution. The Egyptians thought they portrayed things as they were, and, in fact, did execute some admirable mortuary portraiture. We think, however, that on the whole, our art is better than theirs or than the Greeks'; and, in so far as the Fox-Taylor Record appeals to art, it is correspondingly closer to the truth about heaven than any earlier and presumably more popular Olympus.

Of it Dr. Chas. Kuhlman of Billings, Mont., writes: "I was looking at the portraits in the *Fox-Taylor Record* today and speculated. To me only Leila and Frankie seemed to have the same source. The picture of Leila and Olin intrigued me greatly. I cannot exactly place it, but it is of composite origin, predominantly Italian Renaissance, and yet I cannot say exactly why I feel that. Leila mostly suggests it, and the 'composition.' Olin has the intellectual head of a classic Greek, the lips giving the earthly human touch, while the whole is veiled in a thin film of the Renaissance Jewish-spiritual. There seems to be an attempt to *picture* the human and spiritual together on which the text insists in several places. The group of controls manifests its Victorian perplexity over the human and spiritual as combined in one. They state definitely that they are as they have always been, minus human desires, the inconsistent Victorian ideal. That view is a powerful argument for the veridicity of the phenomena, though at first sight it seems just the contrary.

"Turning to 'Grandma and Leila' I see a different motive. This has something of the airy grace of Gainsborough, warmly and frankly human in the best sense of the term. It is Gainsborough in *conception* though the faces are not 'worldly' Gainsborough type.

"The independent portraits of Leila and Frankie I cannot place. It would be interesting to know what was the art preference among the sitters and the group controlling." The present writer, with much diffidence, might suggest that no research in the history of art will account for the pictures of Frankie and Leila. Accepting the spiritistic hypothesis let us conjecture that the central purpose was to satisfy the untrained expectations both of the earthly parents

and of the heavenly children, with the assistance of the best possible technique. It was a mother drawing a picture to please a child on a rainy day. Our mother could draw a very good picture of a sheep. It was always the same sheep. One remarks the congeniality of the biworldly circle.

The question must have occurred to the reader, excluding the possibility of the medium herself writing these things (the mirror-writing itself was a protection against fraud) whether Mrs. Taylor may not have been, all unconsciously, the virtual authoress. Apart from refinements about the identity of authorship in general, there are reasons why this is improbable. Mrs. Taylor was an executive, business woman, and, although an eminent graduate of Alfred Academy, she was unpracticed in authorship. As this statement implies, she was not of an imaginative type, even less of a scientific type. She was of the sanguine, personal type, entertained strong likes and dislikes, and had a gift for planning practical affairs, on the practical basis afforded by the practical world. She was an expert whist player, although she had few occasions to practice her skill away from home. Furthermore, the details of personnel composing the circle and of the facts related in the messages and of the ever new tests which occurred were entirely beyond her scope or indeed that of any other living person. For example, who could have foreseen the episode of the Hartford lady who left the body and went to New York only to return in time to die a few hours later? Of course the death of W. H. V. was well known: but Mrs. Taylor had never been in his house, the contents of which were described, much less knew about the bond transaction or the harsh words. As to the Runcible matter, the whole inquiry turned on the ignorance of Mrs. Taylor of Runcible's intentions and of his real state of health.

On the other hand, there is every reason for belief that the elevated moral tone, the unquestioning belief, the pervading abandon and immersion in spirituality would have been impossible in the absence of those leading qualities from the character of the chief sitters. The blending of congenial souls knows no dimensional barriers but strikes the highway toward wider amalgamation in

higher spheres. However, the internal consistency of the Record speaks also of a scientific attitude quite in keeping with that of Dr. Taylor. The problem of personality right here is epitomized. Where will, intelligence, and outlook are commensurate, the chief distinctive marks must be, as it were, bodily and external, or those memories of casual incidents and accidents of the frequently only adolescent career on earth. How long these cling, there is no warrant. With lapse of "interval," they would bulk less and less in personal importance. The problem of personality would fade out or reappear under a new guise. It would be a new problem. The moral amalgamation of the circle causes the distinctive lines between erstwhile earthly personalities to blur. They are revived by memory of trials, sicknesses, of striking events in personal fortunes; but the latter part of memories grow less and less important. The personalities, further, are now kept alive and distinct by curiosity as to different features of the new environment, by the ambition for moral progress through ascending spheres, by the urge to complete life's work and to carry on the work of elevating terrestrial mankind. In the summer of 1935, the voice of Benjamin Franklin in this way accounted for his secular tarrying in the earthly plane. In the course of a conversation with the writer on the congenial topic of growing old, he related that James Madison used to follow him about (at the constitutional convention) for fear that he would fall and hurt himself.

The amplitude and complexity and long maintenance of the Record are also conclusive against the theory that it was drawn from the mind of any person or persons other than those who ostensibly took part. Possibly an equally important and complicated drama could be composed. It never has been, nor could such a one be constructed to tally with so vast an array of facts. If the scientific possibilities, even probabilities, of the future life seem fairly satisfactory, the human appeal of the messages from beyond the Bourne will bundle us across the frontiers of our limitations and tip the scales in favor of survival.

CHAPTER XI

THE TRANSITIONAL VISTA

DISCUSSIONS and descriptions occur in the Record about the planning of instructive travels and for education of the young, and again about the fulfilling of duties towards those on earth. This last evidence opens up the vast topic of "controls" and of interference in matters terrestrial. Just as here on earth, where those who have reached the upper sociological strata are constantly called upon to turn back and influence the lower, so in the next world the well instructed spirits, on occasion, turn their attention back to earth, exert personal influence on select and responsive men and women, and organize their spiritual field to influence men embraced within it.

We turn therefore to a general consideration of the various ingerences of the unseen into the seen world. The unseen and unknown are easily confounded. The unknown is the field for science. The unseen, of course, may easily be taken as also unseen, although there is much that we see that we do not, as yet, know. But the unseen properly speaking is that which is so named because it is otherworldly. The possibility that the otherworldly may surprise us by turning up to be this-worldly, or, the other way about, that the this-worldly may suddenly become otherworldly, is, for the moment, held in abeyance. We are speaking of what may be termed those spirit activities which correspond to human activities, on the vulgar basis of cause and effect.

Nor do we concern ourselves with possible autochthonous angels and archangels who never were corporeal and who may or may not exist. Such beings are easily imagined (more easily before the scientific era) in order to fill out the ever believed need of direction for our lives and especially to fill the hiatus remaining for personal

intervention in the creation of the world and in the subsequent continual infusing of it with vitality. They offer difficulties which any theory of vitalism must ultimately face and which would better be deferred until we have a theory of spirit life well established. In fact, such study may have to wait until we ourselves enter into that life. We are now ambitiously touching on that very world about which the spirits themselves are most curious. They are not busied with problems of the creation and modification of animal species, much less with geological and meteorological phenomena. Only when they assume dimensional bodies for the purpose of entering our atmosphere and our field of gravitation (if they ever wholly overstep the lines of separation of heaven from earth) do they undertake definite duties which come under our cognizance. One thing is certain: the heavenly visitors are exceedingly averse to our summer heat. Summer sittings are held early in the morning. They say that the heat is very detrimental to their bodies. This statement is evidence (for what it is worth) of the reality (if delicacy) of the process of materialization.

It is as certain as can be that men act at times under spirit suggestion. Not all men nor any man at all times. Let rationalists say what they please against dreams, imagination, and involuntary, unconscious objectivizing of our whimsies and motives, spirit sympathy and influence are as firmly established as anything. From most ancient times they have been acknowledged. This statement proves much or little. The dreams of Homer's heroes were pictures of ideas about Olympus; but, after all, spirit influences did instigate their minds to act with the imagery at their disposal, just as our minds strive to glimpse the beyond with a far different but perhaps not superior arsenal of symbols. Buy a dream book at the news counter in the railway station. By the time of Socrates, these Olympian ones had been reduced by advanced thinkers to the modest rôle of the daemon, and there they have remained in principle ever since, save the temporary recrudescence of Olympianism as the Germans were first dipping into the larger current of history. In place of the orations of the Homeric visions, the daemon of Socrates limited itself to the obstruction of

ill-timed enterprises of man. The Athenians condemned their Gadfly to death, not because he believed in a daemon but because he (as his accusers claimed) failed to respect the Athenian gods,—in other words, for not going to church.

The belief entertained in some quarters that some persons on dying are stopped short in their personal career, and are wiped out, while others survive, finds no encouragement in the Record. It would appear that Katie was constantly tempted to indulge in drink by persons who are "surrounded by low and evil spirits," while the Circle at times were constrained to appoint a spirit guardian or *custos morum* who should never let her out of sight. Professor W. C. Kenyon was the policeman, for a space.¹ We thus learn that the next world is not monopolized by the positively good. Why should it be? The conditions of life there are general, not personal. Selection is natural, not managed. The soul is doubtless, in some way, a chip from God, but some souls are much more distant, lower, or more material than others. On more than one occasion, the Circle waited for base intruders to pass out of the room, before beginning the *séance*. It is no wonder that religions, from at least the days of Zoroaster, have always recognized powers of darkness, nor that Calvinism believes in the devil's existence, nor that, in the midst of Western civilization, the worship of the devil is quietly, if not respectably, practiced.²

What we may style the normal or standard departed soul retains sufficiently the third dimensional character so that, on reëntering this environment, he understands and sympathizes with those personal feelings of men which may be qualified as causal. In the old haunts the old blaming habit comes back. The higher environment and the spiritual body have also furnished him a spontaneous, one might almost say, an instinctive insight into human psychology. The dark, causal passions of the third environment can, however, easily be allayed, if one but understands this psychology. Anger, for example, is caused by failure, obstruction, rebuff, determined opposition. A good man will wrestle alone with passion, anger,

¹ See portrait of W. C. Kenyon, *Katie Fox*, opp. p. 278.

² *History of Witchcraft*, Montague Summers, N. Y. 1926.

shame, suspicion, promptings to revenge, at great length and without success. But he may be helped from beyond. His efforts and willings summon assistance. It is well that he have a friend at the court of the Great King.

It is well that his departed parents and relatives understand the road open to traffic between the two habitats or have secured the coöperation of spirits who do know it, who can guide them by the lights that the souls make when only slightly in form, and who alone can undertake the technical work of succor. One may still, although on earth, act on general principles (which are strictly practiced only in heaven) if one can simultaneously enter the constellated conditions which call for action. Anger is a wholly inward, personal matter, and hence hard to manage. But the sense of rebuff is doubtless sustained by a nerve pressure, by a congestion, or by the spread of a poisonous autotoxin, which the visiting shade could, of course, read off at a glance, but not so readily relieve. After all, drugs and medicines do not effect radical cures.

It is, very likely, a fact of psycho-therapy that the delicate, half-spiritual functions which encourage anger in men can be favorably affected by supernormal agencies, just as our senses of sight and hearing can thus be reached. Relief undoubtedly comes easier after long practice in inhibition. A magnetic field is built up which stores the potent magnetism and works on demand. Indeed, those mortals who enjoy the advantage of strong coöperation on the other side, are maintained in an abiding state of magnetization which keeps them alert to a wide range of waves without seriously calling on their vitality. One who is at all adept is conscious of the occasions of replenishment of his magnetic supply and of the relief and pleasure the experience affords him.

The séances were frequently interrupted by calls to duty elsewhere. Sometimes the call was to a death bed, as if an automatic signal had been installed in the sick room. Frequently the statement was made that the communicator had just left a home of sorrow, having assisted at a decease. The duty alluded to, then, is the obvious one of opening the relief of tears or of touching the springs of pleasant memories or of contacting the new spirit, still

redolent of earth, with the sorrowing ones so that they are conscious of his presence.

Proofs of survival, even those momentarily staggering, leave, on the bereaved, in general, no lasting impression. The favored mortal soon learns to doubt his senses, for Novelty is the mother of Doubt; it all seems a dream; but deathbed consciousness of a presence makes sometimes an indelible impression. It lifts that screen, that inhibition of our better nature which is set up by mechanistic civilization. There is such a thing as keeping one's self overmagnetized for everyday uses. To be overalert is to be weak.

On other occasions, such as abrupt ending of a *séance*, the sententious explanation is vouchsafed: "I must go. A higher power than I am has so ordained. I must obey." No further reason is offered. The inference is that the sitter would not comprehend the explanation, or, more likely, would misunderstand it. The whole Record testifies to an accepted, premeditated standard of sincerity and simplicity of diction. It is plain that the glozing about action that was proper exclusively to the higher dimensional nature would involve a philosophy, for such is the only way for us to sense a higher dimension. But philosophical language is not convincing save to philosophers. In the early days of spiritualism, Franklin attempted fragmentarily and on occasion, philosophical explanations which were very good and stimulated interested pursuers of psychic phenomena who, however, were not prepared to expand them into a system.¹ It would appear that his spirit had taken the lesson to heart, and one consequence was the unequalled simplicity and clearness of the Fox-Taylor Record.

The first communication in the Fox-Taylor Record is that of November, 1869 (day not given) when the present writer was ten and a half years old, and is signed, "Olin." On January 21, 1870 (Vol. I, p. 52) Olin says: "We want to try all the crayons, and if you are punctual, we will work with power and rapidity, as Dr. Franklin has promised to give his aid." On June 1, 1892 (Vol. IV, p. 426) occurred the last sitting. The last letter was from Ben-

¹ Consult the Emma Hardinge *History of American Spiritualism*. (There is a copy in the Congressional Library.)

jamin Franklin and closes: "God bless you, now and forever." In the summer of 1935, at Lily Dale and Chesterfield, the writer enjoyed several short conversations with the voice of Franklin.

In the epochal period extending from January 21, 1870, until June 1, 1892, Dr. Franklin, as perpetual director and active member of the Circle, wrote 238 communications, including many autographic (written without the medium's holding of or touching of the pencil). The indexes contain also fifty-one other references to Dr. Franklin's participation.

It must be conceded that the simple style of literary expression was inaugurated by the plain folk who began the Record two months previously to Dr. Franklin's appearance on the scene; so that we are unable to assert how great was his influence in fixing the cursive standard of composition, which one cannot but favorably set in contrast with turgid, earlier attempts at an inspired, spiritual philosophy. However, the works of Andrew Jackson Davis, the Poughkeepsie Seer, in the earlier style, are worthy of serious attention. But Dr. Franklin, at any rate, approved the simple style and through it his personality and influence are well marked and satisfy every expectation. It served him as well as it served the others. The famous, pungent, modern style of Franklin's literary remains tallies remarkably with that of the Record.

Let us now return to the general topic of the essential humanity and personality of the Record, which constitute the ultimately convincing proof of the future life and sweep aside the remaining if's and but's of science and of logical criticism. As already observed, the *séances* were sometimes brought to an abrupt close by the statement that the circle had still more serious duties to perform than attendance on circle-meetings, while sometimes explanation was vouchsafed of summons to a death-bed, of the reception of souls making their *début* in the new life of heaven, or of other earth-contacts. But there were also breaks for which no other explanation was offered than the blunt: "A Higher Power than we has ordained it." The statement also occurs that there was no use of even attempting to explain their duties, as we could not understand them. Here is open a vista for speculation. Many of the

things done by the circle are matters of the daily bread of human sympathy. But there are other things which it were useless to attempt to explain, such as the gardens of personal flowers, the prophecy by flowers, the gift of a pretty bird. This is what one would expect. We are not trying to know all about heaven, but only something about it. Earth life touches on heaven in such a way that we can learn something.

For instance, the route of travel between the environments involves, as we have seen elsewhere, several degrees of materialization, the more perfect, including the visible ones, being, to a degree, optional and varying with circumstances. There exist systems of messengers and also, apparently, of radio sets. There may be fields of simultaneous manifestation embracing widely separated points, even the span of the earth, not to speak of the more special fields of force of which the strange visitors avail themselves for manifestations and for prolonged residence on earth as familiars. So exuberant is Mother Nature that there may be objective foundation for the stories we hear of powers of darkness who linger on earth, serving evil purposes, and incapable of treading the Great White Way to heaven or of seeing the lights which are the real spirits of the dead, perhaps blinded by them.

All of these ideas are humanly comprehensible; they speak without theories of frames for moving points; they have worked into familiar consciousness through countless ages of human experience and of mediumship, always responding to the given stage of culture. There will some day be developed a department of knowledge for animal spiritualism: the tenuous but unerring leading-strings of animals in their orientations and flights, their congregations and swarmings, their economic provisions and parental solitudes balancing off their bloodthirst and wars of extermination between species, will all come in for treatment from a psychic point of view. Thus the mechanism of heaven (for such it is), is even on earth indispensable.

For the proposition we entertain is one about personality. Are we satisfied with a monadic theory of the indestructible human atom, of which animals do not enjoy the parallel? Again, are we

satisfied with a purely physiological and biological theory of the evolution of our wonderful nervous system which is, on such lines as these, able to evoke a congenitally projected individuality *pro tem.*, conscious and ethical and social, it is claimed, but personally dissolved by death, although effectively perpetuated by a genetic contribution looking towards posterity? That were not a thing to despise, even if we do not have a taste for exclusive, evolutionary, and material solutions, since the sun has still a lease of life of five hundred million years.

Any solution of death is fraught with difficulties; nor can we rest contented with the one which pleases us the most, if it be not also the most probable and demonstrable. It is a fact, however, that in this age of machinery, great numbers of persons have accepted the mediumistic answer to the riddle; they ridicule a different one. An argument in favor of their theory is also its recentness. In early periods, everybody believed in spirits and in spiritual forces. Today such belief, chased away by science long ago, is still unfashionable; a new principle, however, made to drive the harder heads back into the abandoned belief, abandoned save for the doughty if doubting support of religion, is now slowly but surely asserting itself. With the reaction, the belief in survival has gained a renewed respectability. Again we are permitted to discourse freely of a future life without committing ourselves to any further theory.

There is plenty of time left for theories. The question for us is, what have we learned about ourselves from our psychic studies? Are we satisfied with a humanity which is simply passed on from generation to generation with accumulations from past experience? One thinks at once of the danger to personality of deterioration from excess of protection and of prevision through automatic machinery and through perfected economic knowledge. Those who are won for mechanism assert that the sense of ourselves and our forbears having contributed towards this perfection of the *outillage* or plant of civilization is sufficient reward to the living generation; to ask for longer life is unreasonable. But the unexpected is what usually happens, and Wells' "Time Machine" to perfection illus-

trates the doubt. What is our pest of racketeers and gangsters but a symptom of our moral deterioration through excess of conveniences?

We are not prating of justice nor of rewards and punishments. It may be that the materialists are right when they assert that the lesson of individualism is that human interests are sufficiently subserved in the normal life and that the abnormal cases of injury and suffering are but a by-product of the law of evolution and accepted risks involved in the social contract. That is not my opinion, but let it stand for the moment. It still appears that a single-track world of their contriving would offend against common sense.

Life is purposive. The world is purposive. If we must at times assume that the whole purpose is on exhibit in a museum called, "Absolute Elsewhere," it is still true that admission to the museum is well guarded and the curators are carefully instructed to show the collections in regular order and to frustrate idle curiosity. We do not know nor have we ability to know, in any ultimate sense, what that purpose is. Nothing is more axiomatic than that the purpose of existence is beyond our ken and competence.

The history of faith began with faith in God; contemporary mode says, "faith in Purpose." Without such faith all is nought. The insect works with purpose. So animals. So man. Think of the coöperation of animals with man, whether they be wild or tame! To say that "Everything is for the best in the best of worlds," is beside the mark and a sport of logomachy. How does all this bear on length of human existence? I have elsewhere explained that the rising scale of life spells a rising scale of vitality which culminates visibly in man.

In man the series touches, by its acquisition of self-consciousness, the culmination of visible existence, an order which is necessary to the whole scheme. Those who do not admit the importance of self-consciousness are generally materialists who are content to believe that the world is a matter of chance. Let those think so who will. Those, however, who take the psychic view of the world believe that self-consciousness is our share in an omnipotent Mind,

to which, at last, in the form of man, the animal kingdom has worked up and in which it shares.

Mind and vitality behind life and behind the visible world are theories, feelings, sentiments, an overpowering, passionate faith to those who have pondered on the matter. They do not present themselves in the garb of inductions from experience, still less from experiment, but as the solid, original substance of things. Man has reached a point of knowledge where he looks back and reflects: "All that preceded me has shared in progress. To be sure, the ways of evolution disclose nothing that I can call, in my ignorance, a plan. Evolution is not a plan but a process. A true plan must disclose the goal. But everything favors the belief that there is a super-plan—a way of doing that I cannot now understand but still that I must strive to understand."

In this mood, the problem of immortality takes on a different hue. Says Grandma: "There is no blade of grass in your world but has its correspondence in ours." If this be true, the vital effort assumes a spiritualizing effect from the start. How far this truth (if it be such), conflicts with theories of psychology, I do not attempt to say. Those theories leave almost everything where they found it, with only a little, verbal remoulding. But an invisible life which is not really a duplicate, as one might wrongly conclude from Grandma's dictum, which is not an incoherent mass of unascertained purposes, which is only in a loose sense parallel, completes this life and eases the mental and moral strain arising from materialism, which always spells disbelief.

Little wonder that belief in survival has very generally and increasingly gone hand in hand with belief in God. If, regarding God as a thought too exalted for our pondering, we rather think of mind, of will, and of consciousness, words which suggest ideas a little closer to our finiteness, we find them outside of the material world, back of it all, motivating it all, more and more participating in it, more and more interwoven with it, and yet more and more classified apart from it, we obtain a much more sensible picture and one more corresponding to our present state of knowledge

than that affected by middle-of-the-road materialism. God is "the energizing Entelechy of the whole."¹

To be able to win some idea of the non-physical entelechy in its phenomenal aspect, as affecting and affected by our world and our science, is certainly the true objective of science and of scholarship and carries us to the frontiers of mysticism. Now we are in position to weigh what was begun some pages back, the proposition that with all the assertions of spiritual messages to the effect that, "we are just like you, and our world is just like yours," some deep distinctions must be recognized. We must cling to our own terrestrial theories, for our object is self-centered in the acknowledgment that, after all, we are primarily striving to place ourselves, not place them:

. . . "We go to our ocean in our blessed home, and listen to the breaking of the waves, and watch the pure streams as they flow on and on. We do not have to come to your earth to see and hear these things. We have all here, all purified, therefore we never weary of our Eternity. . . . To all Eternity Your Ma—Your Mother."²

For all that Ma says, the same substratum or *noumenon* may subtend our ocean and hers.

. . . "Our seats are made of green turf, our paths are gemmed with costly pebbles, our doors are filled with the choicest stones and our forms repose on sofas of the most delicate flowers. Oh! Sarah, the most beautiful flower on earth cannot be compared to the simplest moss in our garden. Can you imagine this? Then we have rooms of a different description, plain and neat so that we will not weary, where we go to commune with the past, where we pray for our beloved ones, where we go to receive our duties, where we watch the new spirits enter into their new lives. . . . Your Ma."³

On earth, the rich strive quite justifiably to attain to some fore-

¹ Durant, *The Story of Philosophy*, 82. My capital letter.

² *Fox Taylor Record*, II, 121.

³ *id.*, II, 131.

taste of what the rich of spirit will enjoy in heaven. There the soul is so deeply engrossed in reflection, communing, and study that for this purpose each one possesses an apartment of severe simplicity, in order that objects of beauty may not distract from intellectual pursuits. After all is said for sentiment, it is the mind that is the measure of life.

. . . "The children and their flowers. They have a garden for you and I shall leave many an affectionate flower, a tribute of love, of long cherished love, like a casket safely put on a sacred shrine, there to nourish the soul until God makes us one for all Eternity. . . . I have traveled all over your world and am making a tour over this. I am going to wait till all can join me, and go in company with all I love. My husband will go with me until the family is ready to join us. . . . I have been so surprised with everything here, so happy. There is so much to study, to learn. . . . Your loving Grandma, Sarah." ¹

"One for all Eternity": I am inclined to take this phrase of Grandma Sarah's seriously. She weighed her words. One glimpses immortality, indeed, but immortality where the personality, under what we can only term a union weighted with a merely apparent dissolution, enters the ineffable. Could man demand more?

"My dear Child: We are here, on earth invisible, learning the way to make ourselves more tangible. I am having a new life open to me. I am so interested in this way of manifesting my presence. It is no new thing, ever since the world began and ever will be. This generation is more enlightened, more spiritual, therefore God opened the way, and the truth shone out more clearly in this nineteenth century. . . . Your loving Grandma, Sarah." ²

This kind of occupation does not sound in earthly economy, but in a sort of study, and study of conditions emphatically variant from those on earth.

. . . "I have stood by your side when you least expected, when you knew not that angels hovered about you. The morning Frankie was about leaving the form, I with your own Ma and Olin stood by your side and Oh! how we tried to cheer you, to lift the heavy

¹ II, 149.

² II, 153.

weight, the despair. Then Sarah, the way was not open for our souls to touch yours with peace, with that peace which God gives to his angels for the mourner to partake of. Then when Leila flew away, I was near. Others came and talked with you but I knew not the way. I have since become as familiar with the telegraphing as the circle who daily come to you with their perceptible forms. . . . Your Grandma.”¹

Two important statements: (1) relates to a duty of consoling the bereaved; (2) that such consolation may be given effectually by a simple soul, who has not yet learned how to send a message, but who is nevertheless, in a real sense, near to the mourner. The way to consolation and, in general, to affecting a human being along any line is generally known by spirits, as the abundance of psychic phenomena proves; but the way to send a message requires skill learned from a teacher.

“My dear Child. You must remember that I am young now. When I was born again into the spiritual existence, I was born with youth renewed. Oh! how happy I am to be able to come to you purified, without the touch of age. God loves to see his children pleased and satisfied with their homes, their eternal life. When the spirit is pure and the heart good while existing on earth, here it takes a most beautiful form and is clothed in garments beautiful to look upon. Leila is often very much like a baby and has to be nursed and cared for. She grieves when you cannot take her in your arms, therefore I love to take her close to my breast and cover her with kisses. She wants Mamma here. But I tell her to be patient and Mamma will come some time, but not now. Oh! we are human in our feelings, only gone to another country, there to wait for our loved ones. . . . Grandma.”²

November 7, 1870. “My dear Child. Dear Eliza and I took the children to a different country, but we will not go to another such scene again. Frankie wished to go and visit the battlefield with his Grandpa (Taylor), so we all went, but we shall not go again, to such a scene of pain, unless to help the dying out of their misery.”³

Continued interest in terrestrial affairs is some evidence for a

¹ III, 6.

² III, 15.

³ III, 37.

common basis for the similar phenomena of the two worlds. Let us not forget the declaration made elsewhere that souls in heaven do not suffer the pain of sympathy in the way that we do. They sympathize without pain; they proceed on their duties without interruption from that cause. They can suffer acute physical pain when they materialize in our atmosphere; but moral pain is spared to those who have learned the life of nice adjustment and of complete prevision and of disillusionment which is theirs. Masters of our psychology and of their own, informed of the nature of competent and of incompetent desires, they make few mistakes and hence are exempt from the anguish which follows mistakes. Nothing but an intense personality could carry over the logic of events, the logic of environment thus from one world to another, preserve them where necessary, modify them where necessary. The essence of progress is here as elsewhere perceived to be what we inexactly call "intellectual."

The term "intellect" in this connection must be taken with a certain liberality. In a way, it seems a misleading qualification of progress; for, take progress as we understand it, in the best sense, —it includes an elevation of all our best faculties, the moral, the artistic, as well as those scientific, mathematical, and rigorously logical pursuits for which the adjective "intellectual" is preferably accepted. On the other hand, it is undeniable that the term "intellectual" does cover the facet of the gem of spirituality which reflects the highest significance in connection with progress, whose influence stands to lend certitude to each stage, to each dimension and to each higher frame, and to light the path to exploration of and familiarity with the whole. If we but declare our independence from the compartment picture of the mind, the real meaning of "intellect" becomes fairly clear, though it still has its difficulties.

It does give one a shock to think that an old man should conduct a child to a battlefield. Perhaps in this text lies evidentiary value, for that which one would not believe has clearly not been planned beforehand as a theatrical *coup* to ensure belief. We must also remember that Frankie first proposed going and that the old man

apparently could not resist the appeal. The episode illustrates the ability of higher beings to recapitulate existence by entering at will into lower conditions, rather than the difference between the conditions. However, even the most physical manifestations, like the materializations and displacements of the Brazilian somnambule Carlos Mirabelli,¹ are far from any title to constituting a restoration of normal life: even where the evoked or volunteering shade has weight, breathes, walks about, can stand close anatomical and physiological scrutiny, it cannot long sustain its terrestrial rôle. There are cases, like Katie King emphatically vouched for by Sir William Crookes, where, to believe their sponsors, a quasi-permanent and indubitably complete terrestrial redomestication has occurred. One recalls what stress Aristotle placed on form. All life is at best but noumenon impressed with form by its entelechy.

It needs but little transposition of rôles to figure out how the spiritual will could, by dint of strong imagination, directed interiorly, impress on the noumenon an intimately remembered form. Is this any greater command over matter than men habitually, normally exert? Yes, the miracle is a miracle in virtue not only of the surprise element but also of being performed quickly. Give men time, they can produce others by natural breeding. But the search for spontaneous generation proceeds apace; spontaneous may eventually develop into artificial; there is no theoretical impossibility of manufacturing robots. When the process is perfected, the Titans will have stormed Olympus in very truth. Our new spiritistic mythology is not without authority, for we are told that the time will come when spirits will commonly walk materialized among men. The prediction admits the temporary continuance of a class distinction, (men vs. spirits) but seems to envisage an ultimate amalgamation. What this may mean and how soon it will occur we refer to more competent speculators.

The following letter from Grandma is so informing about the

¹ Eric J. Dingwall, "An Amazing Case," *Psychic Research*, July, 1930; Professor Hans Driesch, id., November, 1930.

nature of the business of a soul who had passed away, say thirty years previously, and so human, withal, (indeed we do qualify the earth dwellers of her fine type as already "spiritual") that a long extract is called for: "My dear child. I am here this morning with the children. Oh! would that the little, thin veil could be removed, and your spiritual vision be opened, and you behold us as we are, real; but the shell, the earthly outside removed and the beautiful spiritual put on, so that we are the immortal beings of another world, permitted to come to you and visit you and in a measure become materialized while with you, but that is only when we become visible to your eyes, or perform some work in your presence. When you hear us walk about the room and take the paper, we are in a measure materialized. Dr. Franklin has the power to materialize himself more perfectly than any other spirit.¹ Can you now better understand, my child, from this little explanation?

"I hope you can, for I am sorry to see you desire any knowledge which lies in my power to give. We love to tell you about our lives, but there are things we cannot explain, for instance, the fact of our existence, no more than you can explain your coming upon the earth. But we know that we are blessed and that we can bless. We know that our wishes are prayers and that a higher power answers them.

"We dress, we sing, we have amusements, we have tea-parties, we have duties great, oh! so much greater than yours. We often have to repose after a long trial of duties.

"Now, my dear child, let me speak of things closely linked with my soul. We were all with you Thanksgiving Day; we were here in the room with you; we were all dressed in our most beautiful robes; we were happy. Frankie and Leila were here with wreaths of flowers for you. They brought them for their Mamma and Papa. You should be very happy for we are. We have looked in your future, it has no heavy clouds. Turn from the graves; look upon them as little garden spots where the flowers bloom for your beloved. Now there are no graves, no withered flowers. Oh! rejoice! rejoice!

¹ Amply certified and revindicated by materializations of the summer of 1935.

your two Grandpas, your own beloved Ma, and I, your Grandma, bless you with our eternal love. Grandma.”¹

To the normal person, endowed with a normal faith, such a message is more convincing than all possible molar phenomena. Doubtless, the latter lend a sort of emphasis, as if a larva boasted to a man, “Now will you believe, when you see that I can do what you can?” On the other hand, when the demonstration passes over through the biologic to the purely mental, it enters its own proper domain, it acts directly soul to soul, and the one interlocutor reads the truth directly in the other. In the jargon of science: in the former cases, the molar or the molecular, suspicion is aroused through the possibility that the effects on the observer are merely “psychological,” that is to say, some sort of a hoax; but in the case of written messages, belief is won precisely because it can only be what it claims to be, psychological. Thus a psychological, molar manifestation is an ambiguous or uncertain thing, while a psychological message is an innocent tautology.

. . . “I am so happy now that I long to have all those I love believe in the reunion of souls hereafter. . . . Your Grandma.”²

“My Dear Children, Sarah, Emeline, and George, I always come with my dear boy, Olin. He aids me when I speak. We are both here now; we hear the bells ring, we hear your voices, and we see the spiritual part of your existence. There is always walking beside you a spiritual form which accompanies your earthly form. There are ever beside you unseen forms to guard you, unseen hands to protect you, walking when you walk, stopping when you stop, soothing you when you grieve. Dear children, I do live again in you. I do protect you, I love and bless you. . . . Your own Ma.”³

The reunion of souls, mentioned by Grandma, has an important bearing on the problem of personality, I mean, the distinctness of the persons, and especially on our otherworld expectations, verging on “immortality,” while the letter of Ma furnishes a vivid picture of the duties of the guardian spirit and incidentally of the condi-

¹ III, 67-69. Sarah Northrup Lewis of Hopkinton, R. I. died in 1821.

² III, 122.

³ III, 121, January 1, 1871.

tions of "coming in form." The subject of the numerous envelopes, like the skins of an onion, aggregated about a human kernel constitutes a separate science, still in the hypothetical stage.

January 22, 1871. "My dear Child. I know you called me yesterday, but I could not come, I was fulfilling my duties and could not leave. Oh! how happy we all are in our sunny home, our bower of roses. When I used to be earth weary, I little knew that I should find a rest like this, a home where all my beloved ones were waiting and watching for me. Thank God for the knowledge you are daily imbibing through this source, my dear child.

"Your Ma and I are almost one in spirit. You will hear from your Pa ¹ soon and the news will be good. With kisses, with blessings, with love immortal. Your Grandma." ²

The union of spirit spoken of in the previous letter, with indefinite reference to the future, is here spoken of as imminent. I take this union as something more than metaphorical; I sense here a blending of the metaphorical with the real; for where the subjects wish nought but what can be granted, and where the gratification follows directly, (with omission of the roundabout process dear to terrestrial biology and economics), metaphor assumes another content, the image and the thing are to a degree and in some sense assimilated.

Everything is human and yet everything is different. We are constantly led to recur to the speculations of our accurate measurers of locations, beginning with the hypothesis of a point. In order to handle the complications which life heaps onto this subject, they have imagined frames and coördinates which are developed into algebraic, picturable superfunctions, and the degree or superlativeness of the frame is heralded by the number of coördinates used. On the other hand, unable in this way to solve problems of motion, they have combined the conceptions and measures of time and distance into the single one to which they give the name, "interval."

These dry details are restated by way of reminder, since they appear to be characteristic of so much of what is disclosed as other-

¹ John Avery Langworthy was born in 1799 and died in 1894.

² III, 138.

worldly; for, so far as similarities to our lives are concerned, they adopt, in many cases an easy short-cut, like "interval." Not only are their journeys "intervals" instead of "distances," but, and perhaps for the same reason, their economy as a whole is one of abbreviation. Men who do not take the trouble to breathe air but still are, in their better way, quite efficient, would hardly need to ply any formidable industries or be concerned about capital and investment markets. The logical basis assumed for our earthly industries is the resistance of nature to our wants, from those of bare existence up to those of luxury. But their lives start right off at and from luxury. What is condemned here as sinful—a chief concern of our churches—may there be esteemed to be praiseworthy.¹ Indeed, not only Christianity but pre-Christian beliefs reaching back thousands of years sanctioned the idea that initiates and those properly prepared do, after death, live in what we regard as luxury, but a luxury of good taste, of aesthetic refinement, where only our better motives come into play, and where there is nothing in common with the debauchery so envied by the gross and sensual. In other words, the pursuits of heaven are the pursuits of the spirit.

Such was the work of Em, who taught children the way to console their bereaved parents; such the studies of Frankie, who had a room in the palace all to himself, where he busied himself with drawing and cosmical geography, which terms are probably chosen to give us the nearest approach to an idea of education as understood in the other world. There as here, travel is a chief part of education; but what travel? for travel by interval offers its advantages over travel by space; for those points are nearby which ought to be nearby; and those points are distant which ought to be. Thus the interval to the abodes of the gross spirits is very great and one would hardly desire to undertake so perilous a journey; but it is not so difficult to take the elevator down to visit those who were and are still only a bit retarded, like the visit to "Old Sabra."

¹ As we look on it: "But every estimate of necessities must be relative to a given place and time." Alfred Marshall, *Principles of Economics*. Vol. I, 69, ed. 5.

It may be objected that if the need of a heaven is the proof of it, the need of a hell is equally probative of a future life. The force of the objection must be conceded and the argument accepted. Life involves desires which are gratified down to those implied in the energy of a blade of grass; but the desires of the refined are quite another matter from those of the evil. We have no terms for the distinction, only the intelligence of the higher beings is the culmination of an elaborate scheme of evolution of appreciation, often called "grades of consciousness." It is through this loan of divinity that the vital worm turns on itself and palpates itself and becomes the divine butterfly. The process demands finally an environment exclusively spiritual. The rationalists who locate the closing scene of the drama of life on earth fall into the error so ably limned by H. G. Wells in *The Time Machine*.¹

¹ Regarded biologically, the point of translation for a materialization would hardly occupy a volume exceeding that of a gene. "The gene may be the most primitive living unit." But it is surely "immanent," in the Haeckel sense. The gene then figures as roughly "not more than one five-hundred-millionth of the total cell material." *Where Life Begins*, by George W. Gray, Harper's Magazine, February, 1937.

CHAPTER XII

TRUTH AND INFLUENCE OF SPIRITUALISM

RATIONALISM would make a closed circle of the world; it is strictly monistic. It is hence materialistic; and it also denies progress beyond the point already reached (this was the conclusion of the ancients, that civilization marches in cycles). Men think individually, of course, but even more by class and type. Monistic (if unconscious) theorists probably predominate among our mentally well implemented fellow citizens.

As we age we lose first our muscular strength; for a while the mind shines more brightly; then it too dims. Memory omits what lies between youth and old age, it eclipses proper names, and then gradually common names, until the soul is slowly but surely bereft of its finest tools, words. Rationalism teaches that the short period of pure intellectualism which the aged enjoy should be, by rights, the previsioned heaven of saga, of revealed religion, which simply committed a little error in cosmic geography. This bathos cannot be refuted save by the spiritistic phenomena. And even the grosser phenomena are plausibly explained away as energy borrowed from men (by whom?); only the very human character of the authentic written direct voice records can by their sheer humanity decisively throw the balance of credence over toward the doctrine of athanatism.

The plausibility of the clean cut alternative of explanation offered by rationalism is certainly remarkable; and the balance would appear to be thrown only by a thread in favor of survival; but when one drawn by that thread once boldly accepts survival, the cumulation of evidence becomes conclusive, the patently fraudulent phenomena become mere butter and bread, while the substratum of cryptesthesia remains perfectly satisfying, the mists fall

from his eyes, he finds that all along he has been the victim of a clever detective story in which the psychic hero has been wrongly suspected of bamboozling a world hungering for light and leading, while the villain of rationalism has scorned and spurned the faithful and lorded it mightily over the intelligentsia.

The *discrimen* occurs precisely on the no-man's-land between the two worlds. With progress, the no-man's-land shifts ahead. It is the broad belt of prairie fire moving ahead of the human race and ensuring green crops another year. The shifting affords, thus, the best evidence of the fact of psychic progress. Taken by snap-shot, it disproves the more exaggerated claims of Monism. There is undoubtedly a practical world composed of utilities of visible horizon and of accepted ideas. The successive stages in environments, in genera and species, in appliances, and in fixed ideas within each world, can be studied at leisure.

But life spreads further. The history of thought conclusively proves that there have always been two parties in presence of the subject of continuity of life. This millennial disputation becomes the more evident when we cease to apply the term "man" to the surviving life, but regard the latter bundle of apperceptions in a larger way as the principle of living intelligence. Consider the contest, before Christ's time, between the orthodox religions, which were relatively materialistic, holding fast to all the indiscriminated populations of Erebus and of Olympus playing roles neither distinctly human nor clearly spiritual; for before the split had evolved in men's minds, between subjective and objective, between mind and matter, it was impossible to separate them in thought or in time and place.

Concurrently, however, were growing up the protestant faiths of the mysteries, which were not as yet able to shake themselves loose from the language and from the symbols of the state religions, but which continually more and more stressed spirituality, until paganism and the squatter sovereignty of superstition, which had frantically clung to the skirts of conventional right and wrong and of the established order, were subdued, conquered, suppressed, made unorthodox and unfashionable, and reduced to the lowest

terms of which that phase of materialistic anthropomorphism is capable.¹

All this is far from saying that paganism is dead; for much of the pagan and pre-pagan population (by inertia of tradition, of course) still thrives, after its own way. On the other hand, the primitive savage secret societies had grown, through the intervening, widespread mysteries of the Orient, into victorious Christianity, which not yet equal to its task, daunted and nonplussed by the Germanic and Slavic onrushes and comminglings, forgot the distinction between faith and creed, fell into sterile logomachy, and, contaminated by the arid scholasticism of Alexandria, sealed the fate of the last embers of the Roman Empire by a disastrously futile dispute as to the orthodoxy of *homoousia* or *homoiousia*. Of such stuff are the climaxes of culture composed. Instructive parallels are at hand between the age of geographic discovery and that of electricity.

After all has been said that can be said about the miracle phase of the physical phenomena, and about the humanity of the communications, and of the revelations by speech and by script, have we made a clean sweep of every last argument against survival? Our first impression as to the rôle of the physical phenomena was that they were designed to impress those men who call for a physical sign: that the mental phenomena seem to many theoretical, fantastic, sportive, airy, imaginary, and, above all, untrustworthy; while the hard thumps, knocks, stamps, and slaps, not to speak of other crashes (often proven to be quite subjective) are only as an inference connected with the mental phenomena, chiefly, perhaps, because both sorts are quite out of the ordinary, which lends them reciprocal support and hence a sort of reality and relationship.

To persons right off at the start accessible to delicate, spiritual suggestion, reality is something rather psychologic; they would be willing, indeed, to cast overboard the whole gamut of poltergeist and with it all credence, were it not that the humanity of the

¹ Vittorio D. Macchioro, *From Orpheus to Paul*; Lewis Browne, *This Believing World*.

messages, some of them extending to bulky volumes, offers a spiritually substantial pabulum and an inclination to believe. To the former class, however, we can now at last offer the current, physical theories of the constitution of matter. They may be given, and in fact are given, by their founders, a turn and interpretation quite favorable to survival. Looking back over the whole field of the pros and cons, the friend of belief may take a really cheerful view of the situation; he is in a mood to give long odds to the thanatist; he breathes easily the most spiritualized atmosphere.

Still, not every difficulty has been swept away. The trouble lies somehow, after all, in the tenor of the messages and in the conception of humanity—the definition of humanity, if you will. We have met and confuted the objection of the triviality of the messages by denial and by suitable explanation, where denial is impossible. We have met the objection arising from the excessive claim of similarity of the course of life hereafter with the present one by proving the profound dissimilarity; but still a suspicion remains that those otherworld men are not men as we know them.

With this objection I am in sympathy; and for one reason, that it concedes the principle of survival, which is all we started to prove. But we need to say a word further on the subject because the messages, and among them the Katie Fox-Taylor Record, sound in the personal and seldom fall into an abstract way of speaking or into a verbal style of generalizing. The messages of Benjamin Franklin form a marked exception. Philosophers are rare! In order formally to treat the subject, we need to use general terms. The spirits come to convince of their reality and either speak of the past common to them and to the sitters or of the present, so far as it is easily explainable. The moment the topic oversteps these lines, we have a consistent refusal to attempt to explain what the dictionary does not contain.

Thus we are never informed from whom the spirits take those orders which they bow to as if they were (and because they are) from Fate. Nor do they tell us more than a small part of their duties, alleging that the major part lie outside of their powers of

description and beyond our comprehension. Nor do they give us the slightest inkling to any process by which desires are realized. One is reminded that human satisfactions, immediately or mediately, all trace back to free gifts of nature. They impart to us the aesthetic rather than the economic side of life. As to this, we have suggested that the theory of relativity encourages the belief in a principle of abbreviation, which we are driven to ascribe to the next world. There is a "roundabout process" still in evidence there, undoubtedly, but it is one of mental rather than of physical capitalization. In our world, it holds that the more leisure one gains through his own economy or through his parents' or others', that leisure can be and normally is devoted to mental and to social culture,—in other words, to education. The advantage enjoyed in this respect also by the Parnassian population is evident.

The objections from lack of materiality and palpability are no longer made by anyone. The philosophers from Descartes through Kant and Berkeley had cleared the way in such fashion that one is surprised that the new space theory of Einstein was baptized as "Relativity." Observation of advertisements in the newspapers and public places prove that when a man is talking on his favorite or technical topic, he grasps at words regardless of conflicting uses. One of the difficulties of the present author in his writing is the unconscious or, better, spontaneous recurrence on the same page of the same word in different meanings. The "relativity" of matter is but a certain, definite way of speaking of the "*subjectivity*" of matter. The Record also speaks of a "delightful process of eating," which affords pleasure, and also of banquets where, however, attire, music, architecture and, above all, conversation are the suggested *pièces de résistance*. I recall nothing about books or other printed matter. But concessions are easily exaggerated. I am thinking of the remarkable clairvoyant familiarity with libraries and their contents.

There is no doubt that all the national, social, and family ties, especially the last, are perpetuated. A spirit cannot communicate in a language unknown to his earthly self, except through an interpreter, as here. At least, different nationalities encounter this

language obstacle when they come in form. At a recent séance, the writer, who had called for his old French professor, was greeted by the latter in a most voluble outburst in the French language. The relation of teacher and student had lasted through from the years 1873-4. The writing of inspired books by men is not so singular as might be thought; it is not often appreciated how close ordinary authorship lies to inspiration. Setting aside as incredible the notion that ideas are stored in the brain like family furniture in a garret, we perceive that the real store of ideas is psychic. The source of inspiration is also psychic. In each case a flow of ideas is directed into a *human mechanism*. Like other streams, the source may, in either case, be comparatively low or high. We can only talk in symbols mechanical and must concede here a vital topic—the ultimate source of thought, on which we are very ignorant, except that we have a decided objection to an exclusively biological explanation. It does not liberate.

What remains to learn is not whether an individual soul survives, but what is his status? By this we do not think of his admission to the Four Hundred, but whether he is always himself just as we imagine we are always ourselves. Is a man in any dimension something subject to modification and alteration in such a way that he can be taken apart, modified, altered, and then put together again in such a way that, if suddenly called on to act in his old, corporate capacity he could go at the new job in a fairly spontaneous way?

The answer may be approached by asking ourselves whether we do not deceive ourselves as to our own individuality. This inquiry has offered the leading idea in the whole work. Parts of the body come seldom or never into play. Some parts are used at one time, other parts at other times. We work, we play, sometimes more physically, sometimes more mentally. But, more important still, we act sometimes very independently, sometimes as subordinates, only receiving orders, sometimes as commanders, identifying ourselves consciously with social interests and them with ourselves. Sometimes it is the intellect, sometimes the desires, sometimes nerve reactions which hold sway. Whatever may be said of the

body and its individuality, do we continue in the hereafter to be identical spiritually under all circumstances?

Whatever may be our answers to these questions, addressed to us as of the third dimension, they are still more pertinent when put concerning those who have survived into the afterlife. We think of them as injected into a sort of solution which is the boundless realm of spirit. The keynote for their status is furnished in the play of Maeterlinck, "The Bluebird." The idea that I draw from the play is that the souls of the departed lose their identity (but are fused in a common existence) save when they are recalled and, as it were, recrystallized by men who think specially about them. This idea is borrowed from savage beliefs. Perhaps, unfortunately for science (if permissibly for art), he chose children as the souls in question, for children, we have noted, are cared for and individualized and educated, after death, over a long period. We are told that when grown up, in the summerland, they still retain a childish expression, and are thus slightly fused. The evidence appears to run to the effect that the departed either materialize as of the age at death or as of the prime of youth. For the past hundred years Benjamin Franklin has always materialized as in the painting of the United States Commissioners to Negotiate Peace by Benjamin West, 1783.¹ In the materializations at Chesterfield, summer of 1935, there was a logical purpose in Franklin's being accompanied by my sister, Leila. I am perhaps the only living person who remembers Leila (who manifested as of say twenty years old). If popular recognition is necessary, it is always at hand for Franklin and even for Cicero. But on the Maeterlinck theory, could my single memory galvanize into a ghost of twenty a baby who died in 1867 at the age of fourteen months?

But we do not demand of the artist or dramatist a one-by-one meticulous correspondence with facts which, at best, we can only speculate about. We are not now puttering about exact measurements. The basic conjecture of the soul's ultimate coöperation in the wider mental work of the world, to the point of a complete self-forgetfulness, is not badly taken. It is, indeed, perhaps an ex-

¹ Cf. Paul Leicester Ford, *The Many Sided Franklin*, p. 465.

aggeration to suppose that the soul should ever lose entirely the power of retracing its identity, and of thus cutting itself off from many sacred associations, from life partners, life associates, and friends, not to speak of its connexion with the whole flow of history. No! We must rather think of it as individually enormously magnified, its grasp of the influences that lie behind the trend of history much firmer, its activity, joined to that of large numbers similarly minded, unflaggingly devoted to the stimulating and to the spreading among men of those thoughts which will count in the long run.

I thus cannot but dwell on the graduates from the school of life as ever seeking higher diplomas and as also ever returning to influence the preparatory curriculum. In the history of education, the ancient studies, in their day, were forward looking; they are so no longer. They were then harmonious with progressive principles; they are so no longer. The reason is that many political and moral acts which were then progressive and consonant with the supermorality are so no longer. Let us cite such laws and institutions as emancipation, female suffrage, prohibition. Everything changes, nor always for the better. Just as the law of evolution, in its origin, emphasized the need of struggle for progress and even for health, so the advanced spirits struggle for the fitting rules which should prevail in a changing world.

Necessarily absorbed in this exciting game they lose sight of their own accidental lives. The purifications and rites in which the Orient abounds have for me this meaning. Our brown brothers have done their best to instil the principle of spiritual progress into their religion, their art, and their literature. Men who lack literature have striven for the same idea in saga and in secret societies and in mysterious cults. Science came as the White Man's Burden. By its unfolding of the mechanisms and utilities which conspire to carry on our earthly individualities and history it has, instead of arresting life on a level of materialism, as its earlier and less enlightened defenders admitted or claimed, as the case might be, but lifted our free speculation onto higher levels where we vision more brilliantly. As a red cord woven and to be kept in

touch through all this apotheosis of humanity, bear in mind the principle that the status of the soul is primarily fixed by the grasp and by the generalizing habit and influence of its thought.

The general nature of the process of progress had been more or less firmly apprehended in India, in Greece, and elsewhere. The influence of the labors of Confucius, of Gautama, of Zoroaster, of Plato and of countless other sages who, often most indistinctly, identified generalization with progress in the hereafter, can best be inferred from the influence of Christ, with which we are most familiar. Mohammed coming after Christ made it plain that a different sort of opening was needed for another great race of men who had been neglected by the Christian movement, which did not appeal to the Arab mentality. It had caught a hold in remote Abyssinia only by sacrifice of much of the substance.

It is really amusing that our decisive moral proof of immortality is made possible by and depends from the recent favorable opinion that scientific men have formed of the principle of indeterminacy; for they tell us that: . . . "a particle may have position or it may have velocity but it cannot in any exact sense have both."¹ And again: "The suggestion is that an association of exact position with exact momentum can never be discovered by us because there is no such thing in Nature";² and finally: "I think it was Heisenberg who said, 'The question whether from a complete knowledge of the past we can predict the future, does not arise because a complete knowledge of the past involves a self-contradiction.'"³ This principle was discovered in the course of the study of microphysics. It is a consequence of the theory of the wavicles of the sub-aether and is intimately connected with the quantum theory of atomic radiation. The variable composition of the electron thus analyzed is called " Ψ ." Ψ is then, through the atoms, the basis of all physical phenomena, which are consequently fraught with indeterminacy.

One grasps at the new analysis of matter as an opening offered

¹ A. S. Eddington, *The Nature of the Physical World*, ed. 1929, 220.

² *id.* 225.

³ *id.* 228.

to free will by Physics. In the current business of running the world, then, the Will from outside of physics, by this road, enters into the physical world, which is all the world which we know by weight and measure. The same principle may obtain in the case of the world which is man: by the Ψ particles the man's will enters into the conduct of his cerebral and muscular actions, which is all there is of him in the phenomenal world, for the rest of him is all inference. At any rate, men of science themselves have succeeded in chasing down the secular shibboleth of rigorous cause and effect until it has evaporated in the constitution of the atom. In one great branch of knowledge, at least, then, the indeterminacy has gained a strong foothold: and this was a branch in which it was least expected, and one where Calvinism held out its hand to Science, although the bitter feud between the two had obscured a neglected community now quite apparent to an impartial observer.¹

The final step for us is to answer the question that rises at once, "Why do you consider indeterminateness (or free will) especially favorable to the main thesis, survival of personality after death?" The reason is similar to that for the abandonment of the old doctrine of causality. The school of causality claimed that the advance of knowledge should theoretically eventually disclose every reason or cause for whatever takes place, that the purpose of science was to formulate a perfect cosmic machine, and that it stood in a fair way to the realization of this principle. Later on, in reply, it was pointed out that a perfect machine such as that imagined by science (and surely as easily worked backwards as forwards) would have no proper direction of going.² This objection was rather disconcerting. It could not be accepted with aplomb and without making the supporters of causality look foolish, and the spiritualizing authors did not overlook that.

However, there was something in causality that was destined

¹ Cf. again the position of arbitration between science and religion once held by the Illuministes, vid. Auguste Viatte, *Les Sources Occultes Du Romantisme*, II, VIII.

² Balfour Stewart and P. G. Tait, *The Unseen Universe*.

to survive. The something was an idea at least as old as Plato and one basic in religion; it was an idea that springs to the front as a complement to that of time. As to time, that has been rediscovered as the missing coördinate in the fourth dimension. Veridical messages teach us that a quite different view of time is taken in the next life. It is partly to be understood as a consequence of the difference in their economic life. In fact, the economic life is there conspicuously absent, or it must seem so to the new arrival. His conclusion is that time on earth had been something carved, dissected out of life as it bulks in heaven. The terrestrial exigency of a material economy involves a nice, a critical distinction of time from space.

This distinction may be said to be the hall mark of worldliness. To it are conformed the dimensional circumstances which we know, and the biological, air-breathing organisms, rooted in economy and devoted to spirituality only as a surplus activity, an avocation. Logical completeness demands another world, one where spirituality is the *main* business and where the roundabout methods of life on a planisphere steeped in biology may be abbreviated and made more directly conducive to the higher, the spiritual purposes.

Now we near the idea alluded to a couple of paragraphs above. The spirit takes little account of time or of the points of the compass. It loves to watch nature, it loves revery and the luxury of getting into perfect tune with the music of the spheres; the musical analogy is closer than the mechanical: it lies on the sands and listens to the calming lapping of the waves, it seeks to know its duties, which it may ill discern in the infinite life of which the universe is compact, it needs direction, it dips into the stream of time only as it is summoned to interfere in the affairs of men.

When the philosopher, Bergson, so eloquently conjures us to practice introspection in order to assure ourselves of the positive nature of time, he concedes no such direct apprehension of space. But he does not fare forth to deny to our direct knowledge anything and everything outside of time; and I, for one, am inclined to associate with our faculty of direct knowledge of time also that of the absolute. By the "absolute," I understand precisely what

has ever been aspired after in thoughts about real ideas, Platonic ideals, and all conceptions of real material, of substance, of patterns, even of a storehouse. It is not that all this lies within us, for we do not need it all repeated for all. What we need within us is what we already have: an innate consciousness of the existence without us of the enduring and substantial essence of things. When men have sought to exteriorize this idea they have grasped at the most diverse symbols. The moment they make the attempt, that moment the very gesture destroys the picture. Far be it from us to embark on so perilous an adventure. And yet the world has applauded those who have done so, even though they were bound to fall upon one another tooth and nail.

The vitality of the idea of the absolute is proven by its reformation recently into mathematical symbolism; for the theory of relativity, based upon the quite singular performances of light rays, portrays an absolute world comprising an absolute future, an absolute past, and an absolute elsewhere.¹ The last division is the one we want, the part of the universe of which we have an innate inkling. It is called by some "the absolute present," doubtless because this part of the universe contains the principles that endure. It seems strange that speculators should call the same thing both present and elsewhere; but that is one of the things you must not be surprised at when you toy with the absolute. The main thing is that, in the midst of all that is temporal and fleeting, men must entertain the contrasted idea of that which is eternally planned, as good as realized, infinitely wise, the Ancient of Days. I do not mean that we cannot theorize still further back in the cosmic order, either by description or by supercause, but I think we have proceeded far enough.

It is kind of the scientists to have introduced indeterminateness into the world, and especially to have done so just at the most convenient, not to say probable point; for we positively could not have gotten along longer without it. Science seemed to have committed itself irrevocably to an iron order of ineluctable cause and effect, with the consequence that no one took seriously any ex-

¹ Eddington, *The Nature of the Physical World*, 48.

planation involving change, progress, originality, or chance. As a trifling diversion, Chance had been also set up as God, more inexorable, if possible, than Law. Law had been overdone. Now we breathe more easily.

Called on to build a cosmogony (and the falling of a sparrow still suggests as much, if it is not *quite* so impressive, as heretofore) we do not now make such long, Puritanical faces. The head engineer's office over there in Absolute Elsewhere has the plans all drawn and ready; or, to change the simile to war, the general headquarters has the general orders for every possible campaign all ready in their proper pigeon holes. But when the mechanical draughtsmen come along to the sub-aether the standing form always includes a latitude for individual judgment, called " Ψ ."

Previously to the advent of Ψ , the world was contracting. Belief in a completed plan of operations, as a going hypothesis, had made it necessary to contract the world down to the possibilities of the then current science. Only a very finite world could constitute a perfect set of actions and reactions, a perpetual motion machine, with, by the way, all the loss by friction of such a machine. The constant tendency or the going presumption of science was to confine the world to what was known of it at any moment. The limits of knowledge were always nearly attained; every reach in a new direction encountered violent opposition. Thales would have as good a right to call science finished as Einstein has, were either disposed to fall into that complacency. But it is not the great minds who are so easily satisfied. *Stare decisis* was the password of orthodoxy. Hence especially, a violent prejudice against experimentation with psychic phenomena and even against speculation about them.

But today the tables are turned; presumption is all in favor of the psychic phenomena. If there were no such manifestations, it is plain that there ought to be. And to this liberality of science the friends of the phenomena come half way. They do not offer a complete scheme of human existence throughout all eternity. They do not dip into reincarnation and transmigration. But they do emphasize a respectable status for departed souls. They do insist

that the slightest concession of survival in the most contemptible form is an admission of survival in the most dignified and useful estate and in the most fundamental sense, and they contend that the spread of this belief is bound to exert a more beneficial influence among men than any great event or social movement in history.

Until very recently, the spiritualist argument for survival rested only on precisely the same ground as the religious argument for belief in immortality, and for God—that of personal experience. Men of science most commonly professed materialism and denied the existence of life in the unseen and the value of faith. Rapid widening of the field of science, especially that revealing the unseen, drew the grudging admission that there existed realms more psychic than had theretofore been supposed; and it is significant that they did not extend the word “material” to the phenomena that were treated by the wave theory; they repeatedly denied (and rather illogically) that the supposed aether was physical or a substance; and the eccentric laws governing atomic action have only confirmed that split from classic laws already accepted for the experimentally treated world. The outcome is, anyhow, most auspicious. Science and Religion are agreeing on a common nomenclature and are advancing hand in hand. Science admits that weight and measure apply only to the material world, while Religion is more inclined to relax the official closing of the open season for miracles and the clergy are rather commonly taking note of the psychic phenomena.

The position that they cannot be conclusively proved calls for profound modification. It is true that the objection of illusion, or subjectiveness, and, in short, of the morbid overworking of the imagination, can still frequently be made, with or without foundation. It has been happily said, however, that the admission of the genuineness of a single manifestation of any class destroys the whole case against that class. There may be apparitions fully or partly materialized or only imagined, that is, seen internally, and yet all may be genuine. These nice distinctions are, at last, recognized. There is, therefore, something at work in favor of belief,

beside personal, exclusive experience and beside quasi-religious inspiration. Interest is taking hold in a positive way and stands fair to be enduring. The wildfire revival of the fifties lacked scientific foundation; the acolytes of the overnumerous *séances* and excited circles were too poor in well tested forms of thought, too subject to the haphazard guesses about what it all meant, passed from mouth to mouth and greedily and most unquestioningly accepted by persons untrained in logical processes, to withstand the reaction that was bound to follow.

Personal experiences still occur, never more than today, but they are now noted and studied, often with the help of societies for psychical research. The rise of these societies in all countries has done more than anything else to place psychic research upon a sound basis; but it is extremely to be desired that there exist, beside them, a strong body of independent investigators. These would of course not be mediums but persons who have gone through impressive and critical psychic experiences which deeply affected their lives and which they believe should be made known for the benefit of mankind.

Academic psychologists have until recently held aloof from the phenomena or have achieved only negative results. It is but too evident that these do not go to the core of the psychologic subject-matter. Unsatisfactory has been the fact that the professors have not adapted their methods to the new phenomena, and have pursued the vicious principle of deciding doubtful cases by prejudice, that is to say, by uniformly assuming some degrading explanation on the ground that trickery is a scientific presumption. They will learn from the life-long investigators that the presumption of honest intent and the cultivation of a benevolent attitude are the best road to the heart of the subject.

INDEX

A

Absolute elsewhere, 383, 480, 579
 Absolute in science, 604
 Absolute, the, 601
 Accuracy redefined, 368
 Action equals reaction, 405
 Adepts in dematerialization, 462
 Aether-drift, 379
 Affronts and injuries, 422
 Age of manifesting spirit, 342
 Alcibiades, 221
 Alexandria, 89
 Alexandrian library, 79
 Algebra, merits of, 417
 Allotropism, 400
 Alphabet, 75
 Amalgamation universal, 511
 Ambiguity cleared up, 14
 Ambition not concrete, 98
 Amnesia (or repression), 500
 Analogy, the process, 531
 Angels, 324
 Angels, the two, 114
 Angus, S., 347, 391
 Animals, dimension² type, 557
 Animals, genera and species, 224
 Animals mate with thought, 339
 Animal senses, 331
 Animals, three-dimensional, 374
 Animism generates materialism, 169
 Animism perverted by science, 169
 Animism suppressed, 173
 Animism, what we owe to it, 171
 Answers through new dimensions, 396
 Anthony, St., 533
 Ape theory, 268
 Apocalypse, 299
 Apocalypse in science, 604
 Apparition, 144-145
 Apple falling, 412
 Apports, 463
 Appreciation, 87
 Apprenticeship, 318
 Argument vs. action, 16

Aristotle, 585
 Aristotle vs. Plato, 174
 Arithmetic defined, 365
 Assumptions in science, 184
 Astral body, 132, 244, 327, 328, 333, 427
 Astral projection, 272
 Astral self, value of, 335
 Astronomy vs. spiritism, 131
 Athanatism and science, 402
 Athanatism is moral, 475
 Athanatism systematized, 64
 Athanatism vs. causality, 422
 Automatic writing, 154
 Automatic writing important, 447
 Automobile, its spiritual phase, 217
 Axioms and conventions, 180

B

Banking a psychic system, 77
 Banks, service to society, 436
 Banquet Hall, 481, 567
 Barbarism follows dimensions, 122
 Bases of civilization shaky, 189
 Battlefield, visit, 584
 Beauty, its norms, 326
 Becoming, 120
 Beechers, the, 396
 Belief, church, 36
 Belief fades away, 142
 Belief, foundation of, 244
 Beliefs, primitive, 138
 Belief transitory, 100
 Benign hallucinations, 60
 Bergson, Henri, 428, 539
 Bible in schools, 420
 Bill before Congress, 159
 Biological compost, 59
 Biological resemblances, 524
 "Biology" ambiguous, 344
 Biology and the soul, 468
 Biology, application limits, 428
 Biology ends, 482
 Birth, its utility, 503

Bisson, Mme. Juliette Alexandre-, 72,
246, 452
Black art, witchcraft, magic, 462
Blaming, "asking why"?, 421
Blending of spirits, 588
Blood circulation by environment, 448
Body and soul, 500
Body duplicate, 59
Bolshevism, 96
Bolshevism, spread of, 414
Bond, Bligh, 399
Books inspired, 596
Born, 404
Bourgeoisie, influence of, 240
Brain, 75, 76, 469
Brain as thinker, 310
Brain, described, 183
Brain vs. environment, 271
Brain vs. mind, 41, 333, 390
Brain "wireless", 258
Brandes, George, 117
Breasted, James H., 82, 371
Bridging the gap, 460
Brown, Robert F., 280
Buckle, Henry, 275
Burning and breathing parochial!, 465
Byerly, William Elwood, 179

C

Calvinism and science, 600
Calvinism, a scientific purport, 410
Capernaum, absent treatment, 104
Capital in soul, 246
Capitalistic principle in life, 319
Capron, E. W., 206, 207, 229
Carrel, Alexis, 82, 341, 375, 438
Caste, 270
Causality, 271
Causality, an hallucination, 277
"Causality" described, 276
Causality is materiality, 276
Causality, when appropriate, 397
"Causation" not to be taken too seriously, 410
Cause-and-effect, 400
Cause-and-effect vs. evolution, 398
"Cause" etymology, 419
"Cause", its narrowness, 422
Causes and laws, 418
Causes are necessary, inevitable, 315
"Causes" illustrated, 418
Chance, equations, results, 364
Chance, ψ , 368
Change of death, 489

Change of dimension, general, 525
Changed environment not self-evident, 450
Character, 486
Characters, acquired, 540
Character in hereafter, 524
Charcot, Jean Martin, 499
Child, a social product, 245
Chichen-Itza, 75
Christ last word in evolution, 258
Christ's philosophy, 143
Christian apocalypse, 209
Christian episode, 121
Christian era, 100
Christian era, character of, 89, 392
Christian era, its realization, 101
Christian Science, 130
Christian spirit, 114
Christianity, a new era, 122
Christianity popularized, 537
Christianity vs. utilitarianism, 33
Church at war, 242
Circle and sphere, 365
Circle described, 508
Circle of "record", 324
Circle, Taylor, 565
Civilization, history, 88
Civilization, modern, its quality, 173
Civilizations temporary, 552
Claims disallowed, 398
Clairvoyance, 150
Clark, John Bates, 246
Clashing stars, atoms, 458
Class divisions and study, important, 414
Classes vs. masses, 91, 268
Classes of men, 272
Clean sweep of thanatism, 593
Clergy, 311
Clergy powerless without miracles, 312
Clergy vs. philosophers, 135
Climaxes of culture, 593
Closed circle abolished, 418
Cock sacrificed to Esculapius, 106
Color, psychology of, 390
Coming in form, 342
Common sense, 466
Communication between environments, 18
Communicators, care demanded, 513
Community of dimension³ and dimension⁴, 562
Competition, 9
Competition compels war, 242
Competition important, 349

Competition in heaven, 472
 Competition, its extent, 486
 Competition, spiritual, 270
 Complacency dangerous, 578
 Concealment of thought, 472
 Conclusions without consciousness,
 255
 Conklin, E. G., 190
 Consciousness, 271, 335, 490
 Consciousness and biology, 470
 Consciousness of spiritual progress,
 469
 Consciousness vs. nerves, 303
 Consent to argument, 397
 Conservatism, its timidity, 162
 Conservative reaction, 396
 Consistency important, 289
 Consolations, telegraphing, 583
 Constantine, 89
 Consumption vs. production, 531
 Contentiousness, 271
 Continuity of universe, 195
 Continuum, 487, 492
 Contrasts, 271
 Controls, 498, 571
 Controversies by the many, 188
 Conversations in "Palace", 323
 Conversations in the dimensions, 323
 Conversion fleeting, 121
 Conversion, religious is dimensional,
 448
 Corporations, 527
 Corpse, loss of weight?, 380
 "Correspondence" between worlds,
 488
 Cosmic mind, 131
 Cosmic process, 223
 Cosmic soul, 597
 Cosmic soul (Henry Holt), 177
 Cosmic theory, 279
 Cosmogony, 603
 Cost of production, integral or differ-
 ential, 295
 Coussange, Jacques de, 117
 Crandon, L. R. G., 452
 Creation and evolution, 306
 Creator vs. consciousness, 491
 Credit cushion 1929, 439
 Credit cushion, 435
 Crime defined, 556
 Crime, genesis of, 52
 Crime, strict vs. loose, 560
 Criminal classes, 557
 Crises and credit, 435
 Crises vs. planning, 81

Criticism transcendental, 249
 Cro-magnon, 85
 Crookes, Sir William, 200, 544, 585
 Cross-correspondences, 131, 154, 157,
 163, 399
 Crowd altruism and "mind", 350, 351
 Crowd mind on earth, 504
 Crowd mind, telepathic?, 505
 Crowds, heavenly and earthly, 510
 Crude beginnings, 605
 Cryptesthesia, 17, 524
 Cryptesthesia hidden perception, 151
 Crystal simile, 266
 Currents, 425
 "Curved space" vs. attraction, 417
 Cycle of science, 405

D

Daemon obstracts, 572
 Daemon of Socrates, 498, 523
 Daly, R. A., 465
 Darwin, Charles R., 219, 189, 222,
 545, 554
 Darwinism, 228
 Darwinism and competition, 473, 474
 Darwinism in social evolution, 415
 Darwinism, its benefits, 527
 Davis, A. J., Poughkeepsie seer, 576
 Dead distinctions, 291
 Death a middle term, 8
 Death and change, 522
 Death as apocalyptic, 328
 Death as organic problem, 329
 Death difficult, 496
 Death, defined, 335, 355
 Death eased by algebra, 438
 Death notice by apparition, 214
 Death notices, 104, 146
 Death, pains of, 439
 Death, practiced, 525
 Death's remaking, 496
 Death, temporary, 272
 "Death, there is no . . .", 423
 Death, what is, 5
 Decision in logic, 266
 Definition unpopular, 269
 De Gasparin, Agénor, 234
 Delusions, popular, 273
 Dematerialization, 307
 Democracy, intellectual, 273
 Democracy of knowledge, 274
 Demonism a sort of spirituality?, 589
 Demons, matter vs. mind, 187
 Depravity, total, 561

- Detachment in thought, 95
 Details saved, 458
 Determinism vs. materialism, 404
 Dialectics valuable, 68
 Diabolic intrusions, 542
 Diction, exact, 268
 Differential mathematics, 340
 Differentiation vs. integration, 290
 Dimension, a racial product, 245
 Dimension, adaptation to us, 438
 Dimensions, analysis of effects of, 377
 Dimensions and Darwin, 11
 Dimensions blend, 428
 Dimensions, confer by miracle, 134
 Dimensions, distinctions misleading, 386
 Dimensions, evolution of, 231
 Dimension, fourth, a limit, 302
 Dimensions (heavens) social product, 194
 Dimensions, how imagined, 417
 Dimension⁴ illustrated, 367
 Dimension⁴, influences, 518
 Dimensions, lines of separation, 448
 Dimension⁴ not an "upper sphere", 446
 Dimensions not impenetrable, 375
 Dimensions, origins, 414
 Dimensions simplify, 375
 Dimensions, their moral inevitableness, 11
 Dimension theory, 9
 Dimensions³⁻⁴ to be blended, 305
 Dimensions, unimaginable, 181
 Dimensional caste, 413
 Dimensional habitats, 413
 Dimensional thought easy, 413
Ding an sich, 73, 355
 Dingwall, Eric J., 585
 Discontinuum, 487
 Discoveries, geographic vs. spiritual, 593
 Discrimination, imperfect, 96
 Disillusionment of believers, 591
 Disorganization, *h*, 368
 Distance shorter in the dimensions, 246
 Distinction in logic, 267
 Diversity of angel population, 594
 Domination in human psychology, 241
 Double-personality, 149, 499
 Double-personality not a fractioning, 500
 Doubts, 23
 Dreams about gods, 513
 Dreams and trances, 353
 Dreams, auditory, 513
 Dreams, "belief" in, 513
 Dreams, brain, mind, 150, 151
 Dreams pass into reverie, 354
 Dreams repeat yesterdays events, 513
 Dreams, sources, 513
 Dream symbolism, 520
 Dreams, their psychic value, 353
 Dreams, varieties, 514, 520
 Driesch, Hans, 385
 Dual nature of man, 328
 Dualism, 161
 Dualism incorrect, 517
 Duality, 334
 Duplicity vs. criminality, 500
 Duties, daily, 324
 Duties indescribable, 576

E

- Early spiritualists, the, 229
 "Earth bound" spirits, 228
 "Earth-weary", 588
 Eating, parapsychical, 324, 595
 Eclecticism in immortality, 68
 Economic use, 15
 Ectoplasm, 72, 143, 342, 452, 501
 Ectoplasmic members, 453
 Eddington, A. S., 194, 371, 381, 382, 383, 384, 394, 405, 407, 416, 417, 441, 445, 462, 486, 599, 601
 Edmonds, J. W., 206
 Education, 427
 Education and objectivity, 98
 Education causes dissatisfaction, 325
 Education, female, 318
 Education, general or industrial?, 317
 Education in routine, 319
 Education is for immortality, 304
 Education is regimented, 317
 Education is soul building, 250
 Education, its fads, 269
 Education, main purpose of life, 539
 Education of and by life, 598
 Education of self, 318
 Education, purpose, 293, 319
 Education, relativity of, 598
 Education, religious, 537
 Education, veneration for, 320
 Education vs. competition, 325
 Effects of communication, 122
 Egg and pattern, 177
 Egg, its complement, 266
 Ego partly delusion, 275

- Einstein, Albert, 246, 392, 425, 445
 Einstein, Albert, "relativity", 595
 Einstein vs. Newton, 401
 Elect, the, 573
 Electronic basis, 329, 381
 Elite, 135
 Emeline, 589
 Emerson, R. W., 335
 Energy, original, 224
 England and Venice, their integrity, 274
 End of evolution, 306
 Endobiology, 177
 Energy, natural, 442
 Entelechy, 408, 466, 491
 Entelechy non-physical, 581, 585
 Enthusiasm, its dangers, 319
 Entropy, 387
 Environments and morality, 11
 Environment, changed views, 121
 Environments, close shut, 133
 Environment, heredity, 225
 Environment, its influence, 78
 Environment limited, 120
 Environment not integral, 419
 Environments or dimensions differ?, 386
 Environments, their separation, 120
 Environment, the subjective, 78
 Environment, universe, man, 390
 Environment vs. life, 76
 Environment vs. selection, 527
 Environmental ideas, influence of, 433
 Epigenesis antimaterialistic, 178
 Epilepsy, 107
 Equations as symbols, 364
 Equilibrium of medium, 543
 Equitation, system of, 77
 Essence and form, 470
Esprits espiègles, 146
 Ether, 185, 254
 Eucken, Rudolph C., 218
 Eucken on Plato on immortality, 262
 Euclid, 365
 Euclid and determinism, 404
 Euclid, limitations, 366
 Euclid, rejection of, 372
 Evolution a frontier philosophy, 15
 Evolution by effort, 344
 Evolution, comprehensive, 259
 Evolution, human, 238
 Evolution, in the unknown, 90
 Evolution, limited?, 82
 Evolution, no end, 482
 Evolution, not only biological, 259
 Evolution, old and new, 344
 Evolution vs. religion, 339, 340
 Exaggeration of differences dangerous, 415
 Exchange of bare utilities, 361
 Exchange, short-cuts in, 360
 Existence, not understood even by spirits, 586
 Experiment at random, 287
 Experiments not spatial, 182
 Exploration, travel, 530
 Explanations, when superfluous, 595
 Eye, evolution of, 190
 Eyesight, importance, 382
- F
- Factor of uncertainty, 431
 Facts, 539
 Faculties, 387
 Fairy, witch, devil, 174
 Faith, 536
 Fallacies exposed by physics, 163
 Fallacy of constant environment, 180
 Family, 50
 Family religion, spiritualism, 217
 Fanaticism materialistic, 283
 Father and son, intimacy?, 485
 Fear and spirit, reactions of, 211
 Fear of motion, 562
 Fear of the dark, 216
 Fear of the unknown, 105
 Fear theory, 214
 Fear theory of ghosts, 136
 Fields for spiritual action, 577
 Field for the phenomena, 158
 Field, magnetic, 385
 Field, the new, 397
 Fields of energy, 425
 Financial cushion, 434
 Financiers in heaven, 49
 Finite and infinite, 603
 Fisher, Irving, 368
 Flammarton, Camille, 200, 234, 252
 Flatland, A. E. Abbott, 374, 413
 Flower divination, 479
 Fluid hypothesis, 171
 "Fluids" assumption, 185
 Ford, Paul Leicester, 332
 Form, coming in, 586
 Forms, 490
 Forms (*cadres*) impressed, 181
 Forms really psychic, 84
 Formulae are public property, 445

Formulae change with environment,
180
Fourth dimension economy, 384
Fourth dimension, origin of, 227
Fourth dimension qualified, 369
Fox family, 534
Fox-Fish, Mrs. Leah, Rochester, 233
Fox, Katie, 565
Fox, Katie, her phenomena, 544
"Frame", 9
Frames of reference, 380
Frankie, 565, 589
Franklin, Benjamin, 342, 399, 452,
459, 508, 565, 524
Franklin, Benjamin, abolishes death?,
562
Franklin, B., best form, 586
Franklin, B., early evocation, 307
Franklin, B., first and last words, 575
Franklin, B., on gout, 331
Franklin, B., 150 years, 513
Franklin, B., perpetual director, 576
Franklin, B., portrait, 597
Franklin voice, 246
Frazer, Sir James G., 117, 562
Free will, 396, 466
Free will and immortality, 57
Freedom, 53
Freedom in upper dimensions, 510
Freedom vs. control, 498
Frontier of worlds, 592
Funerals, 488
Fusion for messages, 509
Fusion common in dimension⁴, 509,
597
Fusion of personalities, 506
Future closed?, 79
Future inscrutable, 81

G

Gaussian coördinates, 418
General vs. particular, 221
Generalization, 118, 419, 492
Generalization and progress, 599
Generalization and science, 291
Generalizations dangerous, 350
Geometric heaven, 362
Geometric symbolism, origins, 362
Geometry, its success, 365
Ghosts, 218
Ghosts, fear of, 562
Ghosts, anatomy, 72
God, 160
God, an unique, 391

God, man's dependence, 161
God necessary, 161
God, society, 191
God, the Father, 133
God, the Word, 535, 558
God's agents, 499
Gods, evolution of, 391
Gods, the, 37, 38
God's personality a human necessity,
535
Golden mean, 292, 556
Golden mean of character, 352
Goodness and utility, 39
Goodrich, Edwin S., 226
"Goods" defined, 32
Government, utility of, 97
"Grain of the world" 441
Grandma, 480, 566, 567
Grandma describes heaven, 586
Grandma's descriptions, 581
Gravitation, 401
Gravitation theory, 418
Gravity formula, 180
Gravity parts worlds, 401
Great White Way vs. science, 534
Greek, modern influence of, 239
Greeley, Horace, 206
Guardian spirits, "controls", 498
Guardians and controls, duties, 574
Guericke, Otto von, 280

H

Haeckel, Atom-soul, 303
Haeckel, Ernst, 86, 200
Haeckel's dualism, 130
Haeckel on immortality, 203
Haeckel's propositions, 202
Hair splitting, 249
Hale, George Ellery, 459
Hare, Robert, 200, 253
Harmonizing views, 159
Harp, 431
Harp, Frankie's, 458
Hartford lady, "phantasm of the liv-
ing", 569
Hartmann, Karl Robert Edward von,
234
Healing religions, 61
Healing to convert, 103
Health and morality, 62
Heat hurts spirits, 572
Heathen worship, 541
Heaven, 161
Heaven about us, 42

Heaven above (Jewish), 103
 Heaven after Grandma, 581
 Heaven capitalistic, 43
 Heaven, character of, 426, 429
 Heaven in dimensions, 547
 Heaven, its evolution, 443
 Heaven, noumenon, 42-50
 Heaven on earth, 554
 Heaven, origin of, 243
 Heaven up to date, 42-50
 Heaven, utilitarian, 191
 Heaven, where?, 547
 Heaven within us, 193
 Heisenberg, 404, 411
 Hellenistic age, 82
 Hell and goodness, 61
 Heredity and environment, 261
 Heroes of fiction, 62
 Higher criticism, 180
 "Higher powers", 575
 Historians wedded to materialism, 295
 History defined, 420
 Holt, Henry, 545
 Home, 461, 560
 Home as psychic capital, 236
 Homeric gods, 430
 Homes for animals, 237
 Homes for spirits, 306
 Home-work, 463
 House not made with hands, 187
 Hubert, René, 270
 Hudsonism, 213, 429
 Human collaboration in phenomena, 459
 Human imperfection, 315
 Humanity and mechanism of heaven, 577
 Humanity vs. telepathy, 155
 Humanity vs. veridicity, 155
 Hunt, Helen, 567
 Hydesville manifestations, 230, 233
 Hypnotism, 147

I

Ideal, the, is a foreschool of heaven, 547
 Ideas, 341
 Ideas and materialism, 75
 Ideas of Plato, 426
 Ideas, stored, 596
 Identification of spirits, 528
 Identity, spiritual?, 597
 Imagination, 223
 Imagination, feeble, 215

Imagination, importance of, 286
 Imagination, revival, 7
 Imitation, 510
 Immanence or rays, 523
 Immanence, theory of, 202
 Immanence vs. ingercence, 261
 Immaterial preconception, 311
 Immortality (McConnell), 427
 Immortality, broad view, 66
 Immortality debt to science, 311
 Immortality, difficulties, 99
 Immortality, importance, 304
 Immortality superfluous, 58
 Immortality, terrestrial, 483
 Immortality, the condition its source, 187
 Immortality, universalist, 307
 Imperator Group, 528
 Improvements and inventions, 529
 Improvements are of the soul, 82
 Indeterminacy, 470, 599, 600, 602
 Inconsistencies of Jesus, 116
 Indeterminism, 408
 Indeterminism and athanatism, 404
 Individual as related to environment, 471
 Individual differences unavoidable, 506
 Individual, disparagement, 41
 Individual judgment, 510
 Individual, the, 603
 Individuals oppose crowd, 352
 Individualism through the dimensions, 507
 Individualism, 324
 Individualism exaggerated, 579
 Individuality and causality, 411
 Industry might cramp the spirit, 33
 Inferiority complex, 464
 Ingenuous notions, 5, 6
 Ingerence of energy, 224
 Ingerence necessary, 262
 Ingersoll, Robert G., 296, 396
 Insanity due to research?, 538
 Inspiration, 251, 466
 Insurance, consolation, 475
 Integers, 412
 Intellect vs. sentiments, 24
 Intellectual, discrimination, 584
 Intellectual element of survival, 584
 Intelligence always at home, 134
 Intelligence and personality, 7
 Intelligence classes, 268
 Intelligence rationalized, 56
 Interpenetrability of systems, 368

"Interval", 399
 "Interval" and "duration", 385
 Interval does not touch "distance", 457
 Interval vs. distance, 375, 378
 Intolerance scientific or mystic, 313
 Invention spiritualizing, 216, 283
 Inventions without spiritual effect, 135
 Invisible, 265
 Invisible in geometry, 366
 Invisible, its energy, 187
 Invisibility of Jesus, 110
 Invisibility practiced, 307
 Ions, 457
 Isaac, Uncle (Pendleton Langworthy), 566
 Islands, social or psychological, 10

J

James, William, 167, 375, 539
 Jordan, Chief of Police, N. Y., 567
 Jesus' clairvoyance, Nathanael, 102
 Jesus vs. Kansas newspaper, 243
 Jewish nationality, 555
 John the Baptist, clairvoyance, 102
 Justice, 487

K

Kantian soul, 468
 Kant's psychology, 517
 Keeler, P. L. O. A., 453
 Kenyon, W. C., 342, 567
 King, Katie, 146, 585
 "Know thyself", 320
 Knowing God our adventure, 392
 Knowing helps, 437
 Knowledge and temperament, 263
 Knowledge does not lack facts, 185
 Knowledge, its subjectivity, 390
 Knowledge-system, 270
 Knowledge through fission, 170
 Knox, John, 411
 Krall, Karl of Elberfeld, 331
 Kuhlman, Charles, on portraits, 568

L

Laboratories in dimension⁴, 540
 Laboratory in ps. r., 501
 Laboratory research, 86
 Laggards, 561
 Language ambiguity, 6

Language is a bridge, 322
 Language is localized, 166
 Language vs. evolution, 340
 Langworthys, 566
 Law vs. persons, 219
 Law, what is?, 219
 Laws flow from definitions, 184
 Laws, natural, explained, 184
 Learning is different, 477
 Legal vs. scientific proof, 100
 Leisure valuable, 595
 Leisure wasted, 97
 Letter of the law, 321
 Liberal-conservative, adaptability, 68
 Life as education, 598
 Life, conquest of Unknown, 70
 Life eternal, 546
 Life insufficiently explained, 330
 Life "in the round", 433
 Life's purpose, 314, 545
 Life theory imperfect, 261
 Life, why?, 547
 Light and electricity, allotropes?, 446
 Light, its speed, 379
 Light, its universality, 446, 382
 Light rays spread, 399
 Light, relativity, 399
 Light, test of dimension³, 445
 Light vs. electricity, 382
 Light vs. gravitation, 401
 Limit of rate of fall, 179
 Limits of the physical, 175-176
 Lindstrom, E. W., 176
 Literature and soul, 69
 Livermore records, 323
 Livermore séances, 544, 342
 Loaves and fishes, 107
 Location, 372
 Lodge, Sir Oliver, 200
 Logic, reaction from, 9
 Logic vs. mysticism, 254
 Love, 550
 Lorenz, H. A., 368
 Luxury on earth and in heaven, 589
 Lyceum and academy, 222

M

McConnell on Christ, 258
 McConnell, S. D., 201
 Macchioro, V., on Orpheus, 538
 Macchioro, Vittorio, 332
 Maeterlinck, 502, 597
 Madison, James, guards Franklin, 570
 Magic, 228

- Magnetic fields, 230
 Magnetization, 385, 461
 Malign spirits, 532
 Man as culmination, 579
 Man dissectible?, 596
 Man, genetic or somatic, 484
 Man knows good and evil, 202
 Man's future, 85
 Man resumes his own, 403
 Man the microcosm, 390
 Man, the religious animal, 200
 Man vs. beaver, 244
 Manners, why milder, 239
 "Many and the one", 185
 "Margery", 399
 Market, its justice, 486
 Mars telepathy, 521
 Marshall, Alfred, 589
 Masses, their psychology, 298
 Material-immaterial words, 244
 Material-intangible Hereafter, 237
 Material-psyche contrast, 290
 "Material," the word, 362
 Material vs. ectoplasm, 72
 "Material" well nigh abolished, 604
 Material, what it is, 141
 Materialism, ambiguity of, 190
 Materialism breeds spirituality, 57
 Materialization, dematerialization, 342
 Materialism (hyper), 31
 Materialism, its ambiguity, 170
 Materialism, its popularity, 34
 Materialism monistic, 405
 Materialism now "unscientific", 425
 Materialism vs. animism, 282
 Materialism vs. God, 536
 Materialism vs. utilitarianism, 35
 "Materialistic" is "habitual," 449
 Materialistic vs. objective, 511
 Materiality, 490
 Materialization, 144, 429, 452, 572
 Materialization, spirit, 125
 Materialization, stages, 343
 Mathematical symbols, 359
 Mathematical "Way," 384
 Mathematics and civilization, 359
 Mathematics and psychics, 359
 Mathematics humanized, 368
 Mathematics of environment, 416
 Mathematics proves mental precedence, 379
 Matter and mind blend, 292
 Matter and mind, coöperation, 280
 Matter and mind, limits in logic, 278
 Matter and spirit, 280
 "Matter" defined, 300
 Matter, its relativity, 255
 Matter, its subjectivity, 595
 Matter vs. mind, history, 31
 Matter vs. spirit, 558
 Mayas illustrate time, 74
 Mechanics vs. spirit, 361
 Mechanism, its climax, 388
 Mechanism, wearies, 217
 Mechanistic illustrations, 199
 Mechanistic vs. organic, 178
 Mediums' duty as experts, 450
 Mediums, high and low, 206
 Medium's individuality, 451
 Mediums' message-distortion, 206
 Mediums, pliability, resiliency, 543
 Mediums' qualities, 542
 Memories to be forgotten, 427
 Memory affected by death, 94
 Memory argues identity, 346
 Men are spiritually subordinated, 325
 Men of the dimensions, 402
 Men often unsocial, 512
 Mental effort, when unwholesome, 331
 Mental evolution, 421
 Mental evolution, credit, 435
 Mental revival of aged, 591
 "Mental" vs. "imaginary," 297
 Mercator's projection, 373
 Mesmerizing, subjective stages, 145
 Messages and personality, 156
 Messages, commonest and best phenomena, 512
 Messages, early, of Benjamin Franklin, 575
 Messages (Fox-Taylor), 512
 Messages, most important, 541
 Messages not garbled, 516
 Messages, quality of, 155
 Messages remove suspicion, 587
 Messages, special mediums, 542
 Messages stick to dictionary, 594
 Messages, their humanity, 593
 Metaphysics and mind, 280
 Metaphysics and psychic science, 282
 Microscope, 174
 Microscope help to progress, 286
 Michaelson-Morley experiment, 379
 Middle terms, body-spirit, 90
 Millikan, Robert Andrews, 378
 Mind acting on matter, 277
 Mind and matter, control, 592
 Mind and matter, influence, 263
 Mind controls, 94

Mind, creative, vital, 279
 Mind defined, 300
 Mind, duplicate, superfluous, 58
 Mind its monism, 391
 Mind rules, 428
 Minds, spiritual; brains, human, 517
 Mind vs. brain, messages, 95
 Mind vs. images (dreams), 572
 Mind vs. matter, 226
 Mirabelli, Carlos, materialization, 585
 Miracles defy walls, 134
 Miracles, comets, Christ, 137
 Miracles have ceased?, 143
 Miracles in general, 113
 Miracles, in review, 102
 Miracles, "make it snappy!", 585
 Miracles, modern, 140
 Mirror, carnal or mystic, 353
 Mirror in the brain or mind, 326
 Misrepresentation earthly, 242
 Modern times, utilities, 432
 Modification of spirits, 504
 Molar phenomena, 143
 Molar phenomena and spirits, 157
 Monism and evolution, 82
 Monism cause of degeneration, 539
 Monism of the cosmos, 203
 Monism, fallacy, 281
 Monism of soul deceptive, 496
 Monism, thanatistic, 55
 Monism vs. the Unknown, 73
 Moral certainty, 466
 Moral sciences, 92, 134
 Moral universe, 409
 Morality and environment, 11
 Morality, astronomy or inventions?, 546
 Morality demands athanatism, 476
 Morality, its relativity, the Cracker, 12
 Morals are dimensional, 375
 Morals, relativity, 555
 Morphological transformations, 345
 Mortality like bank portfolio, 483
 Moses, Stainton, 528
 Motion defined, 300, 301, 516, 376
 Muldoon, William, 272
 Music, 285
 Mutation, 226
 Myers, F. W. H., 200, 333
 Myers, F. W. H., on personality, 489
 Myers, F. W. H., subconscious, 138
 Myers, F. W. H., theory, 495
 Mysterious, the, 88
 Mystery cults, 598

Mysticism defined, 374
 Mysticism, exaggerations, 434
 Mysticism refuge from logic, 183
 Mysticism recalcitrant to science, 312
 Mysticism, waves of, 137
 Mythmaking, 116
 Mythology rationalized, 56
 Myths, utility of, 90
 Mystics on knowledge, 272

N

Naiveté of beliefs, 205
 Napkin, the, 115
 Natural law, 118
 "Natural" nationality, 237
 Nervous system, is it the spirit?, 578
 Neutral ground in dreams, 514
 New environment, new sight, 444
 New words or new meanings, 341
 Newton and Galileo, 425
 Next world identical with this?, 214
 Nicaea, 89
 Nice distinctions admitted, 604
 Nominalism, 558
 Nominalism contributes to progress, 557
 Non-Euclidean geometry, 440
 Noumena, 547
 Noumenon, common, 581
 Noumena identical, 306
 Novels and fiction, morality, 14
 Novel, rise of the, 285

O

Objects never attained, 397
 Objectify and survive, 95
 Objective thought, 6
 Odic Force, 206, 234
 Olin, 450, 566
 "One and many," 290
 Orders and duties, 594
 "Organic," 324
 Organic society, 237
 Organic thought, 250
 Organism, astral body, 427
 Origin of species, 222
 Osler, Sir William, 347
 Ossorgin, Michael, 434
 Outer nature dimension⁴, 480
 Overlife, 187
 Owen, Robert Dale, 206, 452

P

- Pacifism, 555
 Pagan transition to Christian, 33, 42
 Painful beginnings, 363
 Palace, 567
 Palladino, Eusapia, 233
 Pantheism, 409
 Paradise, 560
 Partridge, Charles, 206, 207
 Past and future, 73
 Paths in space, 401
 Patten, Simon N., 562
 Paul on spiritual body, 187
 Paulsen, Friedrich, 86, 408, 454
 Pebbles of Monaco, 433
 Pedagogy, its paeon, 316
 Pericles, age of, 220
 Pencils dematerialized, 462
 Penetration, 431
 Penetration, objects or subjects, 458
 Penetration, physical, 455
 Penetration, points, atoms, 457
 Permanence vs. flood, 480
 Permanent effects of symbolism, 363
 Persecution, 232, 284
 Persecution for athanatism, 422
 Personages of antiquity, 529
 Personal geology vs. molar geology, 238
 Personality, abuse of term, 541
 Personality, ambiguity of, 15
 Personality, an organic view, 328
 Personality and survival, key words, 16
 Personality and immortality, 309
 Personality as affected by market, 526
 Personality behind spiritual movement, 160
 Personality, business, war, 394
 Personality, character of, 471
 Personality and causality, 411
 Personality, cosmic rays, 545
 Personalities, cycle of, 545
 Personality, earth its home, 227
 Personality from God, 408
 Personality infringed by love etc., 526
 Personalities invisible, 533
 Personality, its objectivity, 565
 Personality, lines distinct, 570
 Personality long sustained, 467
 Personality, man vs. universe, 389
 Personality, materialist, 136
 Personality, multiple, 257
 Personality, nature and origin, 256
 Personality neither scientific nor materialistic, 394
 Personalities, pervasiveness, 208
 Personality, properly conceived of, 543
 Personality, separate, illustrated, 515
 Personality, the red thread, 534
 Personality vs. reality, 133
 Personality vs. soul, 178
 Persistence of personality, 529
 Pervasiveness of personality, 164
 Phantasm of the living, 569
 Phelps family, 534
 Phelps, Rev. Eliakim, *Poltergeist*, 233
 Phenomena, antiquity, 200
 Phenomena are decisive, 591
 Phenomena classified, 141, 229
 Phenomena described, 143
 Phenomena, effect on thought, 288
 Phenomena, evanescent, 537
 Phenomena important, 262
 Phenomena, impression fleeting, 575
 Phenomena, waves of, 123
 Phenomena, psychic, their recognition, 185
 Phenomena, the chief, 140
 Phenomena, the decisive thing, 25
 Phenomena, their importance, 213
 Phenomenology, 296
 Philosophy in science, 539
 Philosophy, religion, science, 250, 251
 Physics, its evolution, 600
 Physics becomes metaphysics, 369
 Physics, reform in, 400
 Physics, newer, favors the psychic, 594
 Pictures, spirit, 544
 Pictures, their art estimate, 568
 Pictures without words, 326
 Pigeonholes, scientific, 65
 Piper, Mrs., 216
 Pivot in evolution, 288
 Plan, the, 76
 Planck, Max, 404
 Planned evolution, 91
 Planned evolution, futile, 80
 Plato and Aristotle, team work, 260
 Plato's ideas, 58
 Plato on materialism, 172
 Plato on survival, 221
 Plato on utilitarianism, 314
 Plato, unprogressive?, 262
 Plato vs. Aristotle, debate perpetual, 337
 Plato vs. Christ, 220, 221
 Platonic ideas, 220, 227, 255, 326

Poetry, 7, 189
 Poincaré, Henri, 180, 379
 Point for change of systems, 57
 Points in motion indeterminate, 381
 Points, modern, 366
 Point of view important, 181
 Pointer-readings, 254
 Points, translation of, 372
 Political abuses, removal of, 420
 Political science vs. religion, 60
Poltergeist, 146, 156, 243, 233, 453
Poltergeist, introductory?, 454
Poltergeist vs. personality, 233
 Polytheism, utility of, 90
 Pool divination, 479
 Population maximum, 483
 Possession, 149, 150
Post hoc ergo propter hoc, 421
 Pragmatic thinking, 478
 Pragmatism, 14
 Pragmatism of mysticism, 293
 Pre-Christian era, 88
 Prediction a psychic superiority, 294
 Prejudice aroused by absurdities,
 255
 Preliminaries of *Poltergeist*, 157
 Premature death, 495
 Premature improvements, 349
 Premature speculations, 138
 Pre-men, 230
 Prepossessions, 145
 Prepossessions, adverse, 593
 Present very illusive, 124
 Primary laws, 404, 426
 Problems, dimensions, 553
 Progress a fact, 287
 Progress, dimension³ vs. dimension⁴,
 546
 Progress, leaders by groups, 288
 Progress not from selves, 286
 Progress, objective, tangible, 591
 Progress, process of, 255
 Progress, science or religion, 541
 Prohibition, 53
 Proof, its origins, 541
 Proof, obstacles, 158
 Proof, when overdone, 464
 Protestantism in mysticism, 592
 Purpose of life, 579
 Psyche of heaven, 499
 Psychics and public, 538
 Psychic digestion, 332
 Psychic interest, occasions of, 249
 Psychic or mental ultimate, 289
 Psychic movement all-prevailing, 604

Psychic phenomena and indetermin-
 ism, 405
 Psychic phenomena inevitable, 603
 Psychic research and personality, 263
 Psychic research as philosophy, 8
 Psychic research dangerous, 249
 Psychic research defined, 540
 Psychic research, importance, 248
 Psychic research vs. psychology, 540
 Psychic science, 21
 Psychic structure permanent, 236
 Psychical research, 229
 Psychologists' assumptions, 605
 Psychology needs psychic research,
 289, 258
 Psychology of dimension⁴, 426
 Psychometry, 214
 Purgatory, 409, 495
 Pulpit vs. spiritualism, 67
 Pupin, Michel, 347
 Purpose of life, 547
 Pyknotism, 461
 Pythagoreans, frustrated, 365

Q

Quantity vs. quality proves objectiv-
 ity, 563, 564
 "Quanta" of light, 399
 Quantum laws, 370
 Quantum theory, 599
 Questions finally forgotten, 397
 Questions never settled, 396
 Quotations
 Angus, S., 347
 Brandes, George, 117
 Breasted, James H., 82
 Capron, E. W., 206
 Clark, John Bates, 246
 de Coussange, Jacques, 117
 Durant, Will, 581
 Eddington, A. S., 381, 405, 407, 417,
 599
 Eucken, Rudolf, 218, 262
 Flammarion, Camille, 230
 Fletcher, John Gould, 7
 Ford, Paul Leicester, 332
 Frazer, Sir J. G., 212, 214
 Goodrich, Edwin S., 225
 Haeckel, Ernst, 200, 201, 203
 Hubert, René, 270
 James, William, 167, 257
 Macchioro, Vittorio D., 332
 Marshall, Alfred, 589
 McConnell, S. D., 201, 202, 220

National Bureau Economic Research, 118
 Olmstead, A. T., 82
 Poincaré, Henri, 181, 182, 183, 184, 185, 307
 Pupin, Michel, 347
 Richet, Charles, Titlepage
 Romanes, George John, 201
 Shafer, N. S., 394
 Wilson, E. B., 175, 178, 179
 Viereck, George S., 393
 Sophist, Jowett's Plato, 172

R

Racial experience, 160
 Raising of Lazarus, 111
 Rapid transit in cities, 349
 Raps or echoes important, 146, 147
 Rationalism, 37
 Rationalism among bourgeoisie, 240
 Rationalist gets mad, 138
 Rationalist heaven, 560
 Rationalist vs. faith, 137
 Rationalist vs. mystic, 339
 Rationalistic principles, 54
 Reaction, 491
 Reaction of mechanism, a suggestion, 361
 Ready-made terms, 166
 Real-subjective, 253
 Reality, 254
 Reality a matter of taste, 289
 Recapitulation through poltergeist, 500
 Recapitulation, uterine, 557
 Reciprocity between personalities, 543
 Record, Fox-Taylor, 537
 Record, Fox-Taylor, confirmed by years, 570
 Records on brain, 334
 Reichenbach, Baron von, 206
 Reincarnation superfluous, 227
 Relativity, 378
 Relativity and cause, 383
 Relativity, application of, 401
 "Relativity" not relative, 379
 Relativity of the past, 127
 Relativity, penetration of worlds, 442
 Religion and soul, 469
 Religions of Greece and Rome, 101
 Religious perfection in dimensions, 243
 Religion, pettifogging attacks on, 396
 Religions, ready-made, 34

Repression of evolutionary idea, 443
 Research, grades of, 86
 Researchers, 253
 Restoration of sight, 110
 Revelation, theory of, 139
Revenants, 497
 Reverie, thought, ideals, 333, 478
 Revivals, new eras, 396
 Revivalism, 319
 Revivalism, Christianity, 100
 Revivalist reaction, 310
 Revolutions, their utility, 97
 Right and wrong, 353
 Richet, Charles, 72, 200, 499
 Romanes, G. J., 200
 Robots, 585
 Robot disproof?, 69
 Robot hypothesis, 162
 Rochester rappings, important, 551
 "Rochester rappings", 233
 Rules of the game, 97
 Rules, words, formulae, 268
 Russell, Bertrand, 379

S

Sacrifices, ancient, 105
 Sacrifice, evolution of, 105
 Sacrifices, theory of, 136
 Sacrifice vs. survival, 136
 Sorcery, 532
 Satanic performances, 284
 "Scaling-up," 461
 Schopenhauer, 364
 Schrenck-Notzing, 452
 Science and athanatism, 402
 Schroedinger, 381
 Science and immortality, 261
 Science and morals, 552
 Science and religion harmonize, 604
 Science and war, 283
 Science, cultural purpose, 239
 Science, endeavors to supplant, 285
 Science defined, 393
 Science, its middlemen, 393
 Science, its pragmatism, 402, 403
 Science, its spiritual tendency, 164
 Science, its utility, 91
 Science legitimate in survival, 403
 Science, limits, 312
 Science, limits by weight and measure, 387
 Science, progress of, 188
 Science of man, 395
 Science's supremacy, 136

- Science, "the white man's burden," 598
 Science's triumph, 173, 310
 Science vs. religion, contest, 68
 Science vs. utility, 423
 Science, where it fails, 130
 Scientific preconceptions, 313
 Scientists, 252
 Scientist, his new magnetism, 403
 Scope of psychic research, 542
 Scope's trial, 64
 Séances, interrupted, 574
 Seabrook, William B., 360
 Second-sight, 151
 Secrets of nature infinite, 119
 Seed, 487
 Seed principle, 23
 Seeing "in the round," 436
 Selection and survival, 80
 Self-consciousness, 355
 Self-consciousness makes history, 392
 Sentiment vs. statistics, 119
 Sequence in life intricate, 84
 Sexual contrast, 291
 Shadow theory of soul, 239
 Shaler, Nathaniel Southgate, 194, 394
 Shaler, N. S., organism accidental, 59
 Shells, 428
 "Simple life" in fourth dimension, 254
 Simplification vs. complication, 438
 Simultaneity in ps. r., 400
 Sin ineradicable, 315
 Sins of the elect, 315
 Sins, the hypostatized, 60
 Sitters contribute to manifestations, 512
 Sitters give strength, 430
 Sitters, their psychosis, 148
 Sittings directed by spirit circle, 524
 Slade and Zollner, 431
 Slogans of spiritualists faulty, 20
 Slumming on earth, 477
 Smith, Adam, 199
 Smith, David, 221
 Social mind, lack of, 440
 Social vs. individual, 99
 Societies for psychical research, 605
 Society dimension⁴, 481
 "Society," its extent, 270
 Sociology, 507
 Sociology in psychical research, 257
 Socrates, 221
 Socrates vs. Christ, 101
 Solipsism, 502
 Sophistication of man, 391
 Sophistication today, 310
 Soul, a broader definition, 409
 Soul, a prolonged study, 307
 Soul and biology, 469
 Soul, atom, John Dalton, 518
 Soul-building, 243
 Soul-cell of Haeckel, 203
 Soul defined, 87, 302
 Soul eternal?, 518
 Souls expanded, 409
 Souls fortified, 598
 Soul in books?, 69
 Soul in history, 275
 Soul, its origin, 302
 Soul, manufacture of, 334
 Soul modified, 497
 Soul, monadic, 59, 220, 380, 468
 Soul, neither monad nor fascist, 346
 Soul, spirit, mind, 85
 Sorcery vs. immortality, 238
 Space, curved, 401
 "Space" and "dimension," 355
 Space, nature of, 163
 Space and spaces, 322
 Space-time, 384
 Specialization, 34
 Species, new, 262
 Species, useful to man, 282
 Speculations, when of value, 347
 Speed, effect on length, 380
 Speed, relative, 379
 Spencer, Herbert, 306, 536, 562
 Spheres of psychic influence, 230
 Spherical triangle, 366
 "Spirit" ambiguous, 128
 Spirits autochthonous, 125
 Spirits' awareness of men, 18
 "Spirit" defined, 129
 Spirits disintegrate, 502
 Spirits, dormant, 502
 Spirits, evil, 562, 573
 Spirit, fundamental in the race, 161
 Spirit, historically, 125
 Spirit immaterial, 36
 Spirit influence, 498
 Spirit influence and control, 523
 Spirits "in form" use language, 323
 Spirits, mediating, 218
 Spirit photographs, 344
 Spirit, return flow, 312
 Spirits, standardized age, 597
 Spirits suffer physically, 584
 Spirits, survive or autochthonous, 219
 Spirits, their objectivity, 562

Spirits visit earth, 18, 19
 Spirit vs. soul, 132
 Spirits walking on earth, 561
 Spiritual body, 92, 94
 "Spiritual," content of, 559
 Spiritual is of dimension⁴, 561
 Spiritual, modern, revival, 89
 Spiritual movement, impediments to, 338
 Spiritual rebirth, 485
 Spiritual, the, its dominance, 328
 Spiritual vs. earthly bodies, 99
 Spiritualism on the brain, 521
 Spiritualism, scientific side, 204
 Spiritualism vs. materialism, 338
 Spiritualist justification, 199
 Spiritualists' misconceptions, 6
 Spiritualistic revival, its merits, 398
 Spirituality, 114
 Spirituality common to the dimensions, 561
 Spirituality, abstract energy, 169
 Spirituality defined, 338
 Spirituality, evolution, 554
 Spirituality from gods, 42
 Spirituality, growth of, 261
 Spirituality, its banality, 461
 Spirituality on earth, 347
 Spirituality, original, 218
 Spirituality, real and false, 218
 Spirituality, spreading of, 284
 Spirituality, triple inflow, 259
 Spirituality vs. evolution, 554
 Spontaneity of life, 595
 Stabilization of our persons, 495
 Standard man, 250
 Standards, when high, 316
 State jurisdiction, 52
 Statistical "laws," 418
 Statistics a class affair, 418
 Status in future life, 535
 Stewart and Tait, 333, 600
 Stewart, Balfour, 186
Stimmung and dreams, 520
 Strength from food, 464
 Struggle, 554
 Style, literary, 576
 Sub-aether, 381
 Subconscious automatic, 254
 Subconscious is calm, 478
 Subconscious of Myers, 138
 Subconscious, the real person?, 332
 Subjectmatter, test of, 142
 Subject, object, defined, 300
 Subject vs. environment, 22

Subject vs. object, survival, 95
 "Subjective" analyzed, 253
 Subjectivity argument, 207
 Subjectivity, Kantian, 22
 Subliminal, 489
 Success, 486
 Success spoiled by ideals, 550
 Suggestions, spirit, 572
 Superficiality in words, 245
 Supernatural, impossible?, 63
 Superstition hard to banish, 135, 592
 Superstition vs. spirituality, 140
 Survival a rehabilitation, 551
 Survival out-balances failures, 552
 Survival comes from God, 580
 Survival, content various, 354
 Survival involves many worlds, 423
 Survival involves relativity, 380
 Survival no guarantee of orthodoxy, 312
 Survival not partial, 494
 Survival, religion of, 578
 Survival, though brief, is convincing, 503
 Survival through consciousness, 336
 Survival, unreasonable, 9
 Surviving traits, 521
 Sullivan, Mark, 420
 Symbolism, 75
 Symbols and history, 365
 Symbolism deep-seated, 363
 Symbolism of savages, 360

T

Table tipping, 447
 Tait, Peter Guthrie, 186
 Tallmadge, James, 206, 229, 252
 Tangibility relative, 342
 Taylor, Dr. G. H., 570
 Taylor, Sarah, her temperament, 569
 Taylor, Sarah, psychology in portrait 569
 Taylor, W. G. L., 434
 Teachers, great, 139
 Teleology difficult, 118
 Telepathic mechanism, 257
 Telepathy, 350
 Telepathy defined, 522
 Telepathy described, 152
 Telepathy of Jesus, 104
 Telepathy of messages, 516
 Telepathy, other worldly, 153
 "Telepathy," the word, 16
 Temperament and knowledge, 263

Terminals, ectoplasm, 501
 Tests by weight and measure, 538
 Tests tempered, 343
 Thales and Einstein, 603
 Thanatism a waste of material, 305
 Thanatism, advantages, 36
 Thanatism, disappointment, 475
 Thanatism heartless, 10
 Thanatist proof vs. miracles, 62
 Theory and practice, 388
 Things, dematerialized, 454
 Thinking, its nature, 54
 Third dimension earthly, 242
 Thought, origins, 190
 Thoughts like ova, 170
 Thoughts multiply, 167
 Thought, power of, 339
 Thought, social and cosmic, 510
 Thought, sources of, 322
 Thoughts through tradition, 40
 Thought vs. personality, 231
 Thuey, Marc, 234
 Thumb prints, 501
 Tide of spirituality turns, 296
 Time, absolute, 601
 Time-analysis of dimensions, 387
 Time and duration, 370
 Time and motion, 417
 Time-and-space, 164, 456
 Time's arrow, 369
 Time, light, and business, 384
 Time-space, 438
 Topics under "Survival," 19
 Touches of angels, 497
 Tradition, 58
 Trance not indispensable, 148
 Trance vs. dream, 215
 Transcendental dialectic, 492
 Transcendent of today, the, 210
 Transcendentalism, 35
 Translation of souls, 305
 Transmigration, 59, 469
 Transubstantiation (Cana), 103
 Travel by "interval," 589
 Travel in heaven, 476
 Travels of souls, 305
 Trial-and-error, 265
 Trials and tribulations, 50
 Trials build soul, 296
 Trivialities, 529
 Trust and confidence, importance,
 556
 Tuning-in, dreams, 521
 Turgot, Anne-Robert-Jacques, 199

U

Unbroken life, 485
 Unification in creed, 301
 Uniforms, 472
 Universe, a moral, 92, 93
 Universe, a moral category, 71
 Universe, analysis optional, 70
 Universe as life, 70
 Universe full of life, 120
 Universe in man, 131
 Universe, its potentialities, 71
 Universe kinetic, 133
 Universes, penetrability, 87
 Universe runs down, 438
 Universes, external and internal, 563
 Universalism, 481, 487
 Universalism in hypotheses, 76
 Unknown exists, 83
 Unknown irreducible, 176
 Unknown, past, 126
 Unknown, present, past, future, 123
 Unknown, the Great, 119
 Unknown vs. soul, 70
 Unknown, where?, 72
 Unpreparedness, 348
 Unseen, contents of, 141
 Unseen, early records of, 168
 Unseen, history of, 161
 Unseen universe, new foothold, 186
 Unseen, unknown, otherworldly, 571
 Utilitarian liberation, 32
 Utilitarianism promoted by science,
 313
 Utilities inconclusive, 189
 Utilities, sociological, 314
 Utility as understood by Plato, 314
 Utility defined, 32
 Utility exaggerated, 314
 Utility, where appropriate, 191
 Utopia, 551
 Utopia on earth?, 552
 Utopia vs. heaven, 553

V

Vedettes of science, 179
 Verbal intercourse, absence of, 320
 Viatte, Auguste, 430
 Vibrations subject to variation, 456
 Viereck, George Sylvester, 445
 Virtue and knowledge, 61
 Visibility a special quality, 342
 Visible heaven, 243

Visible to invisible, 76
 Visions and clairvoyance, 150
 Vision, spiritual, 127, 586
 Vibrations, 522
 Vital flow, 335
 Vital process, 580
 Vitality, a light relativity?, 404
 Vitalism, 387
 Vivifying energy, 83
 Voice from heaven, 111, 114
 Vortex of life, 346
 Vortex, soul, 470
 V., W. H., 524, 569
 V., W. H. and B. F., 529

W

Wagner, Pastor, 254
 Walking on water, 108
 Wallace, A. R., 200
 "Walter," 399
 War, 239, 240
 War, a delusion, 273
 War and fear, 241
 War, causes of, 240-242
 War, death in, 235
 Wars, enrichment deceptive, 283
 War, selfishness, 274
 War, wrong of, 216
 Warfare abroad or at home, 552
 Wave theory, 254, 458
 Waves and wavicles, 370
 Waves of the psychic, 139
 Waves, psychological, 296
 Wavicles, 381, 599
 Way, the, 451
 Weight and measure, 465, 538
 Weight-and-measure superseded, 387
 Weismann, August vs. psy. res., 540
 Wells, H. G., 333, 539
 Where do spirits live?, 66, 163
 Whirlwind simile, 346
 White, John Williams, 290

Wider immortality, 67
 Will and permanence, 363
 Will in higher dimensions, 458
 Wilson, E. B., 175
 Wireless in man and animals, 258
 Wish-fulfillment in athanatism, 409
 Witchcraft, 232
 Words, 5, 20
 Words, dimensions, not dual, 516
 Words as environment, 78
 Words of false accuracy (spirit), 128
 Words suppressed in Dimension⁴, 341
 Words, "world," "ether," "protozoa,"

341

World, deceitful?, 539
 World of relativity, 402
 Worlds, comparison, 480
 Worlds parallel, 581
 World is rough, 522
 World is running down, 406
 World, the best, 410
 World of spirit, 122
 World War as a psychic influence, 209
 Worm and butterfly, 330
 Women mediums among savages, 214
 Writing a tool, 364
 Writing vs. telepathy, 155
 Writing, direct, 451
 Writing, independent, 453
 Written messages, how sent, 447
 Written messages, brain, arm, hand,

450

Y

Yellow fever, 420
 Yogi, circulation of blood, 458
 Youth vs. age, man vs. soul, 345

Z

Zeno and the arrow, 377
 ψ , 482, 599
 ψ and free will, 465, 466

[illegible]

Mr 14 '39

1239

F 4 - '48

1952



小 小 小 小

小 小 小 小

BF1261 .T247

Immortality, an essay on some of its

Princeton Theological Seminary-Speer Library



1 1012 00008 8205